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Dear Sirs:—Our baby has been reared on Eskay's Food exclusively and is now sixteen months of age, is perfectly strong, never having had an hour's sickness since birth. She walked at ten months, and talks as well as most children at twice her age. She is exceptionally bright and has the most endurance. Doctor attributes it all to her perfect health and her health to her incomparable food. We cannot sufficiently praise your excellent preparation, and Doctor orders it for all cases where nature fails to provide proper sustenance. She is certainly the picture of health, very plump and rosy, with such a suit of hair for her months. Every part of her system seems to be teeming with health. Again thanking you very kindly for Doctor and myself, I am most truly, MRS. M. HUNTER.

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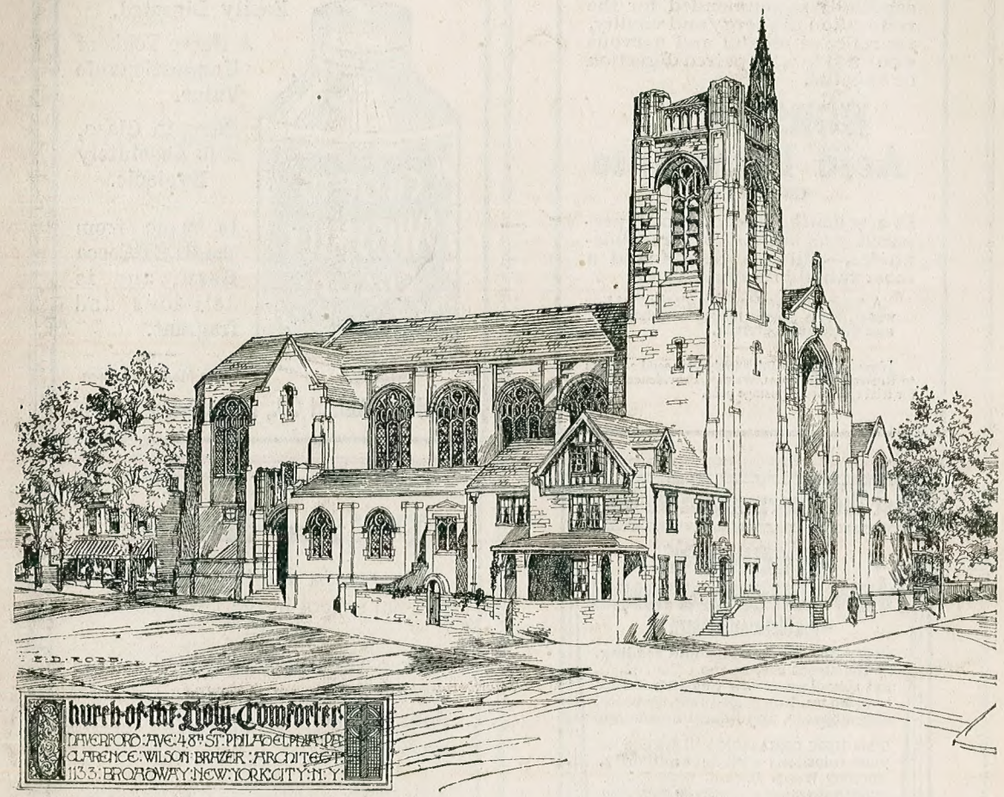
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September, 1912

Church Progress



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Church Progress

Volume Ten PHILADELPHIA, SEPTEMBER, 1912 Number Twelve

Church of the Holy Comforter

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SERVICES:

Sundays, 8, 10.45 A. M.; 7.45 P. M.
Holy Eucharist, every Sunday, 8 A. M., also first and third Sundays, 10.45 A. M.
Sunday-school and Bible Classes, 9.30 A. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Lay Superintendent, W. H. Richman; Secretary and Treasurer, John F. James; Organist, Miss Margarite Weston; Teachers: Miss Daisy Webb, Miss Etta Todd, Herbert Brown, Miss May Hall, Miss Rebecca V. Low, Miss Elizabeth Ensell, Mrs. Edward James McHenry, Richard Parry, Walter H. Richman, Mrs. John Martin, Mrs. William Crainor, Mrs. Anna Hinkle, Miss E. C. Michael, Miss Laura R. Thomas, Miss Marguerite Weston.

Infant Department. Superintendent, Mrs. Edward James McHenry; Organist, Miss Ritter; Secretary, Donald Edward McHenry. Teachers: Miss Grace Cooper, Mrs. Cannon, Mrs. Herman Ziegler, Miss Martha S. Gill, Miss Edith MacAfee, Miss Esther Lare, Miss Evelyn Mills, William Webb, Miss Mary Griffiths, Miss Maud Cooper, Miss Mabel Craig. Font Roll, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Assistant Librarian, Lester G. Hewlett.
Choir Mother, Mrs. James Hewlett

Sopranos: Irwin A. Tash, George Morgan, Joseph C. Bates, Blair Brown, Charles Nichols.

Mrs. R. J. German, Mrs. Herbert Brown, Elizabeth McFarland, Rebecca V. Low, Margarite Weston, Dora Teller, Mabel Turner, Isabella B. Wilkinson, Helen Wilkinson, Winifred Ridgway, Lydia Shank, Margaret McFarland, Elinore Craig, Isabelle Parry, Violet Story.

Altos: Mabel Craig, Georgia Hazel.

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett.

Bassos: Richard J. German, Walter H. Richman, Charles I. Wilkinson.

ST. VINCENT'S CHAPTER: Warden, Donald E. McHenry; Secretary, William Webb; Treasurer, Horace Peterkin.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

EDITOR, THE RECTOR

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Subscription Agent }

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR FOR SEPTEMBER

1—13th Sunday after Trinity.
8—14th Sunday after Trinity.
15—15th Sunday after Trinity.
21—St. Matthew.
22—16th Sunday after Trinity.
29—St. Michael and All Angels.
17th Sunday after Trinity.

PARISH REGISTER

Burial

July 31—Mrs. Elizabeth P. Connor.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

SERVICES AND MEETINGS

All the regular Sunday services will be resumed on September 1. Celebrations, 8.00 and 10.45. Evensong, 7.45. Sunday-school will be continued in the morning until October 6.

St. Vincent's Chapter will have its office and meeting on September 8. Corporate Communion at eight o'clock.

Rector's Aid will meet on September 5.

Daughters of the King, September 3.

St. Agnes' Chapter, September 7.

Alumni Association as announced this month.

Vestry will meet on September 10.

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EDITORIAL

Our Winter Work.—At the outset we should decide the purpose of all our parish work. In the midst of so many and varied activities as the modern parish presents, we are apt to be diverted from the main purpose. Like Martha, we wish to go to and fro, and think we are doing the "chief thing."

All parish activities must aim at the building up the Kingdom of God; to preach the Gospel; relieve the suffering and poor, and to worship God in the sacramental life.

It is conceivable that this, to some extent, might be done by attendance upon Church services, receiving the sacraments, reading our Bible and saying our prayers. But we must have churches. We must read our Bibles and say our prayers together. To have and do these, we must work.

Possibly it would be better if our worship, Bible reading and prayers should lead to such offerings as to make possible the temple without the present strain. But even so, the people must be brought in.

Our Lord's command was to go out into all the world and make disciples. This obligation rests upon us to-day. This effort offers ample room for the exercise of our energies. Right here is where we find excuse for our parish activities, even should our devotions decide us to make sufficient offerings.

Our main purpose is, then, to worship God and bring souls to Him. Herein we will find reason for our winter's work.

To secure best results, we must do it willingly and unselfishly. Here is where we fail. Becoming impressed with the importance of the means, and concentrating our energies thereon, we become selfish. Out of this grows an unwillingness to do only what we wish in the way we wish.

Now, to realize best results for God,

we must work in God's way. We must find what He wants us to do; what He has given us the ability to do, and do it. Man's opinion is not to be considered. What some one else is doing or not doing, is not to be taken into account. But, like Samuel, we must say, "Here, Lord," and be ready.

It is our earnest hope that we may all enter upon our winter's work with this purpose in view; that we will emphasize the end in view, not the means.

RECTOR'S COLUMN

Back to work.

Have you your work?

Be present at the first meeting.

Enthusiasm is the order of the year.

Be a booster, not a knocker.

Your parish is the best:—this does not reflect on the others.

There is a place for **every** one in this parish. If you do not find **your's,** it is **your** fault. The Rector will help you, if you ask him.

Somehow we feel that this will be our best year yet.

What a lot of work we have to do this winter! First. To increase attendance upon services and Sunday-school. Second. To enroll every one in some organization. Third. To increase our income. Fourth. To raise $5,000 to clear off indebtedness not provided for by loan. **You will help us.**

We hope that the electric lighting will be ready for use at the first evening service in September. We will disconnect our gas fixtures, and thereby add to the beauty of our Church.

We all seem to agree that the moving of our Altar forward has added to the appearance of the Church. To complete this, we need an Altar railing. Can some member suggest how to get it? It would cost about fifty dollars.

Would it not be well if our Altar could have **memorial** flowers on it every Sunday? Many Sundays we have no flowers, because the income for this purpose is insufficient. It would help the Church, add to the beauty of our service, and be a pleasant task to the donor, if each Sunday would be designated as memorial Sunday for a dear one. Last month, Mrs. Hinckle and Miss Bohanan gave flowers on the first Sunday. Mrs. Hinckle's class on the second Sunday. Let us hear from **you.**

Some members of our Infant department are setting an example worthy of emulation by older members of the parish. From the third to the seventh Sunday after Trinity, Marion Hall and Bruce McHenry attended morning Church services. From the Seventh to the Tenth Sunday, Alan MacFarland and Bruce McHenry did the same. The Rector would like to know of other members of the school who do the same. It would make a good honor roll.

The Rector spent his vacation in Haddon Heights, New Jersey, Easton and Scranton, Pennsylvania. During the Rector's absence, Mr. L. Willard Harris, our Lay Reader, very acceptably read the services. We are much indebted to him.

The Alumni Association will hold its quarterly meeting, on a date to be announced, this month. The By-Law Committee will report. Every member should be present. The heads of all the committees on Fair will meet and report at the call of the Rector on an early date.

We are arranging, under the direction of a committee headed by George V. Robertson, for another Street Carnival in September. Be ready to take hold.

OUR SUNDAY-SCHOOL

Mr. Richman had charge of the school in September. Attendance and behavior was splendid.

There were about 75 members of the school who received the silver button, the fourth in the series, for perfect attendance. The gold button will be next. We wonder how many will be received.

Since there are so many warm Sundays in September, we have decided to continue the morning session during September. On the first Sunday in October we will begin in the afternoon.

There are many children in the parish not attending school. Why not make a Winter Campaign, and round these all up in our school?

Primary Department of the Sunday-School

The pupils of the Primary Department are divided into two sections, the seniors and the juniors. The work differs only in quantity. The seniors doing more detail work on the same subject the juniors study.

Each child in this department must learn the text for the day, the catechism and the Bible story.

The seniors write and the juniors sew the text on the cards given them each Sunday, in the color of the Church season.

When a child has returned five of these text cards, it receives a picture card. When ten picture cards are returned, a pretty framed picture is given the child. For the second ten, to a child able to read, the gift is a Prayer Book.

During September, all the pupils of this department will study the Creed and the question following. In October, the first four commandments and the duty towards God. In November, the last six, and the duty towards our neighbor. During December, review and examinations. Those passing the examinations will be promoted. The members of the highest class of boys and girls to the main school, and the others to higher classes in the primary department.

It is the duty of each parent to see that their child or children prepare each Sunday's lesson just as they would for day school. The spiritual growth of the child is the most important part of its growth.

FINANCIAL STATEMENT FOR JULY

Balance, June 1	$135.18
Envelope offerings	111.45
Open offerings	6.19
Communion Alms	2.40
Easter Thank-offering	29.75
Missions	3.45
Bishop's Salary	3.90
Coal Fund	4.71
Building Fund	4.66
Altar Flowers	1.44
	$303.13
By Rector's Salary, June	$125.00
Sexton's Salary, June	20.00
Organist's Salary, June	10.00
For the Poor	2.40
Account Coal Bill	10.00
Altar Flowers	5.26
Work among Jews	2.79
Wine	2.00
General Missions	13.65
Sundries	3.78
Balance, June 30:	
Current Expenses $84.79	
Missions 3.45	
Altar Flowers 1.44	
Building Fund 18.57	
	108.25
	$303.13

SOUVENIR

If you wish a photograph on a post card, showing the old Sunday-school and Church, ask the Rector or Mr. Harris. Picture was taken the Saturday before building was torn down. See sample in vestibule of church. This will make an interesting souvenir for future years, when new buildings are erected and you forget how the old ones looked. The

price is whatever you wish to pay. All proceeds for Building Fund.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

PRESENT SUBSCRIBERS TO "CHURCH PROGRESS"

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Miss Grace F. Blood

This effective poster has been placed in the vestibule of the First Church, Holyoke, Mass., by the Rev. G. W. Winch, pastor:

Missing—Last Sunday, some families from church.

Stolen—Several hours from the Lord's Day, by a number of people of different ages dressed in their Sunday clothes.

Strayed—Half a score of lambs, believed to have gone in the direction of "No Sunday School."

Mislaid—A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

Wanted—Several young people; when last seen, were walking in pairs up Sabbath-breaking Lane, which leads to the city "No Good."

Lost—A lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

OTHER CHURCH SYMBOLS

I. H. S. are the first three Greek letters in the word for Jesus. It is sometimes taken also as the initial letters of Jesus Hominum Salvator, "Jesus the Saviour of men."

X. P. are the first two Greek letters (Chi and Rho) in the word for Christ. The symbol formed part of the Labarum or standard of Constantine. Alpha and Omega, the first and last letter of the Greek alphabet, symbolize Christ as such (Rev. 22: 13).

The Equilateral Triangle is a symbol of the Trinity, the Circle of completeness and perfection, and of eternity, the Crown, of victory, the Lamb, of the meek and gentle Saviour, the Dove, of the Holy Spirit, the Pelican, believed of old to nourish her young with her own blood, of the love of Christ for His Church and of the Church for her children. The Fish is an early Christian symbol, dating from the days when a secret sign was needed among persecuted disciples. The Greek word for fish (Ichthus) was taken as forming an acrostic from the letters of "Jesus Christ, of God, the Son, Saviour."

The Star is the emblem of light, the Eye of the Omniscient God, the Anchor of hope, the Palm of victory, the Shield the protection of God, and a Ship or Boat of the church.

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THE HARMFUL EFFECTS OF HARMLESS THINGS

One day, a young man put aside a great call and turned sorrowfully away because he had great possessions. He evidently was a man of wealth; but that is not the point of the story. It was not that he had possessions, but that his possessions had him. And this is just as often true of a person who has very small possessions as of a man whose possessions are great. We have practically this same story in another form, only in this case it is told of persons in moderate circumstances. One man turned away with a sigh because he had bought a pair of oxen, and couldn't come; another said that he had bought a piece of ground; and a third said that he had married a wife. These evidently are not rich men. Marrying a wife is as much the privilege of the poor as of the rich; and it means that any circumstances may furnish obstacles enough to the practice of personal religion. The fact is that in all these cases they had other interests they cared for more; and wealth or poverty had nothing whatever to do with the case. We have here the Harmful Influence of Harmless Things. The pernicious effect of things innocent in themselves, but which give a distaste for religion and the companionship of Jesus Christ. These excuses reduce themselves to two, namely, business interests and home duties; harmless, innocent, necessary, and yet these are very modern as well as very ancient obstacles to the religious life. There is nothing wrong in having possessions. Levi (Matthew) had them and left them; at any rate, he surrendered a lucrative position in the custom house. Joseph of Arimathæa had them and kept them. Some gave them up to be administered for the general good; others kept them and administered them themselves. Some of these must have contributed to the support of Christ and His apostles,

for they could not have been self-supporting while they were going about doing good. In this story there is no special point in the amount of the possessions, but in the fact that they absorbed and hindered their owner. Wealth, after all, is a relative question. Many a man evades this story by saying: "I am not rich; so it does not apply to me." But the little we have may hinder us. It may be our love of ease, of comfort, of pleasure. It may be nothing more than a boat or a horse or an automobile, or even the Sunday paper. These may be harmless things, but if they hinder religion, they harm the man.—The Church Militant.

THE FAMILY PEW

We have had a great loss in the loss of the family pew. There have been many gains. I was struck by that recently in reading an old document of old Christ Church, wherein in the first place the vestry had voted to ask the legislature to empower old Christ Church to have a lottery in order that they might replenish their funds and accomplish something for the church which could not be done without, as they thought, a lottery. That suggests the movement of the moral sense of the Church and of the community. I do not think it went any further, but I am not sure. But what interested me particularly was that the vestry passed a vote that each person owning a pew must keep their pews in order; that they could not paint their pews in colors unharmonious with the rest of the church, but that there must be some standard of painting, there must be some standard color of upholstery; and it was not allowable for pew-holders to build up the sides of their pews higher than the sides of the pews about them. We there have the proprietorship in the church in its extreme form, in an almost ludicrous form to us now, and no one of us would want to go back to that. But on the other hand, have we not in the loss of the family pew, and the family coming together to worship and to the Holy Communion—have we not lost a strong instrument in the reaching of the family as a family.—Bishop Lawrence.

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THE SUMMER SUNDAY

Which shall it be? A day devoted chiefly to the gratification of the physical senses, to loafing until it becomes profitless and insipid, to excessive eating and drinking, to long excursions timed without regard to hours of public worship, to chatter, gossip and sport?

Or shall it be a day for the cultivation of the inner life, for the detachment of the mind from the engrossing week-day cares, for the nurture of the family relationship, for deeds of mercy, for becoming acquainted with the books that live, for conscious effort to find God?

No other months in the year test our Sabbath ideals so severely as do July and August. The heat plays havoc with our good intentions; we yield without much of a fight to the languorous atmosphere about us.

Under these circumstances may there be certain guiding principles for those who sincerely desire to keep Sunday, not according to the letter of the old covenant, but after the joy and freedom of the new?

For persons in health, one church service, at least, is an essential part of profitable Sabbath keeping. He who makes this his rule will scrutinize a situation that seems to justify an exception. The present disposition, both without and within church circles to plan Sunday outings without regard to the summons to the sanctuary, can only work harm to those who allow themselves to be drawn along by the popular current. We wonder if self-respecting persons who spend all their Sundays in hammocks on piazzas or who rush over the country in automobiles are not a bit ashamed of themselves at nightfall.

Sunday should be sacred to family life. A strong barrier against misuse of the day is the purpose to foster the ties of home during the hours when parents and children, brothers and sisters, are together, as they cannot be in working days. We see a good deal of our neighbors throughout the week. Why not give one day to those whom we love the most, to reading with them, to talking with them, to walking forth into God's beautiful world with them, to the clearing up of misunderstandings, to making plans for the future? Summer holidays, when to the freedom of the home are added the attractions of out of doors, are particularly suited to the cultivation of the family life, the integrity of which is menaced in America to-day.

The summer Sunday furnishes peculiar opportunities to be alone. He who fails in this rushing age to seek regularly a secluded spot for prayer or for comradeship with some good book, or for medi-

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tation, foregoes a resource which he can ill afford to miss.

And every summer Sunday may bring to view or to mind the need of some one else, which just a little thoughtfulness will satisfy. The offering may take the form of a visit, a conversation, a letter or an intercessory prayer. But the Christian thought of the Lord's Day calls for some outgo of interest and affection that contribute to another's well being.

A summer Sunday may be such a fair and wholesome day that it is a pity to treat it in such a fashion that in the retrospect it sems tawdry and unworthy of us. Why not use the summers just ahead of us, so that they will correspond at least in part to the ideal of the poet:

"Thou are a port protected
From storms that round us rise;
A garden intersected
With streams of Paradise."

"I am not here this afternoon to tell you to be religious. You know that. I am not here to tell you to seek the Kingdom of God. I have come to tell you to seek the Kingdom of God first. First. Not many people do that. They put a little religion into their life—once a week, perhaps. They might just as well let it alone. It is not worth seeking the Kingdom of God unless we seek it first. Suppose you take the helm out of a ship and hang it over the bow, and send that ship to sea, will it ever reach the other side? Certainly not. It will drift about anyhow. Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. But if you do not put it in its place, you may just as well have nothing to do with it. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so much to be kept in its place as religion, and its place is what? second? third? "First."—From an address by Henry Drummond.

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VACATION

By J. L. Scott.

Sometimes I wonder where to go,
From chilly winds and drifting snow,
Saint Augustine or Biscay Bay.
But these indeed seem far away,
So here I sit and count my gear,
And then conclude that Spring is near.

Again I wonder where to fly,
When mountains smoke and rivers dry,
To Saranac or Pocono,
Where daisies nod and breezes blow.
Once more I sit and count my gear,
And then conclude that Fall is near.

More than we think, I sometimes fear,
Contentment comes from lack of gear,
And we who love our homes so well,
The reason why, will never tell,
For Pocono and Biscay Bay,
Without the gear are far away.

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* * *

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: "Lord, I got among the thorns and briers, and was scratched and torn and bleeding. But, Lord, it is only fair to say that it was not on Thy ground; I had wandered out of Thy pasture."

* * *

Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape, darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children: It is the heathen world—the people seen in vision by the prophet—who sit in the region of the shadow of death, to whom no light has come; sitting there still, through the long, long night, waiting and watching for the morning. —Bishop Foster.

* * *

"I belong to the King." So read the legend on the collar of a little terrior which followed King Edward's bier. He was a mere dog, and not beautiful at that. But he had been loved by a king, had lain on a king's knee, had entree to royal apartments which the best accredited visitors might not enter. Many the affectionate glances he received as he trotted soberly in the funeral cortege, bearing this legend: "I am Cæsar; I belong to the King." Thus many a lowly disciple has found himself exalted. Even humble service is worth while when one belongs to the King. Christ came to create this sense of relationship in us, to help us know ourselves as belonging to His Father. What temptations would be mastered, what bitterness accepted without complaint, what harsh words choked, what defilements indignantly repudiated, if in moments of stress we could say: "I belong to the King!"—George C. Peck.



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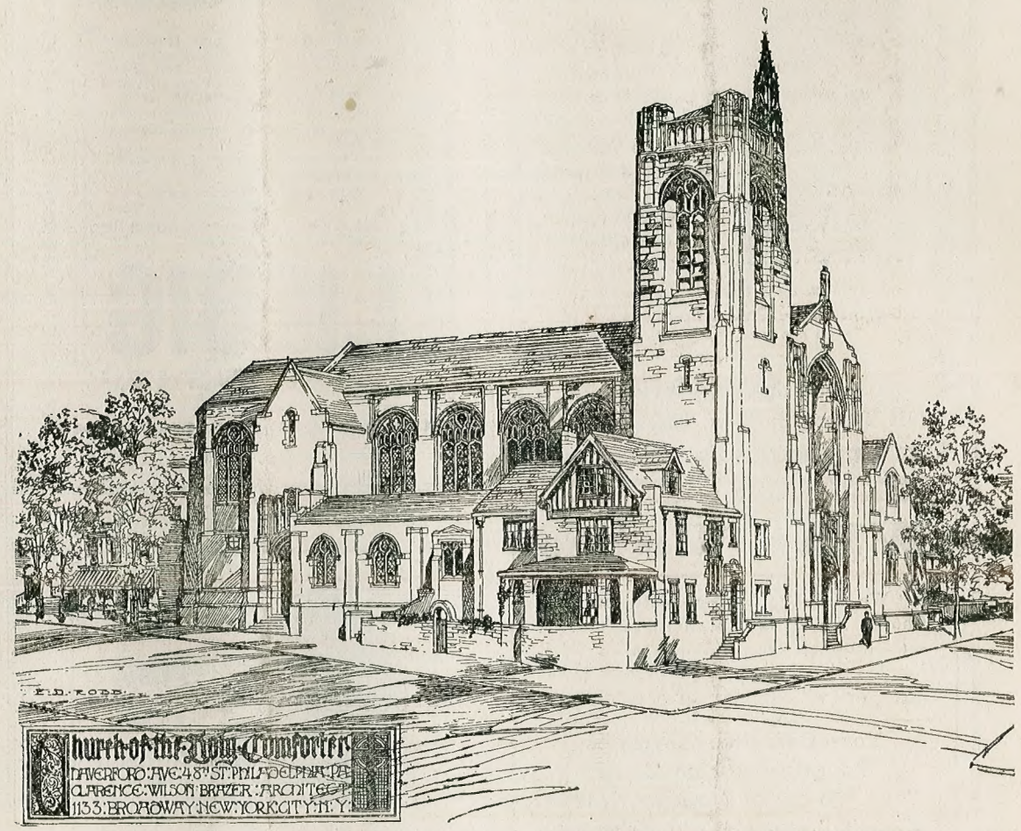
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April, 1915

Church Progress



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Church Progress

Volume Thirteen PHILADELPHIA, APRIL, 1915 Number Seven

Church of the Holy Comforter

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REV. EDWARD JAMES McHENRY, RECTOR

Rectory, Haverford Ave. at 48th St.

Bell 'Phone—Belmont 271.

PARISH VISITOR, Miss E. C. Michael.

LAY READERS: L. Willard Harris, Donald Edward McHenry.

VESTRY:

JOHN F. JAMES, Rector's Warden.
L. WILLARD HARRIS, Accounting Warden.
WM. J. HARPER, Secretary, 13 N. 51st. St.
CHAS. E. PRICE, M.D., GEORGE W. ROBERTSON
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Sunday-school and Bible classes, 2.30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Assistant Supt., Walter H. Richman; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Miss E. C. Michael, Ethel M. Holden, Grace F. Blood, Martha Gill, Margaret B. James, Margaret Kochesperger, Jennie McLaughlin, Elwood Potts, Mrs. Elwood Potts, Chas. M. Conway.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretaries, Donald E. McHenry, Frederick Peterson and Nelson Hoffman. Teachers: Isabella B. Wilkinson, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Lydia Shank, Ida Gillette, Isabelle Parry, Ethel Cox, Winifred Ridgeway, Violet Story, Montgomery Simmons.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Dora Teller, Mabelle Turner, Isabelle B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Isabel A. Hughes, Margaret E. Green, Jeannette Sprouls, Mrs. C. E. Wharton, Mae Sweeney, Francis MacLeod, Elizabeth MacLeod.

Attos: Mabel Craig, Georgia Hazel.

Tenors: L. Willard Harris, Wilson C. Leithead, Spurgeon H. Matthews.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, C. I. Wilkinson, Douglas J. McHenry. Charles M. Conway.

ST. VINCENT'S CHAPTER: Warden, Douglas J. McHenry; Secretary, William Webb; Treasurer, Kenneth F. McHenry.

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DAUGHTERS OF THE KING: (Meets first and third Tuesday evenings.) Mrs. Edward M. Kurtz, President; Mrs. John Martin, Vice-President; Miss Ethel M. Holden, Secretary; Miss Isabelle B. Wilkinson, Treasurer.

ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Adeline Parry, Secretary; Dora Tella, Treasurer.

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USHERS' ASSOCIATION: (Meets first Friday.) William Wood, President; Wilbur Messick, Vice-President; Otto F. Westervelt, Secretary; Harry M. Massey, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

EDITOR, THE RECTOR

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

April

1—Maundry Thursday.
2—Good Friday.
3—Easter Even.
4—Easter Day.
5—Monday in Easter Week.
6—Tuesday in Easter Week.
11—First (Low) Sunday after Easter.
18—Second Sunday after Easter.
25—St. Mark, Evangelist.
Third Sunday after Easter.

May

1—SS. Philip and James, Apostles.
2—Fourth Sunday after Easter.

PARISH REGISTER

Baptisms

Mar. 14—John George Simpson.
21—Ellen Summers German.
21—Virginia Marietta Clarke.
26—Mrs. Ella Wilson.

Marriage

Mar. 6—George B. Schaffer and Mary Sparks.
20—Howard Reifsnyder and Marie Sophia Figenshu.

Confirmations

March 14:—
Albert L. Dawson
Violet Story
Ethel Rosina Cox
Nelson Miles Hoffman
Mrs. Frances Sullivan
Mary Adele Smith
Wilbur Hickman Messick
James Frederick Nellis
Mrs. Caroline Nellis
Jessie Anna Nellis
Vianiaetta Myrtle Stanley
Gladys Peterkin
Marshall D. Lowe, Sr.
Walter Arthur Tegler
Harry Francis Knapp
Mrs. Reba Knapp
Mrs. Emma M. Knapp
Mrs. Margaret Boyd

Burials

Mar. 3—Mrs. Emily Powers.
8—Thomas Windward.
13—John H. Ritter.

Communicants Received

Feb. 25—Mrs. Minnie MacGuire.
27—Mrs. Mary E. Martyn.
All members confirmed March 14.

Communicants Transferred

Mar. 16—James Holt,
Mrs. James Holt, to Church of St. Simeon.

COMING EVENTS

April 16, 17—Rummage Sale.
May 19—Strawberry Festival.
Street Carnival—Date to be announced.

Be sure to attend the congregational meeting to-morrow night. Twelve men are to be elected to the important position of vestrymen in the parish. This is the highest honor you can bestow on any one. The right to vote is also a high honor. You should not neglect to exercise the right. Reports of the work of each organization will be read by the presidents. The rector and accounting warden will also tell you all you want to know about the workings, spiritual and financial, of the parish. Be sure to be there.

We append to list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.

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July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

EDITORIAL

Some Statistics

We frequently hear it said that it is surprising to find the Episcopal Church making such claims to a divine origin and life when it is really one of the smallest of the Christian communions. The statement shows a complete ignorance of facts. The following figures are selected from a source which cannot be called partisan and prejudiced, for they are quoted from the New York World Almanac. In the English-speaking world, Christians are divided as follows: Episcopalians, 29,000,000. (This includes our own Church, the English Church, the Scottish Episcopal Church, etc.) Methodists of all kinds, 18,500,000. (This includes seventeen different kinds of Methodists in this country, the Wesleyans and others of England, etc.) Roman Catholics, 15,500,000. Presbyterians of all description, 12,500,000. This would include everybody governed after the Presbyterial form, such as Dutch Reformed, etc. There are twelve kinds in the United States alone.) Baptists of all descriptions (13 organizations in the United States, including Campbellites, Seventh Day Baptists, Free Will Baptists, etc.), 9,230,000. Congregationalists of every kind, 6,150,000. This includes various independent bodies in England, etc. Lutherans of every description (32 kinds), 2,800,000.—From the Church News, Pittsburgh, Pa.

Many are not aware that among the Christian millions of earth, seventeen-twentieths are under Episcopal form of government, and thirty-seven-fortieths use a prayer book in their worship.

The above statistics are interesting, not alone to the person on the outside, but also to him in the Church. The true Church is not a question of numbers. But it is gratifying to know that while we are members of it, we are members of the largest religious body in the English-speaking world.

A neighborhood church. This has been the dream of the Rector from the day he entered the parish. There was a time when it was a reality. During the days of the Rev. Henry Morton Reed, every one in the community attended the Church of the Holy Comforter, regardless of their religious affiliations. As the population increased, other Christian bodies provided houses of worship near by. But even with this provision, we have the field much to ourselves. We are the only Church in a large radius.

We have repeatedly extended an invitation to our neighbors of all shades of belief to come to the services which are provided for all people. We have the advantage over other forms of Christian worship that we intrude no distinctive teaching as peculiar to ourselves. In every sense we are catholic. We include all that is taught in all the Protestant bodies, without laying emphasis upon any one doctrine. We positively reject all the peculiar teachings and so-called doctrines of the Roman Church. It has been said that our Church stands midway between the Roman and the Protestant bodies. That is true, in so far as it indicates that we embody all the **truth** in both systems, and combine them in such a way as to get the best results for the development of the spiritual life.

In our services we interfere in no way with the individual opinions of people. We present the ancient faith as contained in the Bible and Creeds. More than that, we feel that we can not demand even of our own people. Questions of controversy we must ignore. The Bible, in its lessons, gospels, epistles and psalms make up the major part of the services. The creeds of the ancient Church completes the worship. Forms of prayer simply promote decency and order. Fundamentally, little objections can be offered to them, since our Lord Himself advised and practiced them.

To a service so constructed, we invite all the people in the neighborhood. We provide the services for all these people. During Lent daily prayer was offered at convenient hours. Here was the only place in this entire community where this opportunity was offered. Every week in the year we provide services to which all the people are welcome. The Church is open all day, every day in the year. Into its quiet and hallowed halls all the people are invited to come, pray and meditate. It is not **our** church—it is **your** church. Yours, whoever you may be. Why not make it a neighborhood church? Let prejudice disappear, and make use of it.

Our every-member canvass has been completed, and the results at the present writing is an increase of about $134.96 per year. This result is most disappointing. All the other parishes in the Church in this country which have made a similar canvass, have reported from one-third to one-half increase in the amount of their regular offering, and more than four or five times increase in the missionary offering. Why is it? Do our people love God less than all the other Christians in the country. We believe not. It is not that they love God less, but that they love themselves more. Our annual report made at Easter, in years past, always aroused adverse criticism. People of other religious bodies who were present at the service would not believe it to be a correct report. They would say: "Surely, you do not mean to say that that is all the money your people give?" We were forced to admit the truth of the report, and face the contempt of the people until we withdrew the report from that service. In recent years the Rector has had the report read at a congregational meeting on Easter Monday night, and thus avoided the unpleasant questions.

We are told that our people are doing about all they can. We regret to say that that is manifestly not a fact. Other congregations of Christians all about us, with members in the same circumstances or poorer, are doing from two to three times better. And their membership is no larger. It has been said by one of our own people: "Well, the members of other churches do not live as well as ours." That is doubtless true. But is it to our ceedit that we live better and have more things in our homes, and neglect our church? It is true we can not go to moving picture shows, have all sorts of luxuries in our homes, and pay our bills to God. One or the other must suffer, and it is easier to cheat God than to deny ourselves. Let us stop and think, brethren. Are we willing to pay the price?

We must confess to a great sense of satisfaction in the muddle the moving picture people are in. They claim that if the censor continues to be so strict, they will be driven out of business. We hope the censors will continue, and that no law can be made to remove him. The sooner four-fifths of the shows are driven out of existence, the better it will be for the people. They are a curse. They damn more souls than any other force today. They cause children to lie, steal

and commit other crimes. They destoy the influence of the Church, break up homes and separate families. Many people will sell their souls, in order that they may go regularly to the "movies".

Why?

Why is it that some people, if they have to economize, always begin with the church? The church should not be the first to cut off, but the last. You should sacrifice yourself, if necessary, to keep your responsibilities. If the Lord's strength and resources were limited, how would you like to have Him economize on you? Remember, what you give you will receive, and what you sow you will reap. You cannot violate this law of life and succeed, neither can you throw dust in the eyes of God. He sees! He knows! Sooner or later you will not only be judged, but receive your reward.

RECTOR'S COLUMN

The Church expects every communicant to be present at the services, and make his communion on Easter-day. The only excuse which will be accepted is sickness, and then the Rector will be pleased to go to the house during the following week, and administer to all sick persons. Each year an appeal has been made to the members of this parish to do their duty in this respect. Each year about two hundred and fifty out of about five hundred have responded. There is no excuse for this. It is either carelessness or indifference. Either is deadly. Let us all respond to the invitation of Christ on this, His day of Resurrection, and meet Him at His Holy table.

As usual, we are not satisfied with the Lenten observance. We are quite sure that no one in the parish found it impossible to attend some of the services. Yet there were some of the otherwise faithful members who never came near any but those on Sunday. This is not conducive to higher spiritual life. At any time in the year it is impossible for Christians to grow and live as they should, with attendance only upon the Sunday services, but at a time like Lent, when the entire atmosphere is surcharged with religious influences, such carelessness is positively fatal to the soul. It all comes back to the fundamental principal—selfishness. Christians are more concerned with their own affairs than with those of God. Otherwise they all would await anxiously the opportunity to be with God in His house.

We have been delighted and impressed with the devotion of the members of the Lenten choir. Largely composed of children in no wise connected with the Church, it has been an important factor in rendering the services throughout the season. Under the careful leadership and instruction of Donald Edward McHenry, eighteen girls and two boys sang the hymns and otherwise assisted in the services every afternoon. Mrs. John Martin again kindly volunteered as a part of her Daughter of the King work, to see that the girls were properly vested for the services. Harold Howard also rendered valuable assistance by pumping the organ. We are sure that the knowledge of work for Christ well done is ample reward for the devotion of all who so faithfully assisted. The girls and boys who sang are: Louise Toyer, Lilian Hughes, Dorothea Louise McHenry, Adeline Parry, Inez Lake, Katharine Kirkman, Mildred Reynolds, Nellie Hilliard, Florence Sayers, Irma Voehringer, Awilda Fish, Gertrude Frederick, Ruth Parry, Ethel Elizabeth McHenry, Dorothy Hooven, Margaret Lyons, Anna Henry, Margaret Casey, John Wilkinson, and Earl Syphard. Kenneth Fulton McHenry was crucifer.

We issued the annual number of the parish Directory to the congregation on the Sunday next before Easter. It is a complete roster of the services and description of the various activities of the parish, with the list of the officers of the organizations. The rector has failed to secure accuracy in the names and addresses of all the members of the parish. The mistakes are largely the fault of the printer. Somehow, try as hard as he can, each year finds the same fault in the Directory. For these errors he apologizes. The Directory presents a very attractive appearance. The photographs of the bishops and rector are very poor, largely due to the character of the paper upon which they are printed and the ink used. Notwithstanding the faults of the book, we want to thank the publishers for placing in our hands free of all expense to us so valuable a work.

The increased attendance upon the Sunday services has been very gratifying. More of our people seem to be sensible of their duty to God and their responsibility for their own souls. Much improvement is still possible. There are many of our members in the immediate neighborhood careless and indifferent about their church. If all these should attend but one service each week, the church would be full. At the present time, our congregations come from a distance. Some few of the people in the neighborhood attend regularly, but they are few.

The Rector wishes to extend a cordial welcome to Mrs. Wharton, Miss Mae Sweeny, and Mr. Matthews, who have recently come to assist us in the choir.

The electrically lighted cross, which was blown from the roof of the church in a recent storm, has been restored to its place, through the kindness of Dr. Yale.

The rector wishes to express his appreciation of the earnest work done by the choir in preparation for the Easter services. It, with the assistance of the director, Mr. Harris, wrought hard work each week since the first of the year.

In response to the call of the rector for a chancel Prayer Book, he has received two. One presented, according to his suggestion, by several members of the parish, in memory of their beloved ones, whose names are inscribed in the book, and another by Mrs. Helen W. Harris, in memory of a sister, also suitably inscribed. Both books are in use in the chancel to-day.

One of the questions which persist is: What becomes of all the people who are confirmed in a parish? Large classes are presented to the bishop each year, and the next, the parish report on membership, shows little increase. This question has led the rector to compile the confirmation statistics of this parish for the twelve years past. The number of people confirmed has been 282. Of these 62 have been transferred to other parishes either in or out of the city; 9 have died; 38 have removed from the city, but still retain their membership upon the records of the parish. Four have been lost sight of; 3 have become Romanists, and 166 remain in the parish. Of these last, 46 attend services occasionally. This leaves us 120 at the present time attending the services with fair regularity.

There is another list which should interest us. Those who are transferred to this parish. We have been unable to take the time to compile this. Therefore, are unable to say how many have been received in this way. But we do know that only a small percentage of those so

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transferred are active. There is no reason for surprise in this. They were not active in the parishes from which they came. As we have said before, many of these came from parishes in which they have taken no active part, on account of the large number of workers there. For this reason, any effort to keep them busy meets with indifferent success. Not having the same facilities for their entertainment as the parishes from which they have come, many fall away, and all the effort we make to hold them fails.

We could overcome this leak to a large degree if we were better equipped. Here comes up again the statement of our old problem. Perhaps it is useless to speak of it. We are unable to solve it, and the Church in the Diocese either will not or does not, wish to. To attempt to conduct the work of the parish, schools and societies in the building we have, is to attempt an impossible task. At the present time, our school is crowded in one room, the church. We invite any one, who may be interested to know, what our problem is, to attend a session. If he does not wonder how we hold a single pupil, we will be much surprised. Yet we have a large school, regularly attended. Recently we were compelled to decline the assistance of the West Philadelphia High School Glee Club, in a concert which would have been of great benefit to us, because we had no room suitable to hold it in. Our experience with the Diocesan Fair is too recent to require comment. But this is not all. We have definite knowledge that people in the community have refused to come to service here because of the unsightly interior of the building. It is useless for us to improve the appearance of the interior of the building. It would require more than five hundred dollars, and then we would not be much better off. First, we have not the five hundred dollars. Second, if we had, we would hesitate to sink it in a hole.

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NOTES AND COMMENT

A memorial window has just been placed on the north side of the church by Mrs. Caskey, in memory of her mother, who died at the remarkable age of 106 years, on August 4, 1914. The subject of the window illustrates fully the life of the late Mrs. Kissick. She was a woman of most wonderful faith and Christian fortitude. Until the end, in spite of suffering and weakness, she had entire confidence in her Lord. To spend any time with her was to be refreshed by the cheerful and bright character, which never changed. The window portrays faith with the cross. It is the work of Mr. Elwood Potts, a member of our parish, an artist of remarkable ability. He designed it, and completed it throughout, and set it. It is entirely English in its style and treatment, the glass used being of the very best English antique: attention may be called to the sweetness of expression, symmetry of form, and qualitly of color, in the latter of which Mr. Potts has avoided both the crudity and timidity often seen in modern windows, and while using the richest coloring, he has contrived to blend them in such a way that the power and joyousness of the color is maintained.

The distribution of leads shows traces of the influence of William Morris and Company, Merton Abbey, London, with whom Mr. Potts was associated for some time, working from the late Sir Edward Burne-Jones cartoons.

A window similar to the one placed in the Church of the Holy Comforter, in every way has been executed by the artist for the Church of the Redemption.

Under the artistic influence of Mr. Potts, who has made the memorial win-

dow which has been placed in the church, the interior walls of the first floor of the rectory have been beautifully decorated. The living and dining rooms were decorated, as a gift from Mr. L. Willard Harris.

Mrs. McHenry expects to entertain the members and teachers of the primary department of the Sunday-school at the rectory, on Monday afternoon in Easter week. Refreshments will be served.

The Rector and Lenter choir mother, Mrs. John Martin, will entertain the members of the Lenten choir on Tuesday, at the rectory, at four o'clock. Rewards for perfect attendance and conduct will be awarded. The faithfulness of these little ones has been most remarkable. The choir has been a wonderful assistance in the services, and the singing was splendid.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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ANSWER FOR YOURSELF

"What kind of a church would our church be,
If every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them, whistle them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a prayer meeting should we have? Every member "just like me." How about our Young People's Society, the Sunday School? And the church treasurer? How much money would he have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in heaven?

"What kind of a church would our church be,
If every member were just like me?"

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.—Isa. 55: 1.

JESUS CHRIST REMAINETH THE SAME

Jesus Christ, in all years, all centuries, all millenniums, remaineth the same. The same to-day, as in all life's yesterdays. More abiding, more constant, than the silent stars above us—stars on which our remotest ancestry gazed. They change—He never. What a glorious charter this—what a possession—in these hours when the years are slipping—slipping—away! Christ, the all-wise, the all-pitying, the all-compassionate, the all-powerful—and eternally the same. The poor, baffled spirits, soured during the year just past by a thousand experiences of discouragement; the lacerated hearts from whose core of love dear ones have been torn; the morning hopes and early ideals, receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible; One who can more than meet the claimant needs of all life's pain; One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.

I think the reason "some doubted" was because they did not come close enough to Christ to be certain. Would you dispel your doubts—just draw a bit nearer, and watch them disappear.—G. W. Bull, D.D.

O that we may never make anything, more or less, the term of union with us, but the having the mind which was in Christ, and the walking as he walked! —John Wesley.

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Church Progress

Volume Eleven | PHILADELPHIA, MAY, 1913 | Number Eight

Church of the Holy Comforter

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Holy Days, 8.00 A. M.
Sunday-school and Bible Classes, 2.30 P. M.

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Organist, George Tudor.
Secretary, Walter H. Richman.
Choir Mother, Mrs. James Hewlett

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Mrs. R. J. German, Mrs. Herbert Brown, Mrs. L. G. Hewlett, Rebecca V. Low, Dora Teller, Mabelle Turner, Isabella B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Elinore Craig, Isabella Parry, Violet Story, Mary K. Shank, Isabelle McLaughlin, Isabel A. Hughes, Irene Kehl, Marjorie Mason.

Altos: Mabel Craig, Georgia Hazel, Emma Sharp.

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett.

Bassos: Walter H. Richman, Charles I. Wilkinson, Donald McHenry, Richard J. German.

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Church Progress

ISSUED MONTHLY BY THE

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N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

May 1—Ascension Day.
2—SS. Philip and James, Apostles.
4—Sunday after Ascension Day.
8—Ascension Octave.
11—Whitsunday.
12—Monday in Whitsunweek.
13—Tuesday in Whitsunweek.
14—Ember day.
16—Ember day.
17—Ember day.
18—Trinity Sunday.
25—First Sunday after Trinity.

PARISH REGISTER

Baptisms

April 6—Ethel May Leh.
19—Charles Edwin Stewart.

Confirmations

April 20:—
Henry Charles Nichols,
William John Tarvis,
Clement Leon Haynes Smith,
Samuel Brown Anderson,
Arthur Wells Yale, M.D.,
Dorothy Yale,
Margaret Kochersperger,
Elizabeth Marie Springfield,
Isabel Newell Gill,
Evelyn Elnor Peterson,
Enid Coralie Smith,
Edith Daisy Margurite Smith,
Isabelle Sturges Parry,
Florence Kemble Cox,
Raymond Edward Gill,
Marion Greenly Scargle,
John Strawinger Wenger,
George William Wenger,
Helen Eliza Wilkinson,
Mrs. Ada Jane Bryson,
Catharine Bryson,
Charles Edwin Stewart,
Elsa Edna Gabriel,
Mrs. Sarah Douglas Beinlich,
Sarah Geneva Clemson,
Harry Clemson,
Dorothea Louise McHenry,
Margaret Norwood Casey,
George Teller,
Mrs. Ann Laura Clemson.

Communicants Received

April 4—
Mrs. Mary J. Mitchell, Holy Apostles.
Cecelia A. Hill, Redemption.
Harold Miller, Redemption.
Mrs. Clara Marie Miller, Redemption.
John Frederick Leh, All Saints.
Mrs. Anna Freda Leh, All Saints.
Mrs. Ellen Johnson, St. John's, Norristown.

Burials

April 17—Eugene C. Lyday.
19—George C. Cleveland.
21—Robert Craig.

Be a Booster.
Our Church is **the** Church.
Our parish is **the** parish.
Talk about it wherever you go.
See how many people you can bring this year.
This will be the big year for this parish.
The Church will be as big as you make it. Help.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this

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REGINALD B. CHASE, Sec'y. and Treas.

parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

NOTICE!

All subscriptions expire with this issue. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another pawe. This list totals 34, and it should be 100 this year. The paper would then be self-sustaining.

Editorial

The greatest need in this community is a place for recreation for the boys, girls, young men and young women. There is no place of any kind—no park, playground, gymnasium, nor any place but the street. It is no wonder so many of our children go astray.

For the proper development of the child, it is necessary that some amusement and means for working off surplus energy be provided. It may be said that it is the duty of the city to take care of this. But is it? Is it not rather the plain and evident duty of the Church?

In some degree, the question is a physical one, but to a greater, it is a spiritual one. To work off surplus energy has to do with the body. But it is only in that the body is the medium through which the spiritual life grows. We are convinced that, given a properly developed body, a higher spiritual life is possible. Quite the contrary, in the same ratio that a low physical condition exists, so will the spiritual be low.

The street is not a good place to imbibe high ideals. There is little to do there but to stand and talk. We know that the natural gravitation of aimless talk is to the low and vulgar. It is there the low story is told. The natural sequence is low thoughts: then acts.

In providing a place for exercise and recreation, we give the muscles fair play, and the mind follows. We are also convinced that the normally healthy and developed body will not produce a diseased mind. For this reason it is the Church's duty to provide a place for this exercise.

To do this work here, we need a parish house. We need a place where our people can come together and romp and play. A place where athletics can be indulged in without being a nuisance to the neighbors; where games can be played, and where reading can be enjoyed, a place where a normal physical life can be developed.

To erect such a building will require about $25,000. We wonder if there is some friend of humanity in the Church who will come to our aid? Our people can not do this themselves. It requires all the means at hand to meet the present financial demands.

Must our boys, girls, young men and young women be lost, because we can not get $25,000?

RECTOR'S COLUMN

Mr. Cox, of 557 N. Wanamaker Street, has presented and planted ten trees around the church property. They are Oriental Plane trees, and are beautiful. Mr. Cox deserves the thanks of every member of the parish for this improvement.

Mr. Orman Davis has again issued a directory of the parish for us. As will be noted, it is complete. We want every member of the parish to have one. If the Rector should not send you one, ask him for it. It is yours.

Memorial flowers were placed on the Altar by Sadie Young, for her mother, on April 13, and by Mrs. Robert Allen, for her mother, Mrs. Kochersperger, on April 20.

Mrs. Kurtz's class of boys have volunteered to supply the Altar with flowers on the second Sunday of each month.

Would it not be splendid if every member of the parish would remember departed members of the family with memorial flowers on the Altar the Sunday nearest the death of the dear one?

We presented the Bishop-Suffragan with a class of thirty-one during the week of April 20. At the evening service on Sunday, the church was crowded. The Bishop was delighted, and told us so. All his hearers agree that the talk was just right. We are all in love with our Bishop-Suffragan, and hope we may have him with us for many years.

As is our custom, we will send pledge envelopes to each member of the class confirmed. Each member of the parish is expected to make an offering. This is not only because the Parish needs it, but also because the individual needs the training which the sacrifice gives. God's command to offer a tenth was not for the needs of the temple, but as "all things come of Thee, O Lord," we are expected to give to Him a proper portion of what He has intrusted to us.

Each member of the Parish who is not making an offering now, should ask the Rector for envelopes, and make regular offerings. The very best of intentions fail, unless we have something to prompt us. A set of envelopes will do that.

PERSONALS

Mr. Stewart has the distinction of being the oldest man baptized and confirmed in this parish. He is ninety-three years of age.

We had the record congregation at the Confirmation services. All the available space in the church was occupied.

We extend our sympathy to the families of Mrs. Craig and Mrs. Smith, in the loss of the head of the family. Mrs. Craig and her family are so closely identified with all the interests of the parish, that we feel that it is personal loss to us all. May God bless and comfort them, is the prayer of all.

The Rector exchanged work with the Rev. Mr. Walenta on Sunday evening, March 30. The Rector has heard many good words about the service. He himself had a very pleasant time at St. Simeon's.

Charles Conway has been confined to his home for some days, with a severe illness.

Mr. Philip Stein has returned to his employment, after a long illness.

FINANCIAL STATEMENT FOR MARCH

Receipts

Envelope offerings	$140.45
Open offerings	139.20
Communion Alms	3.76
Account Printing Envelopes	.20
Easter Thank-offering	66.00
Missions (Duplex)	4.28
Bishop's Salary (Duplex)	4.69
Coal Fund (Duplex)	7.00
Building Fund (Duplex)	11.45
Altar Flowers (Duplex)	2.90
Donation through Rector	300.00
Interest, Land Title Co.	104.96
Trustees' Building Fund	170.04
Rector's Aid Chapter	100.00
Account Rectory Coal	10.00
Account Mortgage Fund	25.00
Balance, March 1	97.40
	$1,187.33

Expenditures

Rector's Salary, February	$125.00
Sexton's Salary, February	20.00
Organist's Salary, February	10.00
For the Poor	3.76
Account "Church Progress"	3.69

Wine	2.00
Six Mos.' Interest on Mortgage.	375.00
Electric Light Bill	10.00
Gas Bill	3.90
Account Coal Bill	20.00
Penna. Construction Co.	300.00
Diocesan Assessment	56.52
Convocation Assessment	46.51
Insurance	29.49
Trustees' Building Fund	11.53
Altar Flowers	4.25
General Missions	4.21
Sundries	10.82
Balance, January 31:—	
Current Expenses $44.13	
Mortgage Fund 100.00	
Building Fund 6.45	
Missions ..... .07	
	150.65
	$1,187.33

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

PRESENT SUBSCRIBERS TO "CHURCH PROGRESS"

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E. G. T. Adams — William Falls
Rev. H. C. McHenry — Mrs. R. B. Braisted
A. W. Sharp — John F. James
Miss Grace F. Blood — Mrs. Tegeler
Mrs. A. J. Wilson — Mrs. Christman
Chas. E. Bates
Mrs. N. C. L. Hopkins

Our Work

Sunday School

The final report of the Secretary shows the following results from the Easter offering: Primary school, $27.46. Young Women's Bible Class, $16.01. Class No. 5, $11.96. No. 4, $10.05. Cradle Roll, $10.00. No. 10, $8.00. No. 12, $4.45. No. 7, $3.30. No. 2, $3.28. No. 11, $2.74. No. 13, $2.51. No. 1, $1.91. No. 6, $1.79. No. 8, $1.40. Young Men's Bible Class, $1.00. No. 9, 50 cents. No. 3, 19 cents. Total, $106.55. This is $23.76 more than last year.

An analysis of these figures does not make a creditable showing for some of the classes. If the amounts represent the measure of self-denial during Lent, then Lent was a failure for the members of some of the classes.

We have organized a Sunday-school Association for the teachers and officers. It was decided to have the same officers for the Association as are in the school. Meetings will be held the last Wednesday in each month, beginning with May. The purposes of the Association will be for mutual help and inspiration. At each meeting, business for the interest of the school will be taken up, and a social evening follow.

Beginning with the first Sunday in June, the session will be changed to the morning, and so continue until October.

Rector's Aid

Under the wise direction of our new President, Mrs. John Martin, a new lease of life has been taken on. We have heard several of the former members say that they expect to return in the Fall. Some have already taken up the work.

At the meeting on April 17, a social afternoon was enjoyed. Several invitations were sent out to ladies of the parish, and were responded to heartily. The table on which the refreshments were served was beautifully arranged. The ladies were regaled with speeches, chiefly from the President. It was a complete success.

The Aid held a Rummage sale on April 25 and 26. It is too early to report results. A Strawberry Festival will be held on Wednesday, May 21.

Men's Club

A ball team has been organized. The members have been raising money for the suits, and we understand they have been successful, and have ordered them. The meetings have been kept up with considerable interest. Of necessity, with the cramped quarters, it is quite impossible to have the meetings we wish.

Young Men's Club

Our meetings have been well attended and interest great. We feel the need of more room. In order to purchase fitting material with which to have games, a bake will be held on Saturday, May 3.

Kurtz Boys' Club

Hiking seems to be the order of the day. Two Saturdays have been thus spent. Under the direction of Donald McHenry, a trip was made to Overbrook Heights. A great many tales of experience could be told by the boys about narrow (?) escapes from all kinds of dangers. Mr. William Crainor has joined on these occasions in entertaining the boys. We suspect that one of the attractions are the cakes which Mrs. Crainor bakes for the boys.

The meetings have been chiefly in the

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open air, the boys playing games around and about the church buildings. Here is another argument for a Parish Building.

Girls' Friendly Chapter

Meetings are well attended. The devotional meeting held on Thursday, April 18, was a real spiritual aid. On the following Sunday, many of the members were present at a Corporate Communion. On Thursday evening, the meeting was at Holy Trinity Church, with the other Societies of the city.

Daughters of the King

The meetings are being held regularly, and in a quiet way, work is being done. During the temporary absence of the President, Mrs. Williams, Mrs. Kurtz has been placed in charge by the Rector. The members presented the Rector with a Beretta after Sunday-school, on April 20.

St. Agnes Chapter

The meetings are being held, and the work quietly done, each Saturday afternoon. Some new members have been added during the month. A play afternoon was given on April 26, in which the members of the Lenten choir joined.

A SCOTCH BLESSING

"If after kirk you bide a wee,
There's some wad like to speak to ye.
If after kirk you rise and flee,
We'll all seem cold and stiff to ye.
The one that's in that seat with thee,
Is stranger here than you may be.
All here hae got their fears and cares,
Add you your soul unto our prayers,
Be you our angel unawares."

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APPLE BLOSSOMS

Go, tell what other eyes may see:
The glory of a blooming tree.
Millions of tiny, perfect flowers,
As ever grew in Flora's bowers,
Exquisite of color, of perfume sweet,
Drifting down to the grass at our feet.
O, the splendor of an apple tree
Is very, very good to see.

—E. W.

A NOBLE SPIRIT

"I trust in the living God, Father Almighty, Maker of heaven and earth and of all things and creatures visible and invisible. I trust in the kindness of His law and the goodness of His work. I will strive to love and keep His law, and see His work while I live. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love. And I will strive to love my neighbor as myself, and even when I cannot, will act as if I did. I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life and guard and perfect all natural beauty on earth. I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalship or contention with others, but for the help, delight and honor of others, and for the joy and peace of my own life."

Few subjects are of more general interest than that of investments, and there is a universal desire to invest money where it will produce the largest possible dividends consistent with safety. A multitude of counsellors are freely offering their advice, who seek to influence the investor by the promise of large, immediate returns on investments, back of which there is no real security. The situation, therefore, to many people is bewildering, but in the midst of this confusion they may be re-assured as to one line of investments. God's Word speaks with authority, "Lay up your treasure in Heaven."

What we put into God's service, whether it be of money or of ourselves, pays far better than any other investment, always in respect to ultimate security, and usually as to immediate returns. As to security, we have the Divine Assurance that moths and rust do not corrupt in Heaven, neither do thieves break through and steal; and as to immediate returns, we have abundant evidence both at home and abroad.

God's service is one and the same the world over. The wonderfully large returns which are being realized from that which has been put into the cause of Foreign Missions is of almost daily report. For instance, the following items are taken from among many encouraging facts given in a single number of the "Foreign Mail," a paper representing the work of the Young Men's Christian Association in mission lands:

"The total population of India has increased in the last ten years by seven per cent. The Christian community has increased in the same period by thirty-five per cent." "In Tokyo and other points in Japan, at least 5,000 students, coming there from China, have been appreciably inclined toward Christianity." "In the Syrian Protestant College of Beirut, the voluntary Bible classes have had the remarkable enrollment of 300 men."

"To face every opportunity of a lifetime thoughtfully, and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised."—M. D. Babcock

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Church Progress

Volume Eleven PHILADELPHIA, JUNE, 1913 Number Nine

Church of the Holy Comforter

Haverford Avenue at 48th Street

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Bell 'Phone—Belmont 271.

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SERVICES:

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Holy Eucharist, every Sunday, 8 A. M., also first and third Sundays, 10.45 A. M.

Wednesdays, 8 A. M.; Thursdays, 8 A. M.

Holy Days, 8.00 A. M.

Sunday-school and Bible Classes, 2.30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: Daisy Webb, Etta Todd, Herbert Brown, May Hall, Elizabeth Ensell, Mrs. Edward James McHenry, Walter H. Richman, Mrs. John Martin, Mrs. William Crainor, Mrs. Edward M. Kurtz, Miss E. C. Michael, Laura R. Thomas, Ethel M. Holden, Mrs. Schofield.

Infant Department: Superintendent, Mrs. Edward James McHenry; Secretary, Donald E. McHenry; Assistant Secretary, Frederick Peterson. Teachers: Isabelle B. Wilkinson, Laura M. Joseph, Mrs. Elizabeth Cannon, Martha Gill, Douglas J. McHenry, Edith Craig, Evelyn Mills, May Hussey, Horace Peterkin, William Webb, Ferdinand Kent, Mary A. Sayers, Louisa Sayers, W. Layton Peterson, Esther B. Lare, Wiliam Achland, J. Richard Conway.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.

Choirmaster, L. Willard Harris.

Organist, George Tudor.

Secretary, Walter H. Richman.

Choir Mother, Mrs. James Hewlett

Sopranos: Irwin A. Tash, George Morgan, Joseph C. Bates, Harry C. Nichols, Charles J. Wilkinson.

Mrs. R. J. German, Mrs. Herbert Brown, Mrs. L. G. Hewlett, Rebecca V. Low, Dora Teller, Mabelle Turner, Isabella B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Elinore Craig, Isabella Parry, Violet Story, Mary K. Shank, Isabelle McLaughlin, Isabel A. Hughes, Irene Kehl, Marjorie Mason, Phyllis Balster.

Altos: Mabel Craig, Georgia Hazel

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett.

Bassos: Walter H. Richman, Charles I. Wilkinson, Donald McHenry, Richard J. German.

MEN'S CLUB: (Meets Tuesdays.) President, Harry Turner; Vice-President, A. E. Van De Pette; Secretary, Charles Conway; Treasurer, William Wood.

YOUNG MEN'S CHURCH CLUB: (Meets Fridays.) Warden, Albert Edward Ensell; President, Douglas James McHenry; Vice-President, Frederick Horton; Secretary, J. Leon Hewlett; Treasurer, John Richard Conway.

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ALUMNI ASSOCIATION: President, Richard J. German; Vice Presidents, Ethel May Holden, Douglas J. McHenry; Secretary, Harry Turner; Treasurer, Miss Margaret B. James.

RECTOR'S AID CHAPTER: (Meets Thursdays.) Mrs. John Martin, President; Mrs. William Howard, Vice President; Mrs. William Crainor, Secretary; Mrs. M. A. Sayres, Treasurer.

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SANCTUARY CHAPTER: (Meets second Sunday.) President, The Rector; Secretary and Treasurer, Mrs. Herbert Brown.

ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Lydia Shank, Secretary; Dora R. Teller, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

June 1—Second Sunday after Trinity.
8—Third Sunday after Trinity.
11—St. Barnabas.
15—Fourth Sunday after Trinity.
22—Fifth Sunday after Trinity.
24—St. John, Baptist.
29—St. Peter, Apostle.
Sixth Sunday after Trinity.

PARISH REGISTER

Baptisms

April 27—Desmond Thomas Jenkins.
May 1—Margaret Florence Morgan.

Confirmation

May 13—Margaret Hughes.

Marriages

April 30—Thomas Edward Young and Florence Dutton.
May 7—Judson Horace Keller and Anna Marie Greene.

Communicants Received

May 19—Archibald Pierce Maddux, from St. Paul's, Alexandria, Va.

COMING EVENTS

Play in the early part of this month.
Excursion to Forest Park, June 26.
Rummage Sale, June 6 and 7.
Street Carnival, July 16 to 19, inclusive.
Sunday School session, 9.30 A. M.

Be a Booster.

Our Church is **the** Church.

Our parish is **the** parish.

Talk about it wherever you go.

See how many people you can bring this year.

This will be the big year for this parish.

The Church will be as big as you make it. Help.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who

worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

NOTICE!

All subscriptions expired last month. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then be self-sustaining.

Several months ago the Rector went out to beg three thousand dollars for the final payment to the builders upon the Parish building. He was able to secure $1,169 in cash. He has a conditional promise of $350 if he raises the balance of the $3,000 by July 1. This is a bad time of the year to raise any large sum of money, owing to the fact that those who have money are leaving the city for the summer. The Rector is anxious to hold this $350, and asks for the help of any one who can aid him. He feels sure that it will come.

The $1,169 already raised came from several friends of the Rector, in amounts as follows: $500, $100, $100, $50, $25, $25, $19, $350, and $5.

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The Rector is sure that he voices the feelings of the parish when he expresses gratitude to those donors for their kindness to our parish.

APRONS OF ALL SIZES, SHADES AND COLORS ARE BEING MADE BY THE MEMBERS OF THE RECTOR'S AID, FOR SALE. THEY HAVE A GOOD STOCK ON HAND. THEY WILL MAKE ANY KIND TO ORDER. PROCEEDS FOR THE MORTGAGE FUND. COME AND BUY ALL YOUR APRONS.

SEND ALL YOUR RUMMAGE TO THE RECTOR'S AID NOW. THEY NEED IT. SALE WILL BE JUNE 6 AND 7.

RECTOR'S COLUMN

In his address at the convention, Bishop Garland made a most complimentary reference to our parish and its work. He also referred to our difficulties, and described them as the result of our independent position. The Bishop is the first we have heard who has summed up the situation accurately. He said "that the parish of the Church of the Holy Comforter is one of those which pays the penalty for being independent." How true this is, we know. Yet we do not regret that we are independent. This independence was accomplished during the first year of the present Rector's incumbency. And while it has meant sacrifice to him and the people, we have never regretted it. On the contrary, we have felt that we could hold ourselves up more erect. We have felt a certain pride. Had we been willing to accept the place of a mission, we would have received more attention and money. Our Rector would doubtless have received a larger salary. Yet we have felt that the independence has been worth it.

But now comes another question. Are we justified in paying this penalty, and depriving the community of the ministrations which it has a right to expect from the Church? The writer is reminded of a certain case of a woman who went to a charitable institution for aid, after she had exhausted every other way, and had tried to maintain her independence and dignity. She was refused. She asked, after a certain intimation that she looked respectable, if she "had come in rags and dirty, would she have received aid?" The response was, "Yes." Now, we do not believe that the Church at large wants us to come begging in rags and dirt. But we are impressed with the fact that the misison which must ask for aid in running expenses is the one who is listened to when an appeal is made for equipment. We are not questioning the justice of the procedure of the Church. But we do say that the procedure does not proceed in the right direction. Or rather, that there is not enough given by the Church with which to proceed rightly.

We have said several times that the Church is only as strong as its weakest parish. This does not mean as strong as its weakest **mission**. The world understands a mission to be a mission, and does not expect any more from it than a mission can do. But it is not so with a parish. The world expects the work of a parish from a parish. And when it is not done, blames the parish, and incidently the Church.

But we are little interested in the blame. What we are contending for is that more should be done for the weaker parish. Take our own case for illustration. Here is a large community of people of moderate wages. It can support a church. It is doing it. It can not provide for the great work which is necessary for the moral, physical and

spiritual development of this important place. What are we to do? Or rather, what should the Church do?

Other bodies have solved the problem. They have come to the aid of the congregations, and taken splendid care of them. In consequence, the congregations have been able to grow strong, and have become independent, and able to do a great work, while the Church has stood and watched just how long a parish could possibly hold out before it died. This has not added much to either the dignity, or honor of the Church at large.

Last month we referred to our most urgent and immediate need. It was a parish house. We have built a parish hall, for which we have raised a large sum of money. But this by no means provides for this great and growing work. What we must have is a parish house, with the equipment for aggressive work. The religious bodies about us have such places, and they are getting the people. With all our boasted inheritance and the fullest expression of true religion, possible, we stand by and see this being done.

Is it not about time that this was all changed? First, do not penalize a small parish for being independent. In the second place, realize that this is the Church's work. It does not belong exclusively to the Church of the Holy Comforter.

VACATIONS

Going to take a vacation this year? We hope so, and that your outing will refresh you for the winter's work. Did you ever think that our Church never takes a vacation—that it is open seven days every week from January 1 to December 31, and that the expense of maintainance goes on every day? If you take two or more weeks for pleasure and recreation, would it not be just to the Church to pay your pledge before going away to cover the Sundays you are absent? Many of you never think of that, and the consequence is that your Rector and employees are obliged to wait, and wait, and wait for their salaries, until you return from your pleasure, and see fit to pay your back dues. Is it fair? Is it honest? Is it just?

NOTES AND COMMENTS

Two of the Delegates to the Convention attended the meetings. Dr. Price and Mr. Harris were present at some time each of the two days. The third they could not attend. The third-day session was unusual. Heretofore, all the work has been finished in two days, but the balloting for Delegates to the General Convention took so much of the time, it was necessary to hold over another day. There was little or no change in the personnel of the officers of the Diocese which were elected. The most important action was the memorial, to the General Convention, which will meet in New York in October, that it is inexpedient at this time to change the name of the Church. This question has been warmly discussed in the church and secular papers for some months. We feel that the Diocesan Convention has done well in expressing itself as it did. We may all agree that the present name is unfortunate. We can readily understand how it may be a positive hindrance to progress in some parts of the United States, and in foreign fields, but we can not feel that a good name has yet been found. Another important action was deferred until another year. That of the missionary canon for our own Diocese. Some radical changes were proposed, and time did not permit full discussion.

Owing to the condition of the treasury of the Sunday-school, we will be unable to provide the tickets for the children, for the picnic. It will be necessary to charge twenty-five cents each for all the

members of the school. Infants and children under five years of age will be taken free. Tickets to all outside the school will be fifty cents for adults, and thirty-five cents for children. We hope that all the families will join in.

The Sunday-school picnic will go to Forest Park, on Thursday, June 26. Races and games will be scheduled for the day.

The Strawberry Festival was a great success. The place was crowded. All the cream was taken, and only a few strawberries out of an entire crate were left. Another success to the credit of the women. And everybody enjoyed it, too.

Mrs. Balster furnished memorial flowers for her brother on the altar, on May 11. We have two memorials for June. Who will furnish the other three Sundays? July is also coming.

The Sunday-school session will be changed to the morning to-day, and remain there until October. We hope all the members of the school will adjust themselves to the change at once.

For the benefit of those who may be away any part of the summer, the Secretary of the school has vacation cards, which should be signed by the Superintendent of the school they may attend during vacation, and presented to the Secretary immediately upon return to the school. This will insure credit for all the Sundays.

Another rummage sale. Send articles.
Carnival. Send donations.
Play. Be there.

OUR REPORT TO THE CONVENTION, 1913

Baptisms: Adults, 3; Infants, 44; Total, 47.
Whole number of baptized persons, 790.
Confirmed: Male, 15; Female, 31; Total, 46.
Communicants:—
Added: New, 46; By Transfer, 27; Total, 73.
Removed: By death, 1; By Transfer, 10; Total, 11.
Present number of communicants, 399.
Marriages, 8; Burials, 26.
Public Services: Sundays, 169; Other Days, 146; Total, 315.
Holy Communion: Public, 170; Private, 10; Total, 180.
Sunday School and Bible Classes:
Officers and Teachers, 37; Scholars, 310; Total Membership, 347.
Other Parish Agencies:
Officers and workers, 43; Members, 316; Total, 359.

Receipts

Envelope Offerings	$ 1,613.49
Other Offerings for Parish Purposes	627.51
Offerings for purposes outside the Parish	153.70
Donations	1,275.00
Sunday-school	406.41
Received for Building Fund	2,498.00
From all other sources	15,621.82
Total Receipts	$22,195.93

Expenditures

Parochial:—

Current Expenses (including all salaries, fuel, light, ordinary repairs, etc.)	$ 2,148.94
Improvements	18,557.48
For the Poor	27.74
Added to Building Fund	125.00
All other Parochial expenditures	1,361.69
Total Parochial	$22,220.85

Diocesan:—

Episcopal and Convention Fd.	$ 56.52
Sustentation Fund	12.39
Missions, Convocation	46.51
Deaf	2.50
Jews	2.79

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Episcopal Hospital	4.50
Christmas Fund	11.49
Bishop's Fund	26.80
Total Diocesan .....$	161.50
Extra Diocesan:—	
Missions: General. Parish Offering ....$	54.20

Total expenditures for all objects ....$	22,436.55
May 1, 1912, cash balance .....$	498.78
May 1, 1913, cash balance	258.16

The above statistics are from May 1, 1912, to May 1, 1913, and include the work of the several organizations.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Our Work

The Vestry

For the second time in nearly eleven years, the Rector was unable to attend the meeting. The meeting was ably presided over by the Rector's Warden, Mr.

James. It was an enthusiastic meeting, and well attended.

The members received from the Rector lists of names of the parishioners upon whom they are to call. The purpose of the call is chiefly to let our people know that the Vestry is really interested in them, and want to know them. We have felt for some time that there has not been sufficient contact between the members of this parish.

The question of finances were thoroughly gone over. The interest in this question was specially in those who are in arrears. These amount to a considerable sum. The members of the Vestry intend to call the members of the parish to the need for this money.

Several suggestions were made as to improvement of the property. The sidewalk has been prepared for the cement. Mr. Wilkinson will put this down soon.

Mr. Robertson was able to make a very advantageous financial settlement for the excavation and filling in for the pavement, by which the work was done at small cost.

Sunday-school

The school is still growing. We have lost by removal some members, but we have gained others. The sessions will begin at 9.30 in the morning on the first Sunday in June, and continue at that hour until October.

Our picnic will go to Forest Park. We regret that we will be compelled to charge a nominal price for the tickets. For years we have been the only school in this neighborhood presenting the children with tickets. But, this year, it is not possible. The school has grown

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more rapidly than the finances. Also the added expense of the button system has depleted our treasury. We hope that, in spite of the charge for tickets, we will have a large attendance.

Rector's Aid Chapter

The Treasurer reports $24.00 as returned from the Rummage Sale. The Aid will hold another sale in the early part of the month. All the members and friends of the parish are invited to send articles for the sale. A strawberry festival was held in the parish hall on May 21. Preparations for this have been going on enthusiastically.

Daughters of the King

The Daughters are meeting in the homes of the members, and working on sewing. At the meeting in May, they repaired all the Cassocks for the choir. The local Assembly was held in Christ's Church, Germantown, on May 20. A number of our members attended. In the evening, at the service, the Rev. Mr. Harding, of Frankford, preached.

Girls' Friendly

Several of the members of the Friendly have passed the examination appointed for the members, and have made good records. The devotional meeting was held on Thursday evening, May 15, and was well attended. At the close of this month, the meetings will be closed for the summer.

Men's Club

The meetings have been held regularly. The rooms in the parish hall have been used each week. The ball team of which we wrote in our last issue is uniformed and at work. The first game was postponed on account of rain. The team has a game in Haddonfield, New Jersey, for May 24. All the dates for some weeks are filled. We can not expect very active work during the summer months in the rooms, but this outdoor sport will keep the men together, and in the fall we look forward to good work.

Young Men's Church Club

The meetings have been held with remarkable enthusiasm. The boys are preparing for parts in the sports at the picnic. The nucleus of a library has been started. Evidently the boys intend to make the organization literary as well as social.

St. Agnes

Quietly but effectively the Chapter has been moving along. The Matron grieves that the support of the colored child in the Southern school has not met with enthusiastic support. For some years, $90.00 each year was raised for this work, but during the past two years there has been no interest of any account in the effort. We hope, for the sake of the work and the peace of mind of the Matron, this interest will be revived.

Alumni Notes

The annual corporate communion of the association was well attended at the early service on Trinity Sunday. At the meeting on Monday evening, May 20, there was a fair representations of the membership present. The routine business was transacted, and the officers elected.

The Association decided to present the Church with a new Altar rail, and with this in view, will give a play, under the direction of Mr. Archibald P. Maddux, early in June.

The officers for the year are: President, Mr. Richard German; First Vice President, Miss Ethel Holden; Second Vice President, Mr. Douglas J. McHenry; Secretary, Harry B. Turner; Treasurer, Miss Margaret James. Executive Committee: Messrs. William Har-

per, George V. Robertson, John Seal, Charles Conway, Douglas McHenry, Harry Cox, Misses Edith MacAfee, Laura R. Thomas and Evelyn Mills.

The next meeting of the Association will be held some time in the Fall. The mid-winter meeting for social purposes will be held on the second Tuesday in January.

The members are requested to pay their dues as soon as possible to the Treasurer. Twenty-five cents is now due.

All the members of the Church who have been confirmed in this parish are members of the Association, and are requested to attend the meetings and pay the dues.

SOURCE OF PEACE

In Robert Louis Stevenson's story of a storm, he describes a ship caught off a rocky coast, threatening death to all on board. When terror among the people was at its worst, one man, more daring than the rest, making the perilous passage to the pilot house, saw the pilot lashed to his post, with his hands on the wheel and turning the ship little by little into the open sea. When he beheld the ghastly white, terror-stricken face of the man, he smiled, and the man rushed to the deck below, shouting: "I have seen the face of the pilot, and he smiled. All is well." A sight of that smiling face averted a panic and converted despair into hope. So a sight of the Face of Christ averts a panic in life, and fills the soul with peace and hope. Therefore, to see God's face in Christ is to be at peace. "As chaos became order and beauty under the wings of the Spirit of God, and as the troubled waves of Galilee sank into calm beneath the Saviour's feet," so there can be no disquietude in his presence, beholding his face, sharing his favor.

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Twenty-two years ago, with the Holy Spirit as my guide, I entered this wonderful temple, called Christianity. I entered at the portal of Genesis, walked down through the Old Testament art gallery, where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hang on the walls; I passed into the music room of Psalms, where the Spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah, to the grand, impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel; I entered the chapel of Ecclesiastes, where the clear voice of the preacher was heard, and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life; I entered the business office of Proverbs, then into the observatory room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated upon the bright morning star, which was to rise above the moon-lit hills of Judea for our salvation; I entered the audience-room of the King of kings, and caught a glimpse of Matthew, Mark, Luke, and John; passed into the Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant Church. Then into the correspondence room, where sat Matthew, Mark, Luke, Paul, Peter, James and Jude, penning their epistles. I stepped into the throne room of Revelation, which towered into glittering peaks, and I got a vision of the King sitting upon his throne in all his glory, and I cried:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"



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* * *

"They come to haunt me in the night,
The fair words I have left unsaid,
The little kindnesses I might
Have done for people who are dead,
The moments when I might have shown
A patience that I thrust away—
They haunt me when I sit alone
And count my profits of the day."

* * *

The world takes little note of passing time. The ending of the old year, and the beginning of the new, is mostly a season of noise and carousal, a time of revelry and amusement. The seriousness of the occasion, which seems to call for soberness and reflection, is hardly thought of at all. We forget our rapid transit in the perishing things of the present. Particularly do we fall to note our rapid flight to our final destiny.

* * *

God sometimes shuts us in to bring us out. How true it is, if we can only see it in time. God does often with those whose lives are in his hands strangely turn the path in an opposite direction from that which we had expected to go. If we surrender to this leading, with the faith, "My life is in his hands and no man can keep him from having his way with me as long as I confide in him," for the motive of action, we shall find that when God shuts us in at one door, it is always to bring us out at another.

* * *

Everybody who observes human nature, whether he calls himself a psychologist or merely common-sense man, knows that there is a downward pull to a life lived for material pleasure or sordidly selfish ends. Sin is on a descending scale. Its slaves go from worse to worse. All its roads lead downward. On the other hand, there is a power of uplift in religion. Christianity makes men better. Its followers grow from "grace to grace." An old saint is holier and happier than a young one. The longer Christ is followed, the higher he exalts life. His risen power is imparted to his friends to help them, too, to rise, until they become partakers of his life and identified with him.—Exchange.

Housekeeper's Page

Seed Cookies

One cup butter, two cups sugar, two eggs, one-half cup water, three cups flour one-half teaspoon salt, two teaspoons Rumford Baking Powder, two tablespoons caraway seeds. Cream the butter and sugar together; add the well-beaten eggs and water. Sift together and add the flour, salt and baking powder, and then the seeds. Turn on to a well-floured board, roll out thinly, cut into rounds, and lay on greased, flat pans. Bake about ten minutes in a moderate oven.

Chocolate Cookies

One-half cup butter, one cup sugar, one egg, two squares chocolate, melted, one-fourth cup milk, two cups flour, one-third teaspoon salt, one and one-half teaspoons baking powder. Beat the butter and sugar to a cream; add the egg, then the melted chocolate and milk. Sift together the flour, salt and baking powder, and add to the other ingredients. Roll out thinly, cut into rounds, and bake on greased pans in a hot oven.

Sponge Drops

Three eggs, three-fourths cup sugar, one cup flour, one-third teaspoon salt, one teaspoon Rumford Baking Powder. Beat the eggs till very light, add the sugar and beat again; fold in gently the flour, salt and baking powder sifted together. Drop by teaspoonfuls on greased pans, some distance apart. Bake in a hot oven till set.

Larchmont Muffins

One and one-half cups flour, one-half teaspoon salt, two teaspoons baking powder, one tablespoon sugar, two eggs, about one and one-half cups milk, one tablespoon melted butter. Sift together the flour, salt and baking powder; add the sugar, then the beaten yolks of eggs, milk and melted butter. Beat thoroughly and fold in gently the stiffly-beaten whites of the eggs. Half fill greased pans and bake about twenty minutes in a moderately hot oven.

Coffee Layer Cake

One-half cup butter, one cup brown sugar, two eggs, one-half cup molasses, one-half cup made coffee, two cups flour, one-half teaspoon salt, one-half teaspoon mixed spices, two teaspoons Rumford Baking Powder. Beat the butter and sugar till creamy; add the eggs, then the molasses and coffee, and, lastly, the flour, salt, spices and baking powder sifted together. Bake in layers about twenty minutes, and put together with frosting.

Jelly Roll

Four eggs, one cup sugar, grated rind of one lemon, pinch of salt, two tablespoons cold water, one cup flour, one teaspoon Rumford Baking Powder, jelly. Beat the eggs and sugar till thick; add lemon rind, salt and water. Sift and fold in flour and baking powder. Bake in a pan lined with paper. When done, turn on to a cloth sprinkled with sugar; spread with jelly that has been slightly warmed; roll up and leave in the cloth till cool.

Soft Jumbles

Two-thirds cup butter, one and one-half cups sugar, three eggs, one cup milk or thin cream, grated rind of one lemon, three cups flour, two teaspoons Rumford Baking Powder. Beat the butter and sugar to a cream; add the well-beaten eggs, milk and lemon rind, and beat in the flour with which the baking powder has been sifted. Drop by teaspoonfuls on a greased pan and bake golden brown.

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Church Progress

Volume Twelve PHILADELPHIA, FEBRUARY, 1914 Number Five

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Bell 'Phone—Belmont 271.

PARISH VISITOR, Miss E. C. Michael.
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Sundays, 8.00, 10.45 A. M.: 4.15, 7.45 P. M.
Wednesdays, 8.00 P. M.
Holy Eucharist, every Sunday, 8 A. M., also first and third Sundays, 10.45 A. M.
Holy Days, 8.00 A. M.
Sunday-school and Bible Classes, 2.30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: Daisy Webb, Etta Todd, Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Mrs. Edward M. Kurtz, Miss E. C. Michael, Laura R. Thomas, Ethel M. Holden, Mrs. Schofield, Grace F. Blood, Charles Conway, Martha Gill.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretary, Donald E. McHenry; Assistant Secretary, Frederick Peterson. Teachers: Isabelle B. Wilkinson, Laura M. Joseph, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Mary A. Sayers, Louise Sayers, Lydia Shank, William Webb.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Choir Mother, Mrs. James Hewlett

Sopranos: Irwin A. Tash, Charles J. Wilkinson.

Mrs. R. J. German, Mrs. Herbert Brown, Mrs. L. G. Hewlett, Rebecca V. Low, Dora Teller, Mabelle Turner, Isabella B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabella Parry, Mary K. Shank, Isabelle McLaughlin, Isabel A. Hughes, Phyllis Balster, Blanche Anderson, Mabel Hotine.

Altos: Mabel Craig, Georgia Hazel

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett.

Bassos: Walter H. Richman, Donald McHenry, Richard J. German, John P. Young, Charles M. Conway, Leon Hewlett.

MEN'S CLUB: (Meets Tuesdays.) President, Harry Turner; Vice-President, A. E. Van De Pette; Secretary, Charles Conway; Treasurer, William Wood.

YOUNG MEN'S CHURCH CLUB: (Meets Fridays.) President, Douglas James McHenry; Vice-President, Frederick Horton; Secretary, J. Leon Hewlett; Treasurer, John Richard Conway.

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ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Jeanette Sprouls, Secretary; Ethel E. McHenry, Treasurer.

Church Progress

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

Feb. 1—Fourth Sunday after Epiphany.
2—Purification of the Blessed Virgin.
8—Septuagesima.
15—Sexagesima.
22—Quinquagesima.
24—St. Matthew, Apostle.
25—Ash Wednesday.

PARISH REGISTER

Baptisms

Jan. 11—Mary Elizabeth Graham.
11—Helen Alberta Brown.

Burials

Dec. 29—Mrs. Delphia Bangs.
31—Harold C. Goodman.
Jan. 2—Mrs. Lizzie Gibbons.
3—Mrs. Ruth E. Haskell.

The list following contains the names of the donors of flowers for the Altar as memorials for the dear departed friends of the donors. We wish to add names to this list until the entire year is completed. It is a loving tribute to the memory of those whom we love.

Jan. 4—Mrs. Clara Rawlinson.
11—St. Agnes Chapter.
Apr. 13—Miss Sadie Young.
20—Mrs. Allen.
May 11—Mrs. Balster.
June 1—Mrs. Mary Webb.
1—Mrs. Body and family.
8—Mrs. Tarvis.
15—Mrs. German.
July 20—Mrs. Balster.
31—Mr. and Mrs. James Douglass.
Aug. 17—Mrs. German.
Sept. 14—Mrs. Helen Harris and Mr. Harris.
Oct. 12—Mrs. C. R. Currey.

In addition to these memorial gifts, the second Sunday in each month is devoted in part to gifts of flowers from the class of Mrs. Edward Kurtz.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

ANNIVERSARY

The Rector has arrived at his eleventh mile-stone in this Parish. His first service was held on Sunday, February 1, 1903. These years have been full of stirring events. Much progress has been made, some loss has been sustained. On the whole, the progress is the greater of the two, and it is on the spiritual side. When we took charge, there were about 50 communicants and an income of approximately $900 yearly. To-day we have more than four hundred communicants actually in the Parish, and the income the past year was approximately $3,500. We found two organizations—the Woman's Auxiliary and the Men's Club. To-day we have organizations for every age of women and girls, two for men and boys, and an attempt at the revival of two more. The Sunday School numbered about eighty; to-day it numbers more than three hundred. It is also well organized. We have a large teach-

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ing force, and the curriculum is abreast of the best, so far as our facilitites permit.

During this period we have baptized 454 children and adults; presented for confirmation 261 candidates, well-trained; buried 260 persons, and received by letter of transfer 295 communicants. These figures do not represent all that could have been done in this community, but it does represent about all that one person could accomplish alone.

The above is the encouraging side. The other is that during the past three years there has been a steady procession of families from this community to the suburbs. During the past year, twenty-six have joined the procession. This has reduced our income very much.

For many years, an effort was made to fulfill a promise made to the Rector when he entered the Parish—that of building a new church. It was finally decided that the proposition was too great for the present. To answer the objections that the Parish was doing nothing, and standing still, and after consultation with all the Bishops, from the late lamented Bishop Whitaker to the present, we decided upon erecting the Rectory, which stands now. Considerable difference of opinion has prevailed as to the wisdom of this. It has been maintained that the Church should have been built first. This was simply an impossible undertaking. But with something on this corner, our hope has been to stimulate determination to go further. About a year ago, the Rector took up his abode in the Rectory. At his own suggestion, he decided upon the payment of $300 a year rental. This he has paid. This to a large extent pays the interest upon the part of the mortgage involved in the Rectory itself.

The most serious obstacle to the progress which this Parish should have enjoyed has been that common to the Church generally. Apathy and criticism. Both are deadly under any circumstances; they are specially so in a small Parish. We have never been able to have the active co-operation of more than a small minority of our people. We have always been able to have the criticism of a majority. And this criticism has been by no means constructive. Loyalty has been pleaded for more than once. But it has not been given. In consequence of this, the people in the community have not been impressed with the Christian spirit supposed to exist in the Church.

The sole effort of the Rector has always been to deepen and develop the personal spiritual life of his people. He has presented the Person of our Lord and Saviour Jesus Christ from every angle he knew. Other questions have been of minor importance. The one great aim is to bring the human being into contact with a personal Saviour. Much of this effort has been ignored, and the machinery, which has been kept out of sight as much as possible by the Rector, has been thrust forward and criticised. And it has not always been done in a truthful manner, either. For this reason this Parish has not made the impression it should. It is a deplorable fact. We present it only with the hope that it may be changed.

We have been struggling for the elimination of selfishness, and in its place to promote a loyal effort on the part of every one to develop the Church here. We have succeeded with some; there should be no reason why we should not with all. Let us all join hands to loyally stand for the Parish.

THE TITHE

Suppose every member of every congregation in the majority of our cities were suddenly to determine that, by God's help, from that moment, he or she would honestly and lovingly give the minimum gift under the law—that is to say, one-tenth—what would happen? Stop and think a moment seriously—what would happen? In all probability, in part, this is what would happen: In twelve months there would be no such thing as a church debt, or a missionary deficit, or an unanswered appeal for charity and benevolence, or an unpaid church bill, or an overworked and underaid preacher, or a neglected widow and orphan, in all this broad land; and in another year the Church would have to begin to lengthen her cords and strengthen her stakes, in order to make right and true use of all the resources at her command. And from end to end of all this great Christian country would nowhere be heard the voice of a man or organization appealing for money to meet the bare necessities of Church work and duty. And all this wonderful conditiotn would be the outcome of Christian men and women doing just the least that was asked of them under the old law.

What would happen if the spirit did its perfect work, and constrained every Christian to give thankfully and joyfully as God has prospered, no one can guess. "Imagination's utmost stretch in wonder dies away!" And yet, if the love of Christ has really touched our hearts, and gratitude is really burning in our breasts, such conditions ought not to seem to us impossible. Certainly, there have been periods in the history of the Christian Church where men and women really gave, as an outward and visible sign of an abounding grace; but, equally certainly, this time of ours is not such an age. Thank God, there are men and women who are really giving, in the true true Christian sense, but the Church, as a whole, is doing nothing of the kind. Is prosperity doing its deadly, insidious work among us, and is love of ease and plenty and luxury slowly but surely taking the iron and power out of our Christianity? He was a very wise man, as well as an inspired apostle, who said: "The love of money is the root of all kinds of evil." Not money itself, mark well; but the "love" of money; and is not our generation in serious danger of falling into that form of idolatry?—The Church News.

RECTOR'S COLUMN

Since Mr. Lyon has resigned, the Rector has appointed Mr. John Sprouls as sexton of the Church. Mr. Lyon has been in charge of this work for about three years, and with the aid of his wife, has done good work. Never in the recollection of the present Rector have the Church buildings been so clean, and all the duties of the position so faithfully discharged.

The Rector rejoices in rounding out eleven years as Rector of this parish. It has been eleven years of hard work, but full of compensations.

The Bishop of the Diocese has appointed Sunday evening, March 15, for confirmation. The classes in preparation have already been organized. All the members of the parish who are not confirmed should attend the instruction. They are Wednesdays, at 4.30 and 8.30, afternoon and evening.

Ash Wednesday will be February 25. Will we all be prepared to begin Lent aright on that day? The services during the season will be, as usual, on Sundays; Celebrations of the Holy Communion, 8.00 and 10.45. Sunday-school Vespers, 3.30, and Evening Prayer, 7.45. Weekdays: Holy Communion, Thursday, at 8.00. Evening Prayer, Tuesday, Thursday and Friday, 4.30. Wednesday, 8.00. There will be a few Priests from other Parishes preach for us.

We join in the joy of the Bishop in the complete recovery of one, and the

partial recovery of the other, of his two children, who were very ill.

We extend our sympathy to Miss Ruth Haskell in her bereavement.

Many of our people have been ill during the past few weeks. We are happy to be able to say that some of them have fully recovered, and others are improving.

With the Bishop's hearty approval, the Rector will have the regular Evening Prayer, beginning with the first of the month, in the afternoon, at 4.15. In the evening, at the usual hour, 7.45, an informal service, consisting of hymns, prayer and sermon will be conducted by the Rector. It is the hope of the Rector that these services will attract the people of the neighborhood, and provide the spiritual help which they are unable to receive from the more formal service. We hope that all the members of the Parish will co-operate with the Rector in this departure, and bring people in, and advertise the service.

A year ago this month, the Rector set for himself the task of securing three thousand dollars for the indebtedness on the Church. He was able to report success to the Vestry at the last meeting. He is still making an effort to secure an additional amount of about two thousand dollars more, which has since come up for consideration. He feels certain of success in this also. He has had some assurances from reliable persons.

NOTES AND COMMENTS

The Rector's Aid Chapter is preparing for a rummage sale. We invite all the members of the Parish and their friends to send cast-off and discarded clothing, furniture and whatever can be spared, to either the Parish Building of the Rectory.

The Winter session of the Convocation of West Philadelphia met in St. Mary's Parish House on Thursday, January 15, with a large number of the clergy and lay delegates present. Mr. Harris and the Rector represented this Parish. The most important business was the decision to purchase a lot near Fifty-fourth and Warrington Avenue, for a new mission.

On the Sunday afternoon before Christmas, the choir of the Parish assisted the Rector in conducting a service in the Masonic Home, for Lodge No. 115. Many congratulatory remarks on the splendid music has been heard by the Rector. The Lodge, at its last meeting, donated twenty-five dollars to the choir, as an appreciation of its services.

The Rector has decided to revive the Senior Chapter of the Brotherhood of St. Andrew. He has interested a man formerly connected with another branch, who is willing to devote some time to a chapter here. We invite all the men of the Parish who were in the chapter here, and any others who have the best interests of the Kingdom of God at heart, to join with us. Send your name to the Rector.

VESTRY

At the regular meeting, the financial question was again thoroughly revived, and the Vestrymen volunteered to call upon the members of the Parish, to impress its immediate needs upon them. The Warden reported that 26 families have removed entirely out of the Parish during the past year, and with those who removed during the latter part of the previous year, has resulted in a net loss of $400 a year in the income. This must be made up, if we are to continue an independent existence. It was decided that this could be easily done if all should try.

The Rector advised the Vestry that he had appointed about ten men and women, who will be designated a "Look-out Committee," to take in hand the duty of seeking out and bringing to the services those who are not attending regularly. It will be their duty to call upon each name given, get acquainted, and make an engagement to meet them at the service. It is the hope of the Rector, by this means, to promote regularity in attendance, and create a more social spirit among the people.

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RECTOR'S AID

There seems to be a new spirit pervading our Chapter. Our women are getting closer together, and more in sympathy and understanding with each other. In consequence, the outlook for still greater things is good. Considerable enthusiasm is stirred up at each meeting. Preparations are being made for a rummage sale. We wish all the members of the Parish would send articles for this sale. There is no easier and quicker way to realize an income. The interest of all the ladies in the congregation in the general work of the Chapter is solicitated. Attendance upon the meetings of all the ladies of the Church would encourage the members already attending, and help in the work. Come and join them.

DAUGHTERS OF THE KING

Several probationers have been added to the list of members. Others are coming in. From present indications, this chapter will become one of the strongest in the Parish. The entire charge of the flowers for the Altar has been taken by the chapter; several of the members are devoting some time to visitations in the Parish, and work is being done for those in need. This is an important department of work in the Church, and we are delighted to have it so well done.

SUNDAY SCHOOL

The envelope system, which was introduced on the first Sunday of the year, has already proven the wisdom of the

move. The offering increased the first week, and has done so each week since. One fact we wish to call attention to is that each envelope for the Sundays a scholar is absent is to be returned with the amount for that week.

The Christmas festival was a success. A larger percentage of the members were present, and the order better than ever before. The Rev. John B. Falkner, D.D., told the school a Christmas story. He is most happy with the children. He commented on the order of the children. We are proud of our school.

At the Christmas festival, a class of girls were promoted to the Main school. Three boys were promoted to the class of Mr. Charles Conway. The girls' class includes Miss Martha Gill, teacher; Margaret Lyons, Beatrice Simpson, Alwilda Fish, Elizabeth Whitesell, Ruth Hay, Thelma Johnson, Helen Price and Marion Hall. Boys: Walter Gabriel, John Wilkinson and Allen MacFarland.

The Rector wants the mite boxes, which were distributed several weeks ago, returned not later than the first Sunday of this month.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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THE STRONGEST NEEDS BIBLE STUDY

Shortly after Secretary William Jennings Bryan had accepted President Wilson's offer of the State portfolio, he attended a banquet given by the Men's Bible Class in one of the Presbyterian churches in Washington. In the course of conversation with the pastor of the church, who was sitting next to him, Mr. Bryan said: "If the President does not decide to join your church, I expect to worship here"—(in Washington it is the custom for the members of the Cabinet to attend some other church than the one to which the President belongs)—"and if I come I want you to give me a Bible class to teach. If I separate myself from the Sabbath-school, I am afraid that I will not study my Bible as I should; and I need Bible study now as much as at any other period of my life. I need it to give me poise and wisdom."
—Christian Union Herald.

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ONE BOTTLE COST A STATE MILLIONS

A few years ago, a scientific person in Massachusetts imported some caterpillars that interested him, and kept them in a bottle. But one day the bottle tipped over, and some of the caterpillars escaped into the scientist's garden, and presently stocked it with gypsy moths. To catch them and their descendants, the Bay State has spent about $1,000,000 of public money.

They have cost it many million dollars besides in damages. The old method of fighting them was to find and destroy the cocoons. The State finally gave that up, much to the regret of many of its citizens. The bugs have since increased very much, and carried destruction into the woods. It is now proposed to fight these pests in the latest fashion by breeding parasites that will attack them. That method is recommended by Mr. Koebel, of Alameda, California, who tried it successfully in that State for white scale.

The Massachusetts Foresty Association favors the experiment, which will not cost much, and Mr. Koebel will doubtless be invited to bring his parasites to Massachusetts, and sic them on. The whole country is concerned in this experiment, because a Massachusetts Congressman has invited Congress to declare the gypsy moth a national enemy, and to appropriate $250,000 to fight him.

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IDEALS

Socrates could smile as he drank the poison. Paul, mobbed and wounded, could rise to greater heights in proclaiming the Gospel of the Ideal. Blind Homer could still sing his songs of higher things; Galileo could make his prison a place of wonderful discoveries; Kepler, in jail for debt, could discover new laws of science; exiled Dante could still speak of a more glorious Italy; Milton, though blind, could pour out his soul in Paradise Lost; Byron could forget his physical infirmities in writing of higher things; Robert Hall, in spite of a terrible spinal trouble, could preach mighty sermons; Fawcett, with lost sight, could become Postmaster General of England; Bunyan, in jail, could write "Pilgrim's Progress"; Beethoven, although deaf, could write beautiful music; Beecher and Brooks, although beginning life with stammering tongues, could become great orators—and all because they had an Ideal.

And you and I can rise above our environment if we, too, have an Ideal.

The foundation of a true ideal is love. Well has the poet said:

"In all the crowded universe
There is but one stupendous word;
That word, ineffable to man,
Tho whispered through a thousand years,
Or thundered in the fiery van,
Of all the myriad wheeling spheres—
Remains unvoiced since time began.
There is no tree that rears its crest,
No fern or flower that clears the sod,
Nor bird that sings above its nest;
But tries to speak this word of God,
And dies when it has done its best.
"And this great word, all words above,
Including, yet defying all—
Soft as the crooning of a dove,
And strong as the Archangel's call—
Means only this—means only Love!"



Christ the Good Shepherd

The Shepherd with His flock is seen,
As forth He leads the way.
He gives them rest in pastures green,
He watches, lest they stray.

For all His sheep, how great His care,
That care will never cease.
He leads them by still waters, where
They slake their thirst in peace.

Through lovely paths of righteousness
He ever leads His sheep;
If He reproves, it is to bless,
To shield, to guard, to keep.

Though dangers compass them about,
Though shadows cross the vale,
Their enemies within, without
In their assaults shall fail.

The Shepherd's loving, tender care
Is constant as the sun;
And in that care we have a share
Until our day is done.

How blest are we at close of day,
With all its moments told,
'Neath Shepherd's care to find our way
Safe, safe within the fold.

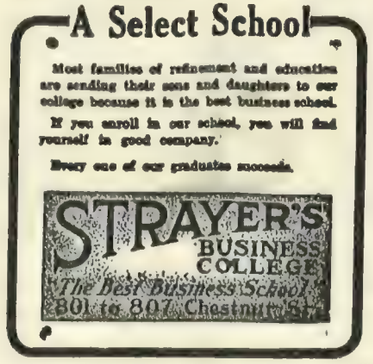
O, lost one on the mountain wild,
Dost hear the Shepherd's call?
"Come unto me, my wayward child,
This fold has room for all."
—J. M. Morse, in The Presbyterian.

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* * *

Remember that you are immortal, realize your own immortality. Remember it all day long, in all places; live as men whose every act is ineffaceably recorded, whose every change may be recorded for ever.

* * *

The Lord loves to use "the weak things" and "things that are despised." He loves to put the treasure of his grace into the feeble, that the world may be compelled to ask, "Whence hath this man power?—Dr. J. H. Jowett.

* * *

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder; behold! this is what it is to prosper; this is what it is to live. —Phillips Brooks.

* * *

Oh, what a glory doth this world put on,
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent.
—Henry Wadsworth Longfellow.

* * *

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God.—Phillips Brooks.

* * *

Be generous with smiles and kindly words, if with nothing else. That which costs the least is often most valuable in this strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has rewarded the giver a thousandfold. It is a great thing to remember peacefully at eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.—Christian Work.

Housekeeper's Page

Breakfast Muffins

Beat three eggs, add one pint milk, one-half teaspoon salt, one teaspoon sugar, and sufficient flour to make a drop batter—about three cups—into which has been thoroughly sifted two teaspoons baking powder. Beat hard for one minute, fill greased muffin-cups or pans two-thirds full, bake in hot oven about twenty minutes.

Gelatin Filling for Cake

Dissolve two tablespoonfuls of granulated gelatine in cold water. Boil two cupfuls of granulated sugar with eight tablespoonfuls of water till it will thread, then pour over the gelatin, add one teaspoonful of flavoring extract, and beat until thick and white. Crystalized fruit or chopped nuts may be added, if desired.

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Allegretti Chocolate Icing

Boil a cupful each of sugar and water until it threads, and beat it smoothly over the stiffly whipped whites of two eggs, adding a few drops of selected flavoring. Over warm water melt one-quarter of a pound of chocolate until smooth, adding one-half a teaspoonful of powdered gum arabic dissolved in very little water. Spread the white icing thickly over the cake, and cover with a generous layer of the chocolate.

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Chocolate Loaf Cake

Gradually add to a cupful of butter well creamed, one cupful of sugar, one cupful of sifted brown sugar, one cupful of molasses, the well-beaten yolks of four eggs, two ounces (four tablespoonfuls) of chocolate melted over hot water, then alternately one-half cupful each of milk and cream with four cupfuls of twice-sifted flour, with which has been sifted one teaspoonful each of cream of tartar, cinnamon and mace, and half a teaspoonful each of soda and cloves. Bake slowly, and, if desired, invert on a wire stand and ice to taste.

Inexpensive Fruit Cake

Two cups flour, one-half teaspoon salt, one-quarter teaspoon ground cloves, one-half teaspoon ground nutmeg, one teaspoon ground cinnamon, two teaspoons baking powder, one-quarter cup butter, one cup sugar, one-half cup raisins, one-half cup currants, one egg, one cup milk. Sift together the flour, salt, spices, and baking powder; rub in the butter and add the sugar and fruit. Mix to soft dough with the egg and milk, and bake in a loaf-cake pan in a moderate oven about three-quarters of an hour.

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Church Progress

Volume Twelve PHILADELPHIA, MARCH, 1914 Number Six

Church of the Holy Comforter

Haverford Avenue at 48th Street

WEST PHILADELPHIA

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REV. EDWARD JAMES McHENRY, RECTOR

Rectory, Haverford Ave. at 48th St.

Bell 'Phone—Belmont 271.

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LAY READERS: L. Willard Harris, Donald Edward McHenry.

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Wednesdays, 8.00 P. M.
Holy Eucharist, every Sunday, 8 A. M., also first and third Sundays, 10.45 A. M.
Thursdays, 8.00 A. M.
Holy Days, 8.00 A. M.
Sunday-school and Bible Classes, 2.30 P. M.

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Organist, George Tudor.
Secretary, Walter H. Richman.
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Altos: Mabel Craig, Georgia Hazel

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett.

Bassos: Walter H. Richman, Donald McHenry, Richard J. German, John P. Young, Charles M. Conway, Leon Hewlett.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

Mar. 1—First Sunday in Lent.
4—Ember Day.
6—Ember Day.
7—Ember Day.
8—Second Sunday in Lent.
15—Third Sunday in Lent.
22—Fourth (Mid-Lent) Sunday in Lent.
25—The Annunciation of the Blessed Virgin Mary.
29—Fifth (Passion) Sunday in Lent.

PARISH REGISTER

Marriages

Jan. 24—Emmons W. Findley and Sarah M. Smith.

Communicants Received

Feb. 4—Mrs. Elizabeth Patterson,
Miss Mary Griffiths,
Trinity Church, Southwark.

Communicants Transferred

Jan. 28—Benjamin Roe Braisted,
Mrs. B. R. Braisted.
Feb. 8—Frances E. McCulley.

Burials

Feb. 12—Allen B. Stewart.
17—Emmor B. Steele.

The list following contains the names of the donors of flowers for the Altar as memorials for the dear departed friends of the donors. We wish to add names to this list until the entire year is completed. It is a loving tribute to the memory of those whom we love.

Jan. 4—Mrs. Clara Rawlinson.
11—St. Agnes Chapter.
Feb. 1—Mrs. Ensell.
Mar. 1—Mrs. Greenwood.
Apr. 13—Miss Sadie Young.
20—Mrs. Allen.
May 11—Mrs. Balster.
June 1—Mrs. Mary Webb.
1—Mrs. Body and family.
8—Mrs. Tarvis.
15—Mrs. German.
July 20—Mrs. Balster.
31—Mr. and Mrs. James Douglass.
Aug. 17—Mrs. German.
Sept. 14—Mrs. Helen Harris and Mr. Harris.
Oct. 12—Mrs. C. R. Currey.

In addition to these memorial gifts, the second Sunday in each month is devoted in part to gifts of flowers from the class of Mrs. Edward Kurtz.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

THE VALUE OF LENT

The Lenten season is prized chiefly for its many opportunities to strengthen Christian purpose, and develop the devout Christian character.

Wherever you turn, amid its holy occupations, you feel one influential power towards the better, truer, holier life.,

Multiplied services, frequent communions, fasting, acts of self-denial, withdrawal from amusements, more abundant labors, larger offerings, the renewed study of the Bible, the deeply-searching utterances of the pulpit, the acts and prayers of penitence—all com-

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bine to secure a thoughtful frame of mind, a conscience ready to hear, a heart full of sympathy with Christ in His sufferings; and these conditions, carefully preserved, produce the devout, earnest Christian in heart and life.

Neglect not, then, these Opportunities.

LENT IS YOUR OPPORTUNITY

What! Mine? Yes, beloved, **yours,** no matter who you are, or what your opinions. God takes no account of these circumstances when He speaks to human souls. Like the Gospel itself, which delivers its message to every man, so Lent comes with its message to you, because you need it. Like the Church itself, which carries forward the Kingdom of Christ among all sorts and conditions of men, so too Lent, in its every thought, speaks to every heart, and bids it honestly examine itself in the sight of God, not for its theological opinions, but the facts of its life—not for its prejudices, but its needs—not for its likes or dislikes, its fancies or its whims, but its duties—not for its manifold excuses, but for the relation it bears to its Saviour, Who demands your heart, in which to place His Kingly throne. Lent comes to you as you are, and would make you what you ought to be.

Despise not, then, this Opportunity.

ASH WEDNESDAY

"Our present custom of regarding Ash Wednesday," says Vernon Staley, "as the first day of a Lent of forty days, does not appear to have been known so late as the time of Pope Gregory II. (A .D. 715-731.) It seems that the addition of the four days before the First Sunday in Lent was made in order to make up the more ancient period of thirty-six days to forty days, in imitation of the fasts of Moses and Elijah, and of our Lord. Traces of this change having taken place may be gathered from the fact that, in the Breviaries of some Western dioceses, the Lenten hymns do not begin until the First Sunday in Lent."

Dr. J. M. Neale states that "it was not till the final alteration of the Mozarabic Rite by Cardinal Ximines (c. A. D. 1500), that the season of Lent was extended backwards to Ash Wednesday. Till then, it commenced, as does the Ambrosian (Rite) to this day, with the First Sunday (in Lent), thus continuing only thirty-six days complete; the tenth part, roughly measured, of the whole year."

As late as the eleventh century, S. Margaret, Queen of Scotland, introduced the custom of commencing Lent on Ash Wednesday in the Church of that land. Whilst S. Charles Borromeo (A. D. 1538-84), in the first council at which he presided, justified the right by which the Church of Milan had retained the practice of not beginning Lent until its First Sunday, in accordance with ancient usage. Doubtless he had in mind S. Ambrose's censure of those who commenced the Lent Fast during the week of Quinquagesima. From all this it will be seen that the observance of a Lent of forty days' duration cannot claim to be a Catholic custom.

A LENT OF FORTY DAYS

In finally observing a Lent of forty days, the Church very probably had in view, not only the length of time that our Lord fasted, but also the very frequent allusions to periods of forty days named in Holy Scripture, some of which had a specially penitential character.

We have a hint of this in the Edessene canons, and in the words of SS. Jerome and Augustine, in which reference is prominently made to the forty days' fasts of Moses and Elijah. Amongst such allusions are: the rain which caused the flood continued forty days; the spies spent forty days in searching the promised land; Ezekiel's bearing the iniquity of the house of Judah forty days; the threatened overthrow of Nineveh after forty days. In another connection, it may be here noticed that our Lord was presented in the Temple when forty days old, and that He remained on earth after His Resurrection forty days; whilst St. Augustine, symbolically speaking, connects the forty days' fast in Lent with our Lord's descent through forty generations.

RECTOR'S COLUMN

The Lenten services have started. Have you started with them? You should be at least one service each Sunday in the year. Special effort should be made to attend two on Sunday during Lent, and as many week day as can possibly be arranged. In order that all may have the opportunity to enjoy some of the benefits of this season, we have services at various hours and days. On Sunday we will continue the regular Celebrations of the Holy Communion at 8.00 and 10.45 o'clock each Sunday. Evening Prayer will be said at 4.15, and the popular service at 7.45. This arrangement of the service also provides for the different tastes of the people. The evening service has little of the Prayer Book character. Any one entirely ignorant of the forms of the Church will be perfectly at home. During the week the Holy Communion will be Thursday at 8.00, and Evening Prayer, Tuesday, Thursday and Friday at 4.30. Wednesday, Evening Prayer, with a short address at 8.00. After the evening service on Wednesday until the Bishop visits the Parish, the instruction will be after the evening service.

The Bishop will visit the parish and confirm a class on Sunday evening, March 15. We do not know how large a class we will have, but we do know that the members of the class will be well-instructed.

The Rector has had the great pleasure of entertaining the Rev. William N. Baily at the Rectory for a few days. It will be recalled that Mr. Baily was at one time in charge of the parish. He was welcomed by a few friends who were members during his incumbency.

During the past few weeks there have been many sick in the parish. The Rector would like to call upon all who are ill, if they would only send him word. The Rector is a good hand at guessing, but he can never guess when people are sick. He wishes he could. Send him word when you are confined to the house.

NOTES

The success of the supper which the Rector's Aid gave was assured as soon as they announced the date. And it was a success. The Subway idea was an excellent one, and all agreed that the basement of the Rectory was the best place yet. If you were not there, come next time, and see what you missed.

Mrs. Martin has been appointed by the Rector as a delegate to the Diocesan Committee of the Woman's Auxiliary. We hope to have more members on the same committee soon, and also members appointed to attend the meetings of the other committees.

The Lookout Committee of the parish has met with some degree of success. Some of the members have called upon all those whose names were given them by the Rector, and met with hearty welcome. Some of those called upon have come to the services of the Church. Others have promised. We feel that this will be a good work, and beneficial to the parish.

The Daughters of the King attended a meeting of the Diocesan Branch in the parish of the Church of St. Simeon, and the graduating exercises of the Teachers' Training Classes of St. Matthew's parish during the past month. The Daughters

have undertaken to provide new linen for the Altar.

Our Girls' Friendly were represented at a recent Missionary Service in Old Christ Church. The Secretary reports that there was a large and enthusiastic gathering of the girls from many of the parishes.

IT CAN'T BE DONE

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "Maybe it couldn't," but he would be one
Who wouldn't say so till he tried.
So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it."
But he took off his coat, and he took off his hat,
And the first thing we knew he'd begun it;
With the lift of his chin, and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing,
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of grin
Then take off your coat and go to it;
Just start in to sing as you tackle the thing,
That "cannot be done"—and you'll do it.

—Anon.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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ESTAB. 1886 BOTH 'PHONES

THE TITHE

Suppose every member of every congregation in the majority of our cities were suddenly to determine that, by God's help, from that moment, he or she would honestly and lovingly give the minimum gift under the law—that is to say, one-tenth—what would happen? Stop and think a moment seriously—what would happen? In all probability, in part, this is what would happen: In twelve months there would be no such thing as a church debt, or a missionary deficit, or an unanswered appeal for charity and benevolence, or an unpaid church bill, or an overworked and underaid preacher, or a neglected widow and orphan, in all this broad land; and in another year the Church would have to begin to lengthen her cords and strengthen her stakes, in order to make right and true use of all the resources at her command. And from end to end of all this great Christian country would nowhere be heard the voice of a man or organization appealing for money to meet the bare necessities of Church work and duty. And all this wonderful conditiotn would be the outcome of Christian men and women doing just the least that was asked of them under the old law.

What would happen if the spirit did its perfect work, and constrained every Christian to give thankfully and joyfully as God has prospered, no one can guess. "Imagination's utmost stretch in wonder dies away!" And yet, if the love of Christ has really touched our hearts, and gratitude is really burning in our breasts, such conditions ought not to seem to us impossible. Certainly, there have been periods in the history of the Christian Church where men and women really gave, as an outward and visible sign of an abounding grace; but, equally certainly, this time of ours is not such an age. Thank God, there are men and women who are really giving, in the true true Christian sense, but the Church, as

a whole, is doing nothing of the kind. Is prosperity doing its deadly, insidious work among us, and is love of ease and plenty and luxury slowly but surely taking the iron and power out of our Christianity? He was a very wise man, as well as an inspired apostle, who said. "The love of money is the root of all kinds of evil." Not money itself, mark well; but the "love" of money; and is not our generation in serious danger of falling into that form of idolatry?—The Church News.

POINTED ARROW HEADS

Twenty-four thousand Indian children of school age not in any school; eight thousand for whom no schools have been provided! A call to Protestant churches to provide religious education.

Fifty-thousand Indians without the Gospel in their camps! The Great Commission needs repeating!

Immigrants afflicted with trachoma and tuberculosis are promptly deported. They are among the most prevalent diseases of the Indian tribes.

Sixty-one per cent of American Indians still out of the pale of the Christian Church, according to statistics.

A Christian mission should be stationed beside every government school—with some in between!

Thirty-five thousand returned students in the Indian country to-day. A big

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problem and a tremendous asset for the Christian Church, if she will get hold of them.

A distinctively Christian interdenominational college, with Indian leaders in charge, under careful oversight of the Home Mission Councils and its constituent boards, for Christian education of young Indians and the training of Christian Indian leaders, is being agitated, and $6,000 has already been contributed for this purpose.

Temperance follows closely the Gospel message to the Indian. The saloon has no defenders among the Nez Perces; they reject even soft drinks.

Christian medical service is strongly demanded as more and more the conditions on the reservations are revealed.

The young Indian to-day is a "bunch of bristling possibilities," but he is handicapped on the one hand by traditions, customs, superstitions, ignorance, and servility; on the other, by contact with the wrong kind of civilization. It is up to the Church to give him a standard.

The Indian for the Indian! There is an insistent call for the right kind of young men and women to take the Indian field for Christ. Few government-school graduates enter religious work. Where shall the leaders be taught and trained?

Sanitation, ventilation, medication, purification, evangelization cover the educational needs of the modern Indian.

SPREAD GOOD-WILL

The thoughts that we entertain not only determine the conditions of our own immediate lives, but they influence, perhaps in a much more subtle manner than most of us realize, our relations with and our influence upon those with whom we associate or even come into contact. All are influenced, even though unconsciously, by them.

Thoughts of good will, sympathy, magnanimity, good cheer—in brief, all thoughts emanating from a spirit of love—are felt in their positive, warming and stimulating influences by others; they inspire in turn the same type of thoughts and feelings in them, and they come back to us laden with their ennobling, stimulating, pleasure-bringing influences.

Thoughts of envy, or malice, or hatred, or ill will are likewise felt by others. They are influenced adversely by them. They inspire either the same types of thoughts and emotions in them; or they produce in them a certain type of antagonistic feeling that has the tendency to neutralize and, if continued for a sufficient length of time, deaden sympathy, and thereby all friendly relations.

We have heard much of "personal magnetism." Careful analysis will, I think, reveal the fact that the one who has to any marked degree the element of personal magnetism is one of the large-hearted, magnanimous, cheer-bringing, unself-centered types, whose positive thought forces are being continually felt by others, and are continually inspiring and calling forth from others these same splendid attributes. I have yet to find anyone, man or woman, of the opposite habits and, therefore, trend of mind and heart, who has had or who has even to the slightest perceptible degree, the quality that we ordinarily think of when we use the term "personal magnetism."

If one would have friends, he or she must be a friend, must radiate habitually friendly, helpful thoughts, good-will, love. The one who doesn't cultivate the hopeful, cheerful, uncomplaining, good-will attitude toward life and toward others, becomes a drag, making life harder for others as well as for oneself.

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TEMPERANCE NOTES

The fight against the saloon in this day is not so much on the moral basis as the money basis. It costs the State too much to give to a few men the **special privilege** of becoming millionaires by debauching the manhood of the State.

An anti-saloon superintendent of a neighboring city contributed the following to the papers, for which he was assaulted by a whisky man. The occasion of the writing was the refusal of certain charitable institutions to receive "tainted money", offered for their support.

"Before long, when a brewer buys an automobile, people will figure how many little children were robbed of carfare to the parks before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of the hope of heaven by the stuff which he sold for profit, knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer, or prominent grocer, who makes a specialty of liquor, blossoms out in a diamond necklace at the theater, the margins of programs may be covered with calculations of how many children and mothers have gone without decent clothes, in order that she may shine resplendant. And the day is not far distant when the socially prominent wife of a man who has made his money out of the liquor traffic, upon giving some lavish entertainment in a palatial home, will find that even the guests will involuntarily trace the connections between that luxury and the hovels in the slums, and the pitiful sight of household goods on the sidewalk where a drunkard's family has been evicted for non-payment of rent, and regard her as a social parasite."

"The family income is cut off at both ends when the father drinks; he spends more, and cannot earn as much."

We place in contrast two well-known families. The first is the notorious Dukes family of New York. Five hundred and forty members of this family have been carefully studied. Of this number, 310 were paupers, with an average of seven years in the poorhouse; 440 were physical wrecks; one-half of the women were bad; 130 of the 540 were convicted of crime; seven were murderers. It cost New York State one and one-quarter millions of dollars to prosecute and care for this family.

The second is Rev. Jonathan Edwards' family—1,394 descendants have been traced. Two hundred and ninety-five were college graduates; 13 were college presidents; 60 doctors; 102 lawyers; 103 ministers and missionaries; 75 army officers; 60 authors and editors; 60 judges; 80 public men, as Congressmen, Senators, diplomats, and one Vice-President. **Not one of his descendants was ever convicted of a crime.**

The law of heredity no doubt has had something to do with the outcome of these two families.

It is our firm conviction that the power of example and teaching in the home and in the church had very much more to do with it. The child that associates with swearing people usually learns to swear. The boy whose father smokes, makes up his mind that he will smoke. The child whose parents are godless is usually godless, too. Like father, like son. We commend the father and mother who say to the children, "Attend church and Sunday School." How much better it is when parents take the child by the hand and say, "Come, we will worship God together." Example is more powerful than precept. But when example and teaching are combined, they are almost irresistible.

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* * *

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* * *

The Lord loves to use "the weak things" and "things that are despised." He loves to put the treasure of his grace into the feeble, that the world may be compelled to ask, "Whence hath this man power?—Dr. J. H. Jowett.

* * *

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder; behold! this is what it is to prosper; this is what it is to live. —Phillips Brooks.

* * *

Oh, what a glory doth this world put on,
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent.
—Henry Wadsworth Longfellow.

* * *

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God.—Phillips Brooks.

* * *

Be generous with smiles and kindly words, if with nothing else. That which costs the least is often most valuable in this strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has rewarded the giver a thousandfold. It is a great thing to remember peacefully at eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.—Christian Work.



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Church Progress



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Church Progress

Volume Twelve | PHILADELPHIA, MAY, 1914 | Number Eight

Church of the Holy Comforter

Haverford Avenue at 48th Street

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Rectory, Haverford Ave. at 48th St.
Bell 'Phone—Belmont 271.

PARISH VISITOR, Miss E. C. Michael.

LAY READERS: L. Willard Harris,
Donald Edward McHenry.

VESTRY:

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L. WILLARD HARRIS, Accounting Warden.
WM. J. HARPER, Secretary, 13 N. 51st St.
CHAS. E. PRICE, M.D., GEORGE W. ROBERTSON
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Wednesdays, 8.00 P. M.
Holy Eucharist, every Sunday, 8 A. M., also first and third Sundays, 10.45 A. M.
Thursdays, 8.00 A. M.
Holy Days, 8.00 A. M.
Sunday-school and Bible Classes, 2.30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Organist, Miss Ethel Magaowen. Teachers: Etta Todd, Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Mrs. Edward M. Kurtz, Miss E. C. Michael, Ethel M. Holden, Mrs. Schofield, Grace F. Blood, Charles Conway, Martha Gill, Margaret B. James, Ethel Magowen, John J. Sprouls.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretary, Donald E. McHenry; Assistant Secretary, Frederick Peterson. Teachers: Isabelle B. Wilkinson, Laura M. Joseph, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Mary A. Sayers, Louise Sayers, Lydia Shank, William Webb. Ruth Gay, Ida Gillette.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Choir Mother, Mrs. James Hewlett

Sopranos: Irwin A. Tash, Charles J. Wilkinson, John Wilkinson.

Mrs. R. J. German, Rebecca V. Low, Dora Teller, Mabelle Turner, Isabella B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabella Parry, Isabelle McLaughlin, Isabel A. Hughes, Phyllis Balster, Blanche Anderson, Wilhelmina Storch, Margaret E. Green, Dorothy Yale, Jeannette Sprouls.

Altos: Mabel Craig, Georgia Hazel

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett, Wilson C. Leithead.

Bassos: Walter H. Richman, Donald McHenry, Richard J. German, Charles M. Conway, Leon Hewlett, Philip Stein, Jr.

MEN'S CLUB: (Meets Tuesdays.) President, Harry Turner; Vice-President, A. E. Van De Pette; Secretary, Charles Conwav; Treasurer, William Wood.

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GIRLS' FRIENDLY CHAPTER: (Meets Thursday evenings). Miss E. C. Michael, Branch Secretary; Mabel Craig, Treasurer.

DAUGHTERS OF THE KING: (Meets first and third Tuesdav evenings.) Mrs. Edward M. Kurtz, President; Miss Ethel M. Holden, Secretary; Mrs. John Martin, Treasurer.

ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Jeanette Sprouls, Secretary; Ethel E. McHenry, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

May 1—SS. Philip and James, Apostles.
3—Third Sunday after Easter.
10—Fourth Sunday after Easter.
17—Fifth (Rogation) Sunday after Easter.
18—Rogation Monday.
19—Rogation Tuesday.
20—Rogation Wednesday.
21—Ascension Day.
24—Sunday after Ascension Day.
31—Whitsunday.

PARISH REGISTER

Baptism

April 5—Christina Emma McDonald.
11—Charles Albert Reith.
11—Lillian Anna Swihart.
19—Musiedora Hover MacElwee.

Marriages

April 15—Clifford Stanley Pearson and Helen Vivian Potts.

Burials

Mar. 29—Mrs. Margaret Long.
April 2—Mrs. Jane Kershaw.
4—Mrs. Elizabeth Brown.
8—Henry G. Bachmann.

Communicants Received

April 4—Mrs. Lillian Hope Fish.
8—Mrs. Anna Cassidy Lang.

Communicants Transferred

April 8—Mrs. Mary Anderson.
8—Dorothy Frances Anderson.
9—Mrs. William M. Walter.
23—James Gardiner.

NOTICE!

All subscriptions expire with this issue. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list totals 54, and it should be 100 this year. The paper would then be self-sustaining.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 11—Mrs. Clara Rawlinson.
18—St. Agnes Chapter.
Feb. 1—Mrs. Ensell.
15—Miss Blood's Bible Class.
Mar. 1—Mrs. Breerwood.

15—Mrs. Davis and Miss Hall's Class.
22—Mr. John F. James.
Apr. 12—Miss Sadie Young.
Memorial to Daisy Webb by her S. S. Class.
26—Mrs. Allen.
May 10—Mrs. Balster.
31—Mrs. Mary Webb.
31—Mrs. Body and Family.
June 7—Mrs. Tarvis.
14—Mrs. German.
July 19—Mrs. Balster.
Aug. 2—Mr. and Mrs. James Douglas.
16—Mrs. German.
Sept. 13—Mrs. Helen Harris and Mr. Harris.
Oct. 4—Mr. Harper.
11—Mrs. C. R. Currey.

Some of the classes in the Sunday-school have arranged to provide for one Sunday in each month. We hope to complete the list next month.

The flowers for the Confirmation were provided by Mrs. Davis and the class taught by Miss Hall.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

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O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

IRRESPONSIBLE TALK

We rather sympathize with the "Friend" when he admonishes his hearers to limit their conversation to the Biblical "Yea, Yea, and Nay, Nay." For, truly more than this cometh of evil. Not a day passes but we witness tragedies as a result of irresponsible speech. Homes and reputations destroyed; ill feeling and hatred engendered; sorrow and suffering created. But these are not the only results from this baneful practice.

Entire systems are ofttimes unnecessarily affected. Large work of great potential usefulness is many times altogether destroyed. Destruction of all kinds to an incalculable degree result.

The seriousness of this is of grave consideration, when it touches events and factors of ordinary life. But when it is permitted to approach questions and factors of spiritual life, then it becomes a consideration of the most momentous import. It is with this latter we are most earnestly concerned at the present time.

The Church and its people professedly have for their purpose peace and progress in the spiritual life. Anything which destroys this at any part injures it at all parts. Each member, however humble, is responsible for this peace and progress. He holds within his hands the power to increase or decrease the purposes of the Church.

It is not the enemies of the Church she has to fear. Against these she can always guard. It is not against those who put themselves outside the Church, by separating themselves from her from whom she must protect herself. Here again she can point to them, and describe them as to what they are. It is against the self-appointed critic in her fold, who is ignorant of what he criticizes, or he who talks for the mere sake of talk.

In our own parish we have felt the influence of this irresponsible talk. We have people within our own fold who would not intentionally injure the parish. But these same people are not slow to talk. They do not understand what they are talking about. We will not call them ignorant, but we will say they are ignorant of some of the things of which they assume the privilege of talking. For instance, a member says that the parish "is becoming higher every day." We are not in the least concerned about this statement in itself. But we are as to the effect it may have upon people who might attend our services, if they were not frightened away by such a statement. Or we are concerned when such a statement diverts assistance which we need, and would have, if no such statement had been made. It is useless for us to remind the speaker that the services are the same in every particular as they were eleven years ago. It helps none to remind such a one that they are the same in almost all particulars as when the present Rector took up his work. It is useless, and helps none, because the idea, once started, can never be stopped nor corrected. It continues to go on.

We have felt the influence of this from another direction. Some Churchmen who have enjoyed the hospitality of this parish, and were not familiar with its ways, have irresponsibly talked about "how high it is." This has gone out beyond the borders of the parish, and done irreparable injury. As we said some months since, we are not ashamed of what we are. And if we thought wise to be different, we would neither hesitate to change, nor would we apologize for the change. But we do want the truth to be told.

Of all the churchmen we know we are the least concerned about questions of Churchmanship. We are of the opinion that the mission of the Church is to save souls and bring them nearer to God. To promote worship, and emphasize the sacramental system, as helpful to mankind. We are on principle opposed to slovenly services. We do believe that the dignity of God deserves a service fitting that dignity. We are quite convinced that the sacraments are not meaningless forms and ceremonies. As a consequence of these beliefs, we strive to lift our worshippers with a dignified service, and give them something that will go out of the Church with them and remain with them all the week.

If in attempting this, we express ourselves slightly different from some other churchmen, we are only doing what all others are doing. There is no uniformity. We are striving to keep as close to the letter and spirit of the Prayer Book as we can. So long as we do this, we see no reason why we should be the subject of irresponsible talk.

Of course, we know that we are not alone. The Church in general is suffering from the same cause. To-day, our Church should be the greatest power on earth, but so long as we have people who are incapable of guarding their talk, just so long she will be restrained from taking her rightful place and wielding her rightful influence. Is it not about time that we exercised some care in our talk?

RECTOR'S COLUMN

The parish is indebted to Dr. Yale again. Through his influence and by his donation, an illuminated cross has been placed on the front of the Church building. Mr. Thomason donated the cross, and Dr. Yale, the cost of lamps and materials. Mr. George MacElwee connected it up temporarily with electricity. As soon as the base can be made, it will be raised to a proper heighth and permanently placed. At night this will stand out as a reminder of the purpose of the Church.

At last the walk has been laid about the property. We have been sorry to have put pedestrians to the inconvenience of walking either through mud or crossing the street during the winter. We do believe that fault, altogether out of proportion to the inconvenience, has been found by some of the neighbors. But we also recognize that an inconvenience was suffered by all, but more especially by our own Church people. But it has been remedied. This is another step in the development of the neighborhood. We hope to go on beautifying the surroundings, and in time to have one of the most attractive corners in this city. We feel sure that all the property owners in the community are benefitted by this work of ours. We wonder how many of them feel any obligation resting upon them for recognizing our bounty.

Another of our families has been bereaved. Mrs. Seal lost her mother in the early part of the month. Our sympathy goes out to her in her loss. Mrs. Kershaw has been resident in the house, on the opposite corner, for more years than any of the present members can remember. Her cheery and kindly smile was a bright spot in the community. Her loss is felt by all the neighbors and many of the Church people.

We are not at all satisfied with the

Easter offering, either in the Church or Sunday School. If it was intended to represent the actual Lenten denial, then there was not much Lenten denial in the parish. If it was intended to represent the thankfulness of our people, then we have had very little to be thankful for. Frankly we feel that the offering was disgracefully small. Surely our members, if they kept Lent at all, sacrificed enough to have at least saved one dollar. If they had, and that dollar had been placed upon the bason on Easter day, the offering would have been at least $400. With some of the fair-size offerings made, it would have increased the amount to about double that. After all the teaching by the Rector during Lent about the meaning of selfishness, we would imagine that the lesson would have been learned. But it seems not.

The Rector wants to thank the choir of little ones who so ably assisted him during Lent. There was not a day without music. As a part of her Daughters of the King work, Mrs. Martin was present every day, and supervised the vesting of the children and assisted in the singing. We regret that there was only one of the children present every day. That was W. Bruce McHenry. A perfect record for the time she was able to be present was made by Isabelle Parry. On account of a broken arm, she was prevented from attendance. Bruce will receive a reward for perfect attendance.

For some months we have been trying out the experiment of having an informal service in the evening. The time has been too short for us to form any opinion as to the success of the movement. But one fact does impress us. Our own people are not doing their part toward advertising the services and bringing others in. Our effort is particularly in the direction of reaching the people in the community who are not familiar with our Prayer Book. The service consists of hymns, prayer and reading of the Bible. A short sermon is preached upon some topic of interest. Let us all get together and fill up the Church.

OUR WORK

The attendance upon the meeting of the congregation on Monday in Easter week was unusually good. The Rector made a report of the condition of the Parish. He said that both spiritually and numerically gratifying progress had been made during the past year. Financially, the parish has done better than many neighboring ones, yet he did not feel that it had done what it could. He expressed himself as deploring the "irresponsible talk" in which so many of our own people, in common with Churchmen generally, indulge. Its harmful effects have been manifested in our own experience. He felt that the Church generally suffers much from this cause. The report of the Warden was somewhat optimistic. Much was to be desired in the way of assumption of the sense of responsibility. The past year has shown a deficit, for which there is no cause but carelessness and indifference. It is difficult to say exactly what is the cause for these two conditions. Of course, in the last analysis, the whole condition is due to selfishness. The members of the Rector's Aid were elated when it was reported that the Aid had paid over more than six hundred dollars during the past year.

The result of the election was that Dr. Yale and Mr. Harry Turner were elected to fill vacancies.

The re-organization of the Vestry resulted in the appointment of Mr. John F. James as Rector's Warden; Mr. L. Willard Harris, Accounting Warden, and Mr. William Harper, Secretary. Messrs. Harris, James and Dr. Price were re-elected as delegates to the Diocesan Convention. The standing committees of the last year were not changed, excepting the appointment of the two new members to fill the vacancies made by the election. The general welfare of the parish was thoroughly discussed.

The Sunday School has continued its progressive work since our last report. The duplex envelopes which were introduced several months since, have resulted in an increased offering of almost double. The attendance has continued large, in spite of much sickness among the children. Miss Blood's class of young ladies is adding to its numbers every week. There is a remarkable amount of enthusiasm displayed at each session. The class formerly taught by Miss Daisy Webb has decided to organize an association for the perpetuation of the memory of the good works done by Miss Webb, and to provide some memorial of her for the new Church. The girls also furnished flowers for the Altar on Easter day, in memoriam. The Association will meet regularly on Monday evenings. The Rector held a meeting of all the boys of the Sunday School on Tuesday evening, April 21, for the purpose of organizing a boys' club. For some time there has been a tendency for each of the classes to form clubs, but this has proved to be impracticable. This effort of the Rector was for the purpose of consolidating this work. The boys will form a central organization, which will meet once a week, under the direction of the teachers as a Board of Governors. Out of this organization will be formed whatever clubs the boys may desire. It is quite likely that a base ball club will be first formed. A Boy Scout Troop may follow.

It has been decided to offer a reward for the three pupils in the school who will bring the largest number of new pupils between Sunday, April 19, and Thanksgiving Day. Each must bring in at least five, and must keep them in the school for at least three months.

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Under the direction of Dr. Yale, the music of the school is improving rapidly. This has been our weak point for many years.

We all thank the choir for the hard work done in preparation for Easter day. The services were well rendered. By the faithful and earnest work of Mr. Harris, the choir has increased wonderfully in numbers and efficiency. We expect much greater things in the future as a result of the promise of the present.

Our Rector's Aid is enthusiastic over its new meeting place. For some weeks, the meetings have been held in the Rectory. It is noticeable that many of the former members have returned, and some new ones have come in. The Aid will not be satisfied until every member of the parish becomes either an active or honorary member. There is plenty of work for all.

The members of the Daughter of the King presented a Fair Linen Cloth for the Altar to the parish on Easter day. They are making a complete set of linen, and will present it all when completed. The Rector invites the young women of the parish to become interested in this organization. There is a great work there to be done. Up to the ability of the number, it is already doing a marvelous work. But this is only an earnest of what can be done. Under the wise leadership of Mrs. Kurtz, every step has been one forward.

The G. F. S. has been preparing for the presentation of a play, to be given in St. James' parish hall, on April 29. It is too early to report the result. We hope to be able to say that it has met with the usual success. The chapter has been holding its meetings regularly, and inspired by the enthusiasm of Miss Michael, has done good work.

Our St. Agnes Chapter is growing in numbers, strength and age. We are always proud of its work. They do not make much noise (except at the meetings), but they do the work, and that is the important feature. It is quite inspiring, to see the girls at work. It is a pity that more of the small girls of the parish are not willing to give up a short time on Saturday afternoon for these meetings and this work. Everything done is of educational value. One Saturday afternoon in the month is devoted to recreation and games, but all the others are occupied with useful work.

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Church Progress

Volume Twelve | PHILADELPHIA, JUNE, 1914 | Number Nine

Church of the Holy Comforter

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Thursdays, 8.00 A. M.
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Church Progress

ISSUED MONTHLY BY THE

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West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

June 1—Monday in Whitsunweek.
2—Tuesday in Whitsunweek.
3—Ember day.
5—Ember day.
6—Ember day.
7—Trinity Sunday.
11—St. Barnabas, Apostle.
14—First Sunday after Trinity.
21—Second Sunday after Trinity.
24—St. John, Baptist.
28—Third Sunday after Trinity.
29—St. Peter, Apostle.

PARISH REGISTER

Baptisms

Apr. 26—James Samuel Douglas.
May 7—Robert Wray Cummings.
10—Lester Willard Hewlett.
24—Virginia Fannie Bates.
24—Samson Gay Dilley.
24—Spenser Reese Dilley.

Burials

May 6—Adam P. Sutton.
14—Mrs. Anna C. Truman.

Communicants Received

Apr. 22—Joseph D. Promis.
22—Ruth C. Promis.

Communicants Transferred

May 21—Mabel M. Slifer.

COMING EVENTS

June 10—Strawberry Festival.
25—Excursion.
July 22-25—Street Carnival.

VACATIONS

Going to take a vacation this year? We hope so, and that your outing will refresh you for the winter's work. Did you ever think that our Church never takes a vacation—that it is open seven days every week, from January 1 to December 31, and that the expense of maintainance goes on every day? If you take two or more weeks for pleasure and recreation, would it not be just to the Church to pay your pledge before going away to cover the Sundays you are absent? Many of you never think of that, and the consequence is that your Rector and employees are obliged to wait, and wait, and wait for their salaries, until you return from your pleasure, and see fit to pay your back dues. Is it fair? Is it honest? Is it just?

NOTICE!

All subscriptions expired last month. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 11—Mrs. Clara Rawlinson.
18—St. Agnes Chapter.
Feb. 1—Mrs. Ensell.
15—Miss Blood's Bible Class.
Mar. 1—Mrs. Breerwood.
15—Mrs. Davis and Miss Hall's Class.
22—Mr. John F. James.
Apr. 12—Memorial to Daisy Webb by her S. S. Class.
26—Mrs. Allen.
May 3—Mrs. Turner.
10—Mrs. Balster.
31—Mrs. Mary Webb.
31—Mrs. Body and Family.
June 7—Mrs. Tarvis.
14—Mrs. German.
July 19—Mrs. Balster.
Aug. 2—Mr. and Mrs. James Douglas.
16—Mrs. German.
Sept. 13—Mrs. Helen Harris and Mr. Harris.
Oct. 4—Mr. Harper.
11—Mrs. C. R. Currey.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual

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help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

Editorial

We grow weary in our effort to explain why we erected the rectory and parish hall before we built the church. We would not attempt the explanation again, were it not that some people not members use it as an argument against aiding the parish. It would seem unnecessary to say more than that the plan adopted had the endorsement of Bishops Whitaker, Makay-Smith, Rhinelander and Garland. It had that, and also of the leading men of the city, with one exception, who were consulted. There was also a hard, practical reason. For years we made an effort to secure funds sufficient to build the basement of the church. About thirty-five thousand dollars was required, in order to do that. We could not convince anyone that they should give us that amount. At the rate our own people were giving, it would have required about fifty years. It the meantime, the property was going to ruin rapidly, because no one naturally was interested enough to waste money on buildings which were of no use whatever. It came to be the common saying that the Church of the Holy Comforter was always promising to build, and never accomplishing anything. This feeling increased the difficulties. Finally, the Vestry and Rector determined to demonstrate that it would do something. There was only one step to take. That was to build that for which the money could be secured. With the endorsements of the Bishops and the Standing Committee of the Diocese, the plans for the rectory and parish hall were adopted, and the buildings erected. For this we could borrow sufficient funds. But we could not borrow enough to take up the larger project.

It would seem to us that, instead of criticising the plan of procedure, our own people and others would set to work to secure the necessary funds for completing the plan. We have shown that we intend to build. That should command the help of others. The rectory makes it possible to keep a Rector and get away from the experience of the past: either a non-resident Rector, or a change every two or three years. The parish hall makes it possible for the choir to be properly taken care of, and provide rooms for the ordinary meetings of the organizations; neither of which was done before its erection. Now what we need is a building in which we can take care of our men and boys, and provide room for the larger affairs of the parish; fairs, socials, etc., and a church building which will be worthy the worship the Church offers. To build these, we must have the aid of the Church at large. There is an important work in this parish, but with the present equipment, it can not be done.

We have been told many times by many people that our Sunday-school is a marvel when it is considered that we have no place in which to meet except the church, and that all departments must meet in the same room. We have also been congratulated upon the large congregations we have, by those who have seen the unsightly building in which we must worship, and the awful organ which we must use in our service. We have been reminded that we demonstrate that the modern idea of a parish hall is not a necessity for successful spiritual work. Of course, we are pleased to have this recognition of the success of the Church here. But we are constantly asking the question: if we can accomplish these things here with practically nothing, what could we not do if we had half an opportunity?

A question which is constantly recurring is why do not the church families in this community join in building up this parish? We might go even further, and ask why do not all people living here do that? There is a practical question involved. The Church here is the elevating influence in the neighborhood. We must all admit that were it not here, conditions from a social or material point of view would not be desirable. It is the same influence of the Church which keeps up properay values. It is the same influence which suppresses vice and wrong-doing. It is the same influence which keeps order and makes the neighborhood a fit place in which to live. Are not these sufficient reasons for all the people giving their aid to the Church here?

RECTOR'S COLUMN

The Convocation Fair will be held for the benefit of the Church of the Holy Comforter this year. This was the decision of the Convocation at its last meeting. Dr. Johnston, rector of the Church of the Saviour, has kindly offered the use of the parish house of that church. The date has not yet been decided. It will likely be some time in December. It is the intention of the parishes in the Convocation to make this fair as large and successful as possible. They all agree that our need is great, and they are willing to work to provide for that need. Now, how about our own people? We can not expect any more enthusiasm on the part of others than we display for ourself. It is our duty to boom up this fair **now.** But we are not to stop with the boom. We must get right down to work. It matters not as to the date, we should each one of us start right in to work and make or collect something to be placed on sale. We have realized heretofore about two or three hundred dollars. Under the circumstances, we should double that this year. Let us all push together.

The date for the street carnival will be July 22, 23, 24 and 25. Here is another place for us to use our energies. Last year we did well. Unfortunately, our expense account was large. This year we have the equipment, and will have very little expense. Let us every one get right down to hard work **now.**

At the suggestion of the Vestry, a committee consisting of Mr. Wilkinson, Mr. James and Dr. Yale, was appointed to arrange for a week of self-denial. At the suggestion of the committee, a larger committee of thirty was appointed, to help the proposition on. This committee has been meeting and arranging for a campaign to be conducted in the parish the third week in June. The intention

of the Vestry is to have all the members of the parish observe that week by denying self and giving the money so saved to the special deficit of the parish. The Vestry feels that each member should be enabled to save and give at least one dollar for the week. We wonder how many will; we will not say we wonder how many can. All can if they will. Get into line. Help along.

We want it distinctly understood that this action of the Vestry does not indicate a crisis in the financial condition of the parish. The truth is, that there is outstanding in pledges nearly one thousand dollars, most of which could be paid up to-morrow if those owing it were so disposed. The fact is also that the present income of the parish is sufficient to meet the running expenses, with rigid economy. As a result of the delinquents we have incurred indebtedness of about three hundred dollars for current expenses. This must be met now. The Warden reported to the last meeting of the Vestry that if each member of the parish would pay what he or she pledges this year, we would reach the end out of debt, excepting the amount now facing us.

The support of the parish is a test of loyalty. It is easy to be a Christian, if it does not cost anything. It is comparatively easy to be one, if it does not pinch. But what kind of a Christian is any one who either gives nothing or that which he does not feel. The great fault with our parish is that very few have the right kind of loyalty. We have said before that the amount that comes into this parish from its members is a standing disgrace to its members. We are not alone in saying this. The same is said by many outside of the parish who have read our reports. Let us remove this disgrace.

The regular corporate communion of the Alumni Association of the parish will be held at the early service, eight o'clock, on Trinity Sunday, June 7. At that time, the Rector expects to have all the members who are within reach present at the service. On Monday evening, the annaul meeting of the Association will be held in the Church, and after an address by the Rev. Robert Johnston, D.D., Rector of the Church of the Saviour, the business of the Association will be transacted, and the social evening enjoyed in the parish hall. The Rector is anxious to make more of this Association than has yet been made. Some questions of importance will come up which will interest all the members, and be for the good of the parish. We hope that no member will be absent.

The Rector's Aid will hold a Strawberry Festival on Wednesdy evening, June 10, on the Church Lawn. In case of rain, the basement of the Rectory will be used.

Our Work

Our Brotherhood of St. Andrew has again been revived. This time we believe for good. At the meeting held in the Rector's Sacristy, Mr. Joseph D. Promis was elected Director; Mr. William Harper, Vice Director; and Mr. L. Willard Harris, Secretary and Treasurer. Mr. Edmund MacCarthy, President of the Local Assembly, was present, and gave some sound advice. We start with about five members. We invite a few more to join us.

The Rector's Aid was entertained at the Rectory for dinner, at its first meeting in May. The meetings have continued with unabated enthusiasm and interest. A member of the Aid has attended about all the meetings of the Diocesan Missionary Committee in the Church House this winter. They have had rummage sales, from which they have

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realized considerable amounts. And now the Rector expects the members to prepare for the fair to be held in the winter.

The last meeting for the year of the G. F. S. was held in the Church on Ascension day evening, with devotional exercises. After this service, the members retired to the parish hall, where the prizes for best work done in the class in literature were awarded to Miss Martha Gill and Miss Margaret James. After this, refreshments were served. The meeting was a happy conclusion to a year of earnest work.

The Daughters of the King attended the annual meeting in St. Andrew's Church, Eighth and Spruce Streets. There they were much edified and encouraged with the reports of the various chapters. After a bountiful supper, served in the parish house, the service was conducted in the Church, and sermon preached by the Rev. Charles Henry Arndt. Our chapter held a social meeting, to which they invited all the women of the parish, at the home of Mrs. John Martin. There were about fourteen present. An evening of music and games was enjoyed. At the close, refreshments were served by the members.

We have thus far been disappointed with our effort to organize our boys into a Castle of the Knights of King Arthur. At this writing we have been unable to get any word from the office of the organization. Our hope is to bring all our young boys in the Sunday-school into this general organization, and then permit the boys to arrange for any recreation they wish, under the general direction of the organization. We earnestly hope that before the publication of this issue, we may hear from the office. We also ask the parents to encourage their boys to join this organization when it is effected.

Miss Blood's class has been organized into a Girls' Bible Class Club, which

meets at the home of some member of the class each Tuesday evening. At the meeting for organization, Miss May Hussey was elected President; Miss Ruth Cannon, Vice President; Miss Wilhelmina Storch, Secretary; and Miss Phyllis Balster, Treasurer. A visiting committee, consisting of Miss Margaret Kochesperger, Miss Gwendolyn Peterkin, and Miss Edna Gabriel, was appointed. Also a Lookout Committee, consisting of Miss Grace Blood, Miss Wilhelmina Miller and Miss Jennie McLaughlin. The motto of the club is "Loyalty."

As usual, the members of St. Agnes Chapter are working. In an unpretentious way they are doing something for the benefit of the parish and Church, and also learning to do the larger work to which they will be called as they grow older.

At a meeting of the teachers of the Sunday-school, on Sunday, May 24, it was decided to go to Forest Park for our excursion. The date will be Thursday, June 25. Notice of the time of trains will be on the cards, which will be issued soon. We have been going to Forest Park for some years, and the members of the school and members of the parish who have gone seem to have been well satisfied. We hope that all the children and teachers of the school will go this year, and that a larger number of the members of the parish will accompany the school. Tickets for the school teachers and scholars will be 16 cents; for those not connected with the school: adults, 50 cents; and children, 35 cents.

The hour of the Sunday-school service, beginning with the first Sunday in June, will be 10.00 A. M., and continue

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until October 1. The session will be three-quarters of an hour. Church services during this period will commence at eleven o'clock.

At the monthly meeting of the teachers of the Sunday-school, held in the parish hall, on Wednesday, May 27, the best interests of the school were thoroughly discussed. It was decided to take up the Jacobs' series of Sunday-school lessons for the summer months. In the fall, it was decided to return to the system now in use. After the business session, the refreshment committee served some very nice refreshments. The next meeting will be held on the last Wednesday evening in September.

NOTES AND COMMENTS

The Rector and some of the congregation had the pleasure of joining with our neighbors, the Church of the Redemption, in their opening service, on Wednesday evening, May 20, in their new Church building. The Bishop Suffragan and several of the clergy of the Diocese were present. The congregation filled the nave of the Church, and a choir of sixty voices rendered the service. There were thirty-nine candidates from the parish presented for confirmation. Bishop Garland preached the sermon. We want to congratulate the people of the Redemption upon having erected so beautiful and Churchly a building. This completes a splendid equipment for work in that parish. In the basement of the Church they have a large auditorium for Sunday-school purposes. In the parish building, there are rooms for organizations. And there is a well-appointed rectory.

We will be able to congratulate St. Barnabas' Mission upon the completion and consecration of their new buildings on St. Barnabas' Day, June 11, at eight o'clock in the evening. The congregation of the Church of the Holy Comforter is invited to attend the service. We hope every member will accept the invitation. The Rector will be there.

We want to thank an anonymous donor for the gift of one hundred dollars, to apply on the cost of the sidewalk recently laid. This is one of many like gifts we have received from the same man. We feel that we are to be congratulated in having so good a friend.

We have prospects of having a new vestibule to take the place of the one in front of the church, which has been an eyesore for many years. There is also a prospect of having paint for the interior of the church building donated by kind friend. We would suggest that it would be a gracious act on the part of some of our men to assemble some afternoon, and grade the lawn and terrace around the Church. The Rector and his family have spent considerable time and some money in improvements around the rectory. If this could be completed by the suggested improvements on and about the grounds and buildings, we would give the appearance of some prosperity. As it is, the place looks forlorn.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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TRUTH

A man whose work for Christ has been greatly blessed of God, to the salvation of th usands of souls, in talking to more than a thousand persons, a short time ago, made the following very truthful statements:

"The church that spends its time conserving its doctrine and membership may become an evangelical church, but not an evangelistic church.

"The church that is simply evangelical is the church on ice; the church that is evangelistic, is the church on fire."

"There are thousands of church members who seem to think that the minister's sole duty is to provide them with predigested religious food, which from Sunday to Sunday they may be able to bolt, being themselves relieved of the process of mastication and digestion. That's the reason,,, he said, "so many who take this attitude toward the ministry die of fatty degenreation of the soul.

"The thousand and one makeshifts the people now use in the place of atonement are well and good in their places, but you cannot bathe anybody into the Kingdom of God. You cannot give people a cracker, a cookie, a plate of soup and a cup of coffee, and get them into the Kingdom. You cannot change their heart by changing their sanitation.

"It is an entirely good Christian thing to give the down-and-outer a bath, a bed and a job, it is an entirely good Christian thing to establish and maintain schools and universities, but the road into the Kingdom of God is not by way of the bathtub, the university, the gymnasium, or social service, but by the blodo-red road of the cross of Christ.

"The twentieth century has witnessed two apparently contradictory facts: The decline of the church and the growth of religious hunger in the masses. The world during the nineteenth and early twentieth centuries passed through a period of questioning and doubt, during which everything in heaven and earth was put into the crucible and melted down into constituent elements.

"During that period, many laymen and preachers lost their moorings. The definite challenging note was lost out of the life of the ministry. The preacher to-day is ofttimes a human interrogation point, preaching to empty pews. The hurrying, busy crowd in the street is saying to him and the church: 'When you have something definite to say about the issues of life, heaven, hell and salvation, we will listen to you. Till then we have no time for you.'"

I Am Thine

A fragrance of a flower
That fills unseen the air,
As at the twilight hour
There stealeth unaware
The sound of music sweet
And gently in accord;
So when my lips repeat
Thy name, O Christ, my Lord,
There warms a sudden glow
Within this heart of mine—
A joy, as well I know,
That tells me I am thine.
—Maltbie Davenport Babcock.

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* * *

In suffering, man realizes his utter helplessness. Our prayers show our dependence on God.—Humpstone.

* * *

"There is little use for the being whose tepid soul knows nothing of the great and generous emotion, the lofty enthusiasm of the men who quell the storm and ride the thunder."

* * *

There is a strange legend of old St. Martin. He sat one day in his monastery cell, busily engaged in his sacred studies, when there came a knock at the door. "Enter," said the monk. The door opened, and there appeared a stranger of lordly look, in princely attire. "Who art thou?" asked St. Martin. "I am Christ," was the answer. The confident bearing and the commanding tone of the visitor would have over-awed a less wise man. But the monk simply gave his visitor one deep, searching glance, and then quietly acked, "Where is the print of the nails?" He had noticed that this one indubitable mark of Christ's person was wanting. There were no nail-scars upon those jeweled hands. And the kingly mien and the brilliant dress of the pretender were not enough to prove his claim while the print of the nails was wanting. Confused by this searching test-question, and his base deception exposed, the prince of evil—for he it was—quickly fled from the sacred cell.

That is only a legend, but it suggests the one infallible test that should be applied to all truth and to all life. There is much in these days that claims to be of Christ. There be those who would have us lay aside the old faiths, and accept new beliefs and new interpretations. How shall we know whether or not to receive them? The only true test is that with which St Martin exposed the false pretensions of his visitor. "Where is the eprint of the nails?" Nothing is truly Christ which does not bear this mark upon it. A gospel without a wounded, dying Christ is not a gospel. The atonement lies at the heart of Christianity. The cross is the luminous center, from which streams all the light of joy, peace and hope. That which does not bear the marks of the Lord Jesus cannot tbe of him.—J. R. Miller.

Church Progress

Volume Twelve PHILADELPHIA, JULY, 1914 Number Ten

Church of the Holy Comforter

Haverford Avenue at 48th Street

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Bell 'Phone—Belmont 271.

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ROBERT J. ALLEN	ARTHUR W. YALE, M.D.

HARRY TURNER

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SERVICES:

Sundays, 8.00, 11.00 A. M.; 7.45 P. M.

Wednesdays, 8.00 P. M.

Holy Eucharist, every Sunday, 8 A. M., also first and third Sundays, 11.00 A. M.

Thursdays, 8.00 A. M.

Holy Days, 8.00 A. M.

Sunday-school and Bible classes 9.45 A. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Organist, Miss Ethel Magowan. Teachers: Etta Todd. Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Mrs. Edward M. Kurtz, Miss E. C. Michael, Ethel M. Holden, Grace F. Blood, Charles Conway, Martha Gill, Margaret B. James, Ethel Magowen, John J. Sprouls, Margaret Kochesperger.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretary, Donald E. McHenry; Assistant Secretary, Frederick Peterson. Teachers: Isabelle B. Wilkinson, Laura M. Joseph, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Mary A. Sayers, Louise Sayers, Lydia Shank, William Webb. Ruth Gay, Ida Gillette.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.

Choirmaster, L. Willard Harris.

Organist, George Tudor.

Secretary, Walter H. Richman.

Librarian, Wilson C. Leithead.

Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Mrs. R. J. German, Rebecca V. Low, Dora Teller, Mabelle Turner, Isabella B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabella Parry, Isabelle McLaughlin, Isabel A. Hughes, Phyllis Balster, Margaret E. Green, Jeannette Sprouls.

Altos: Mabel Craig, eGorgia Hazel, Dorothy Yale.

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett, Wilson C. Leithead.

Bassos: Walter H. Richman, Donald McHenry, Richard J. German, Charles M. Conway, Leon Hewlett, Philip Stein, Jr.

ST. VINCENT'S CHAPTER: Warden, Douglas J. McHenry; Secretary, William Webb; Treasurer, Kenneth F. McHenry.

ALUMNI ASSOCIATION: President Arthur W. Yale; Vice Presidents, William J. Harper, Charles E. Price, M.D.; Secretary, Charles M. Conway; Treasurer, Miss Margaret B. James.

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ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Jeanette Sprouls, Secretary; Ethel E. McHenry, Treasurer.

BROTHERHOOD OF ST. ANDREW: (Meets first Thursday.) Director, J. D. Promis; Vice Director, William J. Harper; Secretary and Treasurer, L. W. Harris.

KNIGHTS OF KING ARTHUR: (Meets Monday evenings.) Merlin, The Rector; King, W. H. Richman; Sirkay, C. M. Conway.

G. B. C. C.: (Meets Tuesdays.) May Hussey, President; Ruth Cannon, Vice-President; Wilhelmina Storch, Secretary; Phyllis Balster, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

July 5—Fourth Sunday after Trinity.
12—Fifth Sunday after Trinity.
19—Sixth Sunday after Trinity.
25—St. James, the Apostle.
26—Seventh Sunday after Trinity.

PARISH REGISTER

Baptisms

June 7—William James Campbell.
21—John Hamen Holt.
21—Rachael Eva Holt.

Burials

June 19—John Ferris.

Communicants Transferred

May 27—Mrs. William M. Walter.

Marirages

June 1—Alexander McLean and Margaret Achland.
25—John J. Rice and Margaret McKinney.

COMING EVENTS

July 11—Church Birthday Party.
July 22-25—Street Carnival.
Be sure to find all about both.

VACATIONS

Going to take a vacation this year? We hope so, and that your outing will refresh you for the winter's work. Did you ever think that our Church never takes a vacation—that it is open seven days every week from January to December 31, and that the expense of maintainance goes on every day? If you take two or more weeks for pleasure and recreation, would it not be just to the Church to pay your pledge before going away to cover the Sundays you are absent? Many of you never think of that, and the consequence is that your Rector and employees are obliged to wait, and wait, and wait for their salaries, until you return from your pleasure, and see fit to pay your back dues. Is it fair? Is it honest? Is it just?

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 11—Mrs. Clara Rawlinson.
18—St. Agnes Chapter.
Feb. 1—Mrs. Ensell.
15—Miss Blood's Bible Class.

Mar. 1—Mrs. Breerwood.
15—Mrs. Davis and Miss Hall's Class.
22—Mr. John F. James.
Apr. 12—Memorial to Daisy Webb by her S. S. Class.
26—Mrs. Allen.
Miss Sadie Young.
May 3—Mrs. Turner.
10—Mrs. Balster.
31—Mrs. Mary Webb.
31—Mrs. Body and Family.
June 7—Mrs. Tarvis.
Mrs. Boyd and Family.
14—Mrs. German.
28—Miss Falls.
July 19—Mrs. Balster.
Aug. 2—Mr. and Mrs. James Douglas.
16—Mrs. German.
Sept. 13—Mrs. Helen Harris and Mr. Harris.
Oct. 4—Mr. Harper.
11—Mrs. C. R. Currey.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with

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hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

Editorial

It is useless to say much about financial matters in the Church, with the thermometer hovering about the 90's. But it is not out of place for us to suggest that arrangements should be made by all the members of this parish to pledge the largest possible amount at the close of the year for the coming one. We have demonstrated again and again that the parish is able to rise to a sense of its responsibilities when it is made to see them. But, then, why work under the whip? Why not get this sense of responsibility before the necessity drives? Last year we attempted to have the pledges equal the budget. We have partially succeeded. But we are not where we should be. The arrangements for the Carnival remind us of this lack. We should not be compelled in the midst of the hottest weather conditions to conduct an affair of this kind, to make up that which could be easily handled if all would do their duty. The Carnival will be held for the purpose of paying the interest on the mortgage. This was provided for in the budget last winter. But the responses did not meet the budget.

Again we make an appeal for aid in the building of a parish house. This is the one great need of this parish. We have referred again and again to the conditions in our Sunday-school. At no time have we been forced to feel these more than during the summer months. We are holding the Primary Department in the same room with the Main School. The result is confusion. Not only that, but since we are compelled to have our school in the morning, and the two departments must have their closing services separately, we find it almost impossible to dismiss the schools sufficiently early to enable the congregation to assemble for the morning service. Of course, we are told to have our school earlier. But that is impossible. The pupils will not assemble, and many of the teachers can not. Again, many of the teachers attend the early service, and can not return in time for the school at an earlier hour. It is clearly a case of making bricks without straw. It would seem that in a wealthy Church such as ours, there should be some source from which help might be expected.

We are not sure that we have convinced our critics as to the merits of the manner in which we approached our building proposition. The latest criticism is that the house should not have been placed on the corner. That, they say, is the logical place for the Church itself. We agree with the statement exactly. But we also recognize that an article must be cut in accordance with the amount of goods in hand. Any one of ordinary intelligence who would make a study of the shape of our ground would soon see that its irregularity positively prevents any other plan, and secure the buildings needed.

Another fact not taken into consideration is that the present building stands out by itself now. When the entire group is completed, the tower of the Church will so over-shadow the rectory as to make it seem to be a part of the Church building itself. Then the building which seems so prominent will dwindle before the larger.

The services during July will continue as they have been: Holy Communion, 8.00 A. M.; second service, 11.00; and Evening Prayer, 7.45. If the attendance continues to grow as it has for some weeks past, we will continue the Evening Prayer during August, also. We will announce our determination later.

STREET CARNIVAL

Arrangements are being rapidly perfected for the Carnival, which will be held on Forty-eighth Street, between Haverford and Fairmount Avenues, on July 22, 23, 24, and 25. Under the general management of a committee, of which Mr. William J. Harper is the very efficient head, several tables and amusements are provided. Friehofer has generously promised to send his band wagon for the night of the 24th. It is expected that some entertainment or music will be provided for the other evenings. The Electrical Department of the city has kindly granted permission for the use of electrical wires for the evenings. Some of the committees have been working hard to make their ends successful. There is room for every member of the parish to do something. We hope they will do it. The success of this effort depends upon every one, and we are sure every one will work.

The committees as appointed are as follows:

Advertising: L. W. Harris, Harry Turner.

Purchasing: L. W. Harris, George V. Robertson.

Decorations: William J. Harper, Van De Pette, C. N. Conway, D. McHenry, W. Crainer.

Booths: C. I. Wilkinson, R. J. German, W. Crainor, C. M. Conway.

Automobile: Dr. A. W. Yale, R. J. Allen, A. S. Briggs.

Hats and Plumes: The Misses McAfee, Hussey, Lucy Sayres, Ridgeway, Shank.

Ice Cream: Mrs. C. L. Hewlett, Miss I. B. Wilkinson, Miss I. A. Hughes.

Fancy Table: Mrs. K. Howarth, Mrs. K. Robertson, Mrs. S. Johnson, Mrs. W. Howard, Mrs. John Martin.

Cake Table: Mrs. W. Crainor, Mrs. R. J. Allen, Miss Emma H. Boyd.

Candy Table: The Misses Ensell, Mary V. Anderson, Holden, Balster.

Hoopla: L. W. Harris, Leon Hewlett.

Aprons: Mrs. J. Martin, Georgia Hazel, Mary B. Turner, Dora Teller, Lydia Shank.

Buckets: Harry Turner, Wm. Wood.

Fortune Teller, Mrs. McHenry.

Lemonade and Orangeade: May Hall, Henrietta Todd.

Strings: Dorothy Yale, Isabelle Parry, Jeannette Sprouls.

Private Table: Mrs. C. Seals.

Peanut Stand: May Hall's Class.

RECTOR'S COLUMN

Again we have issued the Church Directory for this parish. Mr. Armon Davis, who has so kindly taken this in hand, and made it possible by securing advertisements to pay for it, has printed a book which is a credit to Mr. Davis and the parish. It is neat and well arranged. We are sorry to note some few mistakes. Of course, we will blame them on the printer. In one or two instances, notation of membership in this parish is omitted. We apologize for this.

The Rector wants to express his appreciation of the work done by the committees on the self-denial effort, and the congregation for the ready response. Of course, the returns were not what they should be. They never are. An old experience was ours. Many of our people who are the least able to give, gave liberally in the envelopes; likewise many

others who could have done much, did little. We still hope and pray for them. They need the discipline of this kind much more than the Church needs the money. The Rector was pleased with the way in which so many of the members secured their self-denial funds. For the first time in the knowledge of the Rector, the members of the parish actually did deny themselves. Some of the ways in which the self-denial was earned are interesting, and if the consent of those who had the experiences had been secured, we would relate them. Some of the members of the parish are convinced that this was an excellent plan for the clearing of the deficit. We think so, too.

Never in the history of the parish, so far as the present Rector knows, has there been so much enthusiasm and determination to work as exists now. It seems that the warm weather has inspired our people to see what they can do, and they are doing it, too. New organizations have come into being without the aid of the Rector. People have offered themselves for leadership, and have led. Others have offered themselves for work, and have worked. And all this without the great effort which the Rector has in the past been compelled to make. It is most encouraging to the Rector, and speaks well for the future success of the parish, if, as we are sure it will, it continues.

It has been decided to have a parish birthday. Owing to the indifferent records which were kept at the beginning of the parish life, we are unable to say the exact date on which the parish came into existence, but we do know that it was some time in July. We have arbitrarily decided upon July 11 for that day, and will celebrate it with a Lawn Bee. The intention is to have the male members of the parish assemble in the afternoon on the vacant lot belonging to the church, with grass seed and tools, and level off the ground and sow grass seed. One member of the parish has volunteered to secure a plow and horses, and perhaps a scoop shovel. The others will assist in leveling off the ground and fixing up the terraces. In the late afternoon we expect to have the ladies come and serve supper to the men. Of course, it will be good. In the evening, entertainment of some kind will be projected. The Rector wants all the members to come.

The Rector has, at the suggestion of one member of the parish, divided the Sunday-school into two camps, for the purposes of securing subscriptions for "Church Progress." The girls and boys will oppose each other. The side securing the largest number will be the guests of the losing side at a supper. Each side will receive one-half of the subscription price it receives. The winning side will divide its quota equally among its members. The losing side will divide up the balance left after the supper has been provided. This contest is to continue until September or October.

THE CHOIR

Through the good offices and influence of Dr. Yale, the choir has twice been to the studio of Miss Katherine Rosenkranz for music lessons. Each member has been taught the proper way to breathe, and has had class exercises in scales, etc. Improvement in singing is noticed even now, and as our Director intends to begin every rehearsal with exercises, continued improvement may be expected. Miss Rosenkranz is second to none as a teacher of female voices, and her kindness on our behalf is deeply appreciated. She has won the hearts of all our girls, to say nothing of our men.

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ALUMNI ASSOCIATION

The meeting of the Alumni Association was one of the most lively and interesting in its history. The attendance was better than at any time. The Rev. Robert Johnston, D.D., who made the address, was in his usual good form, and the members attentive and interested. Dr. Johnston gave one of the most spiritual and helpful talks possible on the Holy Communion. He pointed out how the Holy Communion, properly understood, stood for a factor of great help and usefulness in the life of the Christian. He opposed those who advocated the physical real presence, and stated that nothing was added to either the reverence in which the Sacrament would be held nor the benefit which would accrue therefrom. Quite the contrary, he pointed out how repugnant that theory must be to the truly intelligent worshipper. He laid emphasis upon the Sacrament as a motive for attending the services of the Church. But showed how this would be better realized by a proper and Prayer Book conception of the Sacrament.

After the address, a vote of thanks was tendered to the speaker for his helpful address. The meeting was taken charge of at once by Mr. Richard J. German, the President, and his usual business transacted. Considerable time was devoted to an understanding of the By-laws and conditions for admission to membership, with the result that an amendment was introduced by Arthur W. Yale, M.D., that all the members of the parish be members by the fact of membership in the parish. This amendment was favor-

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ably received and laid over, according to rule, until the next meeting.

The introduction of this amendment led to considerable discussion. It was felt that the older members of the parish did not take the interest in the Association they should. It was decided that this was caused by a misunderstanding of the Association, its intentions, purposes, and qualifications for membership. The new Executive Committee decided individually they would do all possible to correct this fault.

The election for the officers for the year resulted in Arthur W. Yale, M.D., being made president; William J. Harper, first vice-president; and Charles E. Price, M.D., second vice-president; Charles M. Conway, Secretary; and Miss Margaret B. James, Treasurer. The Executive Committee as elected is: Edith MacAfee, Grace Francis Blood, May Hall, Ethel May Holden, Jennie A. McLaughlin, William Webb, Frederick Leibfried, Jr., Donald McHenry, and Harry Turner.

The next meeting is to be held in the early fall.

SUNDAY SCHOOL ASSOCIATION

This association has held some very profitable meetings during the year, but none more so than that on the last Wednesday evening of May. There was a goodly representation of the teachers, and much enthusiasm. The chief subject for discussion was the lessons to be used during the summer months, and it was finally decided to return to the Jacobs' series for the three months, in order that all the classes may be uniform for that period, when usually the attendance is not large. After discussing a number of other questions of interest and help to the school, the committee on refreshments served ice cream and cake. The evening closed with much good will.

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ESTAB. 1886 BOTH 'PHONES

The next meeting will be held on the last Wednesday in September.

VESTRY

The committee appointed at the last meeting of the Vestry, to undertake the conduct of a self-denial week, met and appointed several members of the Vestry and congregation to assist it in its work. After drafting a letter, which was sent out with envelopes properly stamped for the purpose, the parish was divided into sections, and apportioned among the members of the committees by twos. As a result of the week, something more than sixty dollars was returned at the services on Sunday, June 21. Many of the members of the parish returned amounts in the envelopes either by mail or messenger during the following week. Then the committees of twos made a canvass of the parish, to collect the balance of the envelopes and contents. At the present writing, we are unable to say how much is in.

SUNDAY SCHOOL

We are told that our Sunday School is a wonder, and we are beginning to believe it. The attendance has fallen off but little even on the hottest days. We have changed the hour to the morning. At first, to ten o'clock; then, as it seemed to interfere with the prompt beginning of the Church service, to 9.45. This latter hour we hope will give ample opportunity to have the instructions and services, and allow the dismissal of the schol to take place sufficiently early for the service. In the Primary Department, there has been much sickness, detaining many of the little ones at home. We are hoping this will soon cease, and that all the pupils may return to their places. The annual picnic went to Forest Park on June 25. The day was an ideal one; rather warm, but there was a good breeze stirring. There were a number both of the school and congregation who went out.

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RECTOR'S AID

Enthusiasm has continued unabated. The strawberry festival was an unqualified success. The evening was pleasant, so that the ground about the church could be used. Mr. George MacElwee put up some streamers of electric lights, and aided in placing the tables. The members of the Aid arranged the tables beautifully. There was a crowd there, and it ate every ounce of the cream and most of the strawberries. What was best of all was that all enjoyed themselves.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

PRESENT SUBSCRIBERS TO "CHURCH PROGRESS"

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CHURCH ATTENDANCE

How often we must have felt, on reading the life of Gladstone, that his whole life was enriched by his vital relation to the Church! It received a finer temper and a more glorious color. Without it, there could have been no Gladstone as we saw him. His passion for religion was nourished within the Church. Perhaps few spectacles were ever more touching or instructive than the great statesman at public worship, throwing his whole soul into the devotion of the hour and the communion of saints. He was surrounded by colleagues, notably by one, of austere virtue and integrity, who did not share his faith or practice. They lacked his moral elevation, and they did not impart life and light as he did. All men felt that they lived in a colder realm. This Sabbath-keeping, this devout church-going lends a dignity and a quality to life which is like no other, whether it is found in a statesman or a Scottish peasant. It makes a difference—sometimes, I am disposed to say, all the difference. I have known a religious man whose name was for some years one to conjure with. He had many splendid qualities and endowments, a magnificent presence, eloquence almost like that of Bright, a fine intellect. One thing only was lacking. For some mysterious reason he stood apart from the life and worship of the church. The result was an impoverished and disappointing career, and when he passed away, he was no more missed than if a stone had fallen into the sea.—J. H. Shakespeare.

RESOLUTIONS OF ADONIRAM JUDSON

"See the hand of God in all events, and thereby become reconciled to his dispensations.

"Embrace every opportunity of exercising kind feelings, and doing good to others, especially to the household of faith.

"Consult the internal monitor on every occasion, and instantly comply with his dictates.

"Set a watch before my life and keep the door of my lips.

"Observe the seasons of secret prayer every day.

"Never indulge resentful feelings toward any person."

Be just and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell,
Thou fallest a blessed martyr.

—Henry VIII, Act 3, Sc. 2.

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CHRIST AND HIS CHURCH

In a great meeting of men, held in a large city, the mention of the church brought forth hisses, but the name of Christ was applauded.

Is it possible that in the minds of so many there is such a wide difference between the Church and Christ? All people need the Church, but the Church needs only a certain kind of people. Our first aim is to reach all people who need the Church; then, train them into people such as the Church needs. Of one thing we may be sure, the standard of the Church of to-day needs to be higher. Thousands hang on to the Church for what spiritual good they can get, while the Church has only a few to cling to. There has been an awful wreck on the sea of life, and many are in the life-boat, the Church. But only a few are doing the rowing. The Church needs workers. A pastor said he had three classes in his church; they were workers, shirkers and jerkers. When we make the jerkers and the shirkers into workers, we shall have an ideal Church.

Find your place in Church, and fill it.

"One thing have I desired of the Lord, that will I seek after: that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His Temple."—Psalm 27: 4.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezek. 33: 11.



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Church Progress

Volume Twelve PHILADELPHIA, AUGUST, 1914 Number Eleven

Church of the Holy Comforter

Haverford Avenue at 48th Street
WEST PHILADELPHIA

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REV. EDWARD JAMES McHENRY, RECTOR
Rectory, Haverford Ave. at 48th St.
Bell 'Phone—Belmont 271.
PARISH VISITOR, Miss E. C. Michael.
LAY READERS: L. Willard Harris,
Donald Edward McHenry.

VESTRY:

JOHN F. JAMES, Rector's Warden.
L. WILLARD HARRIS, Accounting Warden.
WM. J. HARPER, Secretary, 13 N. 51st St.
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Holy Eucharist, every Sunday, 8 A. M., also first and third Sundays, 11.00 A. M.

Sunday-school and Bible classes 9.45 A. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Organist, Miss Ethel Magowan. Teachers: Etta Todd, Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Mrs. Edward M. Kurtz, Miss E. C. Michael, Ethel M. Holden, Grace F. Blood, Charles Conway, Martha Gill, Margaret B. James, Ethel Magowen, John J. Sprouls, Margaret Kochesperger.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretary, Donald E. McHenry; Assistant Secretary, Frederick Peterson. Teachers: Isabelle B. Wilkinson, Laura M. Joseph, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Mary A. Sayers, Louise Sayers, Lydia Shank, William Webb. Ruth Gay, Ida Gillette.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Mrs. R. J. German, Rebecca V. Low, Dora Teller, Mabelle Turner, Isabella B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabella Parry, Isabelle McLaughlin, Isabel A. Hughes, Phyllis Balster, Margaret E. Green, Jeannette Sprouls.

Altos: Mabel Cragi, Georgia Hazel, Dorothy Yale.

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett, Wilson C. Leithead.

Bassos: Walter H. Richman, Donald McHenry, Richard J. German, Charles M. Conway, Leon Hewlett, Philip Stein, Jr.

ST. VINCENT'S CHAPTER: Warden, Douglas J. McHenry; Secretary, William Webb; Treasurer, Kenneth F. McHenry.

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GIRLS' FRIENDLY CHAPTER: (Meets Thursday evenings). Miss E. C. Michael, Branch tary; Mabel Craig, Treasurer.

DAUGHTERS OF THE KING: (Meets first and third Tuesday evenings) Mrs. Edward M. Kurtz, President; Miss Ethel M. Holden, Secretary; Mrs. John Martin, Treasurer.

ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Jeanette Sprouls, Secretary; Ethel E. McHenry, Treasurer.

BROTHERHOOD OF ST. ANDREW: (Meets first Thursday.) Director, J. D. Promis; Vice Director, William J. Harper; Secretary and Treasurer, L. W. Harris.

KNIGHTS OF KING ARTHUR: (Meets Monday evenings.) Merlin, The Rector; King, W. H. Richman; Sir Kay, C. M. Conway.

G. B. C. C.: (Meets Tuesdays.) May Hussey, President; Ruth Cannon, Vice-President; Wilhelmina Storch, Secretary; Phyllis Balster, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

EDITOR, THE RECTOR

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Subscription Agent }

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Subscription .·. .·. .·. .·. 50 Cents a Year

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

Aug. 2—Eighth Sunday after Trinity.
6—Transfiguration of Christ.
9—Ninth Sunday after Trinity.
16—Tenth Sunday after Trinity.
23—Eleventh Sunday after Trinity.
24—St Bartholomew, Apostle.
30—Twelfth Sunday after Trinity.

PARISH REGISTER

Burials

June 30—Raymond Eckstein.
July 16—Francis F. Berry.

Marriages

June 25—John Ray Rice and Margaret McKinney.

VACATIONS

Going to take a vacation this year? We hope so, and that your outing will refresh you for the winter's work. Did you ever think that our Church never takes a vacation—that it is open seven days every week from January to December 31, and that the expense of maintainance goes on every day? If you take two or more weeks for pleasure and recreation, would it not be just to the Church to pay your pledge before going away to cover the Sundays you are absent? Many of you never think of that, and the consequence is that your Rector and employees are obliged to wait, and wait, and wait for their salaries, until you return from your pleasure, and see fit to pay your back dues. Is it fair? Is it honest? Is it just?

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 11—Mrs. Clara Rawlinson.
18—St. Agnes Chapter.
Feb. 1—Mrs. Ensell.
15—Miss Blood's Bible Class.
Mar. 1—Mrs. Breerwood.
15—Mrs. Davis and Miss Hall's Class.
22—Mr. John F. James.
Apr. 12—Memorial to Daisy Webb by her S. S. Class.
26—Mrs. Allen.
Miss Sadie Young.

May 3—Mrs. Turner.
10—Mrs. Balster.
June 7—Mrs. Tarvis.
Mrs. Boyd and Family.
28—Miss Falls.
July 19—Mr. E. J. Ensell.
26—Mr. William Seal.
Aug. 2—Mr. and Mrs. James Douglas.
16—Mrs. German.
Sept. 13—Mrs. Helen Harris and Mr. Harris.
Oct. 4—Mr. Harper.
11—Mrs. C. R. Currey.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

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Editorial

The annual fair should now have our attention. As we have already said, it will be held in the parish house of the Church of the Saviour some time in the winter. All the parishes in the Convocation will assist by providing tables, of which they will have charge. Granting us the use of the parish house is an act of kindness on the part of the Rector and people of the Church of the Saviour which can best be recognized by hard and faithful effort on the part of our own people. We must have a table. It is not necessary that only one line of articles be displayed for sale on that table. Anything which can be sold should be prepared and provided.

What is essentially necessary is that every member of the parish get to work. We have not much complaint to make about the willingness of most of our people in this direction. But we do find a tendency on the part of a few of our younger people, particularly the girls, to feel that they should be permitted to enjoy themselves, and do nothing. The interest of this fair is the interest of the entire parish. **Every member** of the parish has a responsibility for work in it. Let us exhibit our loyalty to the parish by offering ourselves for work.

We should not wait until a short time before the date which will be fixed for the Fair. Some of our people are setting a good example by already having asked their friends for donations and making articles themselves. There should be on hand on the date on which the fair will open at least four hundred dollars' worth of goods. Our women should be at work making useful and fancy articles now. The summer would pass much more pleasantly if they would spend part of the time in sewing for this particular work.

The members of the parish should not wait until they are asked before they do something. The only reason why committees are appointed is that some one may be responsible. They are not to relieve other members, nor are they to supply the entire enthusiasm for the work. Offer yourself. Send to all your friends everywhere, and ask them for donations. You can reach them by mail, even though they be on the Pacific Coast. They can do no more than refuse you. They are not likely to do that. Somehow, our friends enjoy being asked and expected to give articles for a fair. Try it and see.

The committees appointed to collect the self-denial week offerings have done their work well and reported. Many of the parishioners placed their offering on the bason, or sent it to the Rector. The result is $98.00. This is far from the amount asked and needed. The deficit was about three hundred dollars.

As we said in our letter, we know that there are some members of the parish who are unable to do more than they already do. Indeed, out of a meager income, and sometimes out of practically no income at all, they do much more proportionately than those who are more favored. We were pleased in two instances to have families who had told the Rector that it would be impossible for them to do anything owing to lack of employment, make really liberal donations. And these were families who are paid up with their pledge.

With almost no effort, the returns should have been the full amount asked for. Our people either are selfish, or they do not understand the first principle of giving. Of course, when we say this, we qualify the statement by saying that a few do their duty. But the great majority are so concerned with their own comfort and interests, that those of God make no appeal to them.

When it is considered that giving of material wealth, large or small, is the only outlet for sacrifice, we are much concerned about the low religious and Christian tone of our people. It is useless for us to affirm that we love God if we refuse to sacrifice anything for Him. Yet that is what some are doing every day of their lives. Of course, they excuse themselves by recalling the demands made upon them by their daily life. But in so doing, they fail to get the idea which our Lord, following the demand of His Father, repeatedly called to their attention. Lay aside **first** for Him, then if we have anything left, use it for ourselves. We do exactly the other thing. First our own comfort, our own interests, the education intellectually of our children and all other things that are personal, then for God.

Had we followed out the course required by God, we would have no deficit in this or any other parish in the Church. Until we do, we will bring discredit upon the Church by the evidence that we love the things of this world rather than those of God.

There is still opportunity for those of our people who have not responded to the request of the Rector and Vestry to do so. There is also opportunity for those who did, and are convinced that they did not do all they could to repeat. There is also opportunity for those who still owe the Church to pay up their pledge. If all these opportunities are embraced, we will have enough to pay all the salaries; the running expenses of the parish and the interest on our mortgage. Will you be one to embrace these opportunities?

RECTOR'S COLUMN

Another gift to the church by one who does not wish the name to be mentioned is the rail leading up the steps to the church. This is a much needed improvement. There has been complaint for some time by the weak, feeble and elderly that so many steps to the church has made it difficult for them to "climb." The rail is also an addition to the appearance of the property. We want to thank the donor for the improvement.

The Rector has been promised a new vestibule for the church. This we hope to have in place before the end of this month. A very ornate design has been made by Mr. Charles I. Wilkinson, and approved by the Rector and Vestry.

We also have been promised the paint for the interior walls of the church. We hope to have this put on by the men of the parish as soon as it is seasonable for them to work in the building. When this is done, there is a prospect for an improvement of the lighting system in the entire building.

We are indebted to several of the men of the parish for the improved appearance of the lawn and terraces. They gathered together on two Saturday afternoons, and after the ground was plowed, changed the grade, leveled it off, and rearranged the terraces. The Warden intends to sow seed on the terraces, and the men, with the aid of the young ladies, to lay out the lawn for a tennis court. The Rector wishes to express his appreciation for this improvement.

With the aid of Dr. Yale and Mr. James, we have been able to place a large board, to announce the services and meetings of the parish, on the Haverford Avenue side of the church property.

The Rector wishes to express his appreciation of the excellent work done by Mr. Harper and his committee at the street carnival. Every step was taken in a most business-like way, and everybody exhibited a deep interest. The names of the committees appeared in the last issue of "Church Progress," and to each and every one the Rector wishes to offer his thanks.

Never in the history of the parish has there been a better spirit exhibited than during the past few months. Every call to work has been responded to with energy and good-will. The calls have been numerous, and the work many times very difficult and heavy. Yet, without a murmur, every person called upon has performed the task allotted. This is a cause for great encouragement to the Rector, and lightens his work very much.

Excepting the first Sunday, the Rector will be away from the parish during August. Due to the generosity of a friend of Bishop Suffragan Garland, a Priest will be in charge of the services during the last three weeks. The Rector will have the Celebrations on the first Sunday. He is sorry to be compelled to omit the early Celebration on the second. The late service will be in charge of the Lay Reader, Mr. L. Willard Harris. The Sunday-school will be in charge of Mr. Walter H. Richman. We hope that the usual good attendance will continue throughout the month.

The Rector has had the pleasure of hearing from Miss Michael. During a part of June, she was at the Girls' Friendly House, at Cape May. During July, at Palmyra, N. J.; and will return to the Girls' Friendly House during August. We were delighted to hear that she was enjoying good health, and her usual happiness.

We want to thank the neighbors for their kind assistance during the Carnival and for decorating their homes. We have been very fortunate in our associations with our neighbors. Without regard for religious affiliations, they always assist us.

OUR WORK

There has been unusual activity during the months of June and July, in some of the Chapters. Until the middle of

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June, the meetings of the Rector's Aid have been held regularly, and with great interest. The Brotherhood of St. Andrew will continue to meet during the entire Summer. The Daughters of the King continued to meet until the middle of July. On the 18th, the Daughters held a picnic in Fairmount Park. Some of the members of St. Matthias' Chapter accompanied them. The meetings of the St. Agnes Chapter closed for the summer on the last Saturday in June. The meeting was of a social character, and refreshments were served.

The Sunday-school had been a wonder to us all. Until the middle of July, the attendance scarcely diminished. We expected the morning session to be a cause for falling off. In the primary department, there has been much sickness, which has interfered with the attendance there.

Beginning with the first Sunday in September, all the regular services of the Church will be resumed. Also, unless otherwise notified, all the organizations will resume their meetings for the winter. The Rector will preach a sermon to the workers at the eleven o'clock service on that Sunday. He would like to have all the members of the parish make their Communion at the early service. If that is not possible, those who can not come to the early service should

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come to the late. We are not asking for the workers this time. We are assuming the Church's position that every member is a worker. We hope that all our members will justify our assumption.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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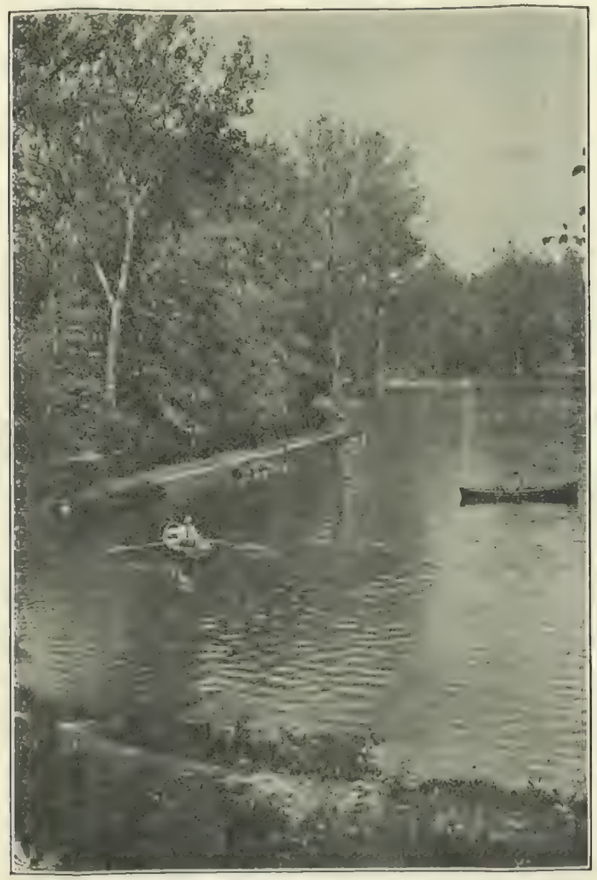
Miss E. J. Ross

THE POWER OF GOD IS FOR YOUR HELP

"The man who stops only to meditate on the evils, injustices and sorrows in the world will soon find that his burden is very heavy. Sometimes that man who stops only to think about these things will think life is not worth while. It is easy for him to give up trying to remedy these things, and either go out of existence or drift along with the tide that is evil. The man who thinks so hard about these things and does nothing is sure to become a pessimist. Seldom is the one who is given over to helping right injustices and wiping out the evils given over to utter hopelessness. The little success that he has, the little cheer that he takes into human lives, the little uplifts that he is able to give, bring decided encouragement and make life worth while."

Amusement! What form of amusement must you give up if you become a Christian? No amusement that is a recreation. That must be your philosophy of amusement—Recreation. Anything that destroys you, spirit, mind and body, of course, you must give up, because Jesus is set upon making you perfect and beautiful, and he will not tolerate a retention of anything that stultifies you physically, or dulls you mentally, or blights you spiritually.—Dr. Campbell Morgan.

"The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: 'Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on thy ground; I had wandered out of thy pasture.' And there are many others whose scars were obtained in the devil's thickets outside the field where duty called them."



"Sweet are the thoughts that savour of content;
The quiet mind is richer than a crown."—Robert Greene.

There are people who have been blinded by the worldly glare. If we gaze upon something very dazzling, it makes us incompetent to see anything else. If we look at the fierce headlights of an advancing automobile, we become blinded to everything else in the street. We can gaze so long at bursting rockets that we can not see the stars. The garish makes us powerless to see the quieter colors; the merely "loud" incapacitates us for discerning the serene. People who rush through an exciting series of fierce and violent novels, with something startling in every paragraph, and something ghostly on every page, lose their power to appreciate the flavor of the leisurely life. Similar illustrations might be found in the realms of music and of art. Eyes and ears that are sated upon the loud and sensational become unfitted for the preception of the exquisite beauties that hide in the shadow, and that lurk in the twilight, and that rarely venture out in the burning noon. And the soul which lives unceasingly in the fierce, feverish life of the world, where its daily journey is through one long garish street, with never a season in some quiet, green pasture, and never an interlude in some shady retreat, becomes blind to the real dignity of living, to all the serene and lovely graces, and to the calm holy uplands of righteousness and truth.—J. H. Jowett.

We are frequently told that we must adapt our message to the age. No doubt the message of the gospel needs to be cast in the language that the age can understand; but that does not mean at all that the message will be one that the age wishes to hear. Still less does it imply that the message in its character must vary with the changing aspect of the various ages, in which it is to be proclaimed. It should be the message that the age needs to hear and the measure of the lack of appreciation of the fact of sin in any age or in any man is the measure of his need for the gospel, which will at once convince him of sin and drive him to that point whither he is so reluctant to go. The message the age most needs is still a message of repentance and remission of sin.—Lutheran Messenger.

God, who calleth us, Himself gives us the strength to obey His call. He who is with us now to call us, will be ever present with us, in all whereto He calleth. All in His purpose and love, every degree of grace and glory, lies wrapped up in His next call. All eternity of bliss and the love of God will, through His grace, forecoming, accompanying, following, lie in one strong, earnest, undivided, giving of thy whole self to God, to do in thee, through thee, with thee, His gracious, loving will.

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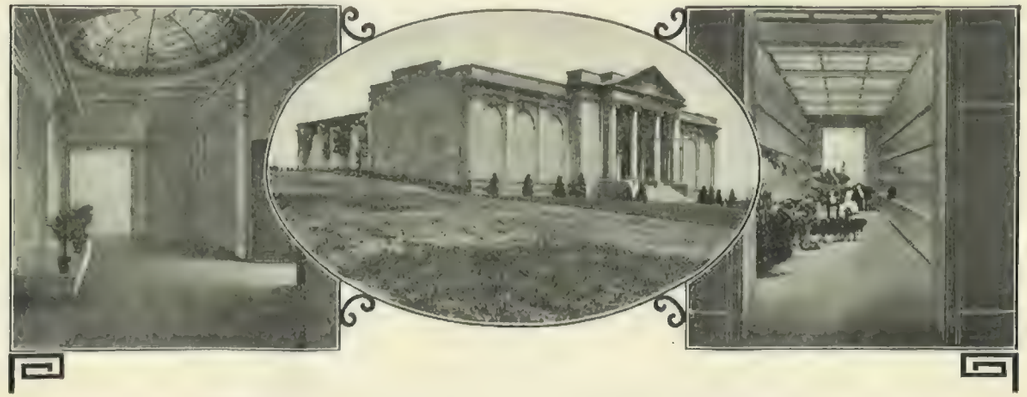
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During the last few years, among the theories put forth to attract mankind, much as been heard of Christian Science, "New Thought," and similar movements. While they differ among themselves, they are all at root one and the same in their relation to the Christian doctrines of Sin and Redemption. The point was well taken by a writer a little while ago:

The essential difference between much of what is called "New Thought" and the truth of God as revealed by Christ is in the view that it gives of the nature and cure of sin. "New Thought" looks upon sin as partly a mistake and partly a disease and it is to be cured by adopting truer ideas of life and putting these ideas in practice. The teaching of the Bible is that sin is an awful thing, the most awful fact in the universe; that sin is imbedded so deeply in man's nature that he is the bond-servant of sin, and cannot free himself from his bondage to sin. He needs to be "born again," to be "created anew in Christ Jesus unto good works." And he needs to be reconciled to God by the atonement for sin made by Christ on the cross. "New Thought" does not believe in an atonement for sin, and it does not believe in the necessity for a new birth.

From this it is clear that "New Thought" is no re-statement of old truths, but a definite repudiation of essential verities of the Bible. Almost every heresy, ancient or modern, turns, on the question of Sin and Salvation. Christ is more than a Revealer; he is a Churchman.



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Church Progress

Volume Thirteen PHILADELPHIA, OCTOBER, 1914 Number One

Church of the Holy Comforter

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WEST PHILADELPHIA

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Rectory, Haverford Ave. at 48th St.
Bell 'Phone—Belmont 271.

PARISH VISITOR, Miss E. C. Michael.

LAY READERS: L. Willard Harris, Donald Edward McHenry.

VESTRY:

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WM. J. HARPER, Secretary, 13 N. 51st St.
CHAS. E. PRICE, M.D., GEORGE W. ROBERTSON
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JOHN MARTIN CHARLES I. WILKINSON
ROBERT J. ALLEN ARTHUR W. YALE, M.D.
HARRY TURNER

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SERVICES:

Sundays, 8.00, 10.30 A. M.; 7.45 P. M.
Holy Eucharist, every Sunday, 8.00 and 11.00 A. M.; and Tuesdays, 8.00 A. M.
Sunday-school and Bible classes, 2.30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Miss E. C. Michael, Ethel M. Holden, Grace F. Blood, Martha Gill, Margaret B. James, John J. Sprouls, Margaret Kochesperger, Jennie McLaughlin, Elwood Potts, Mrs. Elwood Potts.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretary, Donald E. McHenry; Assistant Secretary, Frederick Peterson. Teachers: Isabelle B. Wilkinson, Laura M. Joseph, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Louise Sayers, Lydia Shank, William Webb, Ida Gillette, Isabelle Parry, Ethel Cox, Wilson C. Leithead.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Mrs. R. J. German, Rebecca V. Low,, Dora Teller, Mabelle Turner, Isabella B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabella Parry, Isabelle McLaughlin, Isabel A. Hughes, Phyllis Balster, Margaret E. Green,, Jeannette Sprouls.

Altos: Mabel Cragi, Georgia Hazel, Dorothy Yale.

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett, Wilson C. Leithead.

Bassos: Walter H. Richman, Donald McHenry, Richard J. German, Charles M. Conway, Leon Hewlett, Philip Stein, Jr.

ST. VINCENT'S CHAPTER: Warden, Douglas J. McHenry; Secretary, William Webb; Treasurer, Kenneth F. McHenry.

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DAUGHTERS OF THE KING: (Meets first and third Tuesday evenings.) Mrs. Edward M. Kurtz, President; Miss Ethel M. Holden, Secretary; Mrs. John Martin, Treasurer.

ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Jeanette Sprouls, Secretary; Ethel E. McHenry, Treasurer.

BROTHERHOOD OF ST. ANDREW: (Meets first Thursday.) Director, J. D. Promis; Vice Director, William J. Harper; Secretary and Treasurer, L. W. Harris.

KNIGHTS OF KING ARTHUR: (Meets Monday evenings.) Merlin, The Rector; King, W. H. Richman; Sir Kay, C. M. Conway.

G. B. C. C.: (Meets Tuesdays.) May Hussey, President; Ruth Cannon, Vice-President; Wilhelmina Storch, Secretary; Phyllis Balster, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

October

4—Seventeenth Sunday after Trinity.
11—Eighteenth Sunday after Trinity.
18—Nineteenth Sunday after Trinity. St. Luke, Evangelist.
25—Twentieth Sunday after Trinity.
28—SS. Simon and Jude.

PARISH REGISTER

Baptisms

Aug. 30—Alfred Park Meade.
Sept. 6—William Clarence Grafton.
6—Angus Joseph Hoffman, Jr.
13—Edna May Rice.

Marriages

Sept. 12—Nathan Stanley Kavanagh and Lee Ola Isabelle Gladding.
19—William Godfrey Just and Virginia Through.

Burials

Sept. 16—Margaret E. Campbell.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 11—Mrs. Clara Rawlinson.
18—St. Agnes Chapter.
Feb. 1—Mrs. Ensell.
15—Miss Blood's Bible Class.
Mar. 1—Mrs. Breerwood.
15—Mrs. Davis and Miss Hall's Class.
22—Mr. John F. James.
Apr. 12—Memorial to Daisy Webb by her S. S. Class.
19—Mrs. William Seal.
26—Mrs. Allen.
Miss Sadie Young.
May 3—Mrs. Turner.
10—Mrs. Balster.
June 7—Mrs. Tarvis.
Mrs. Boyd and Family.
28—Miss Falls.
July 19—Mr. E. J. Ensell.
26—Mr. John Dennet.
Aug. 2—Mr. and Mrs. James Douglas.
16—Mrs. German.
Sept. 13—Mrs. Helen Harris and Mr. Harris.
Oct. 4—Mr. Harper.
11—Mrs. C. R. Currey.

PRAYERS FOR THE NEW CHURCH

Almighty God, who dost put into our minds good wishes, and by thy continual help dost enable us to bring the same to good effect, look graciously upon us Thy servants, who desire to build Thee an House. Fill us with the spirit of holy zeal and of true self-denial for Thy glory, that we may not offer unto Thee of that which dost cost us nothing. Prosper Thou the works of our hands, that we may build Thee an House where in the beauty of Holiness we may worship Thee in spirit and in truth, and grant that those who worship Thee in the Church of the Holy Comforter here on earth may hereafter be permitted to worship Thee in Heaven, through Jesus Christ our Lord. Amen.

O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in Thy name: Vouchsafe to guide the efforts now being made to raise a House for Thy worship and service in this parish, and grant us such success as may tend most to Thy glory and the salvation of Thy people; through Jesus Christ our Lord. Amen.

EDITORIAL

Individual opinion, parish or Diocesan practice, does not determine the character of the services the Church must give its people. The rubrics and the offices as found in the Prayer Book are the guide.

For nearly two centuries there have been three practices in the American Church. A Celebration of the Holy Communion once in three months or less; a Celebration once a month; and a weekly Celebration. In later years, the early

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morning celebration has become the rule in most parishes. In the parishes having the occasional or monthly Celebration, Morning Prayer has been the usual service. To this service the American Churchman has become wedded.

A reference to our Prayer Book will show that the morning service each week should be the Holy Communion and the Morning Prayer. The Rubrics say that Morning Prayer must be said daily. The offices provide a Collect, Epistle and Gospel for each Sunday in the year.

We admit that, in common with a large number of the clergy of the Church, we have compromised by having an early Celebration each Sunday, and a late one once or twice a month; om'tting the Morning Prayer on the Sundays we have had the Holy Communion. We are now convinced that we were wrong. We are willing to admit that the reason we have omitted the Morning Prayer twice a month has been because be have felt that the people considered the services, when combined, too long. But we have discovered that the shortening of the services has not induced one person to come to Church.

Now we have decided to have the Morning Prayer and Holy Communion said every Sunday morning, as provided for in the Book of Common Prayer. In this we will obey the plain intention of the Church. We will also give our people who find benefit in the Morning Prayer that service each week. We will also give those who find benefit in the Holy Communion that service each week. There is no question of Churchmanship involved. It is simply obedience to our Prayer Book.

It may be said that the early Celebration provides for the required weekly Celebration. But this is only true in part. There are comparatively few who can come at an early hour. And in most cases these will be impelled by the very proper wish of communing fasting. But the bulk of the communicants are deprived of the privilege of communing weekly, if they so desire. In arranging our services as we have now done, to begin at 10.30, with Morning Prayer, followed by Holy Communion, we allow all our people who so desire to have the first service, and retire after the sermon. For the others, the first service provides a splendid preparation for the second. Thus we are satisfying the provisions of the Book of Common Prayer, and the spiritual needs of both sets of people.

We will continue the early celebration as heretofore, and expect to see the faithful who get joy out of the early devotions with God through our Lord in their places.

RECTOR'S COLUMN

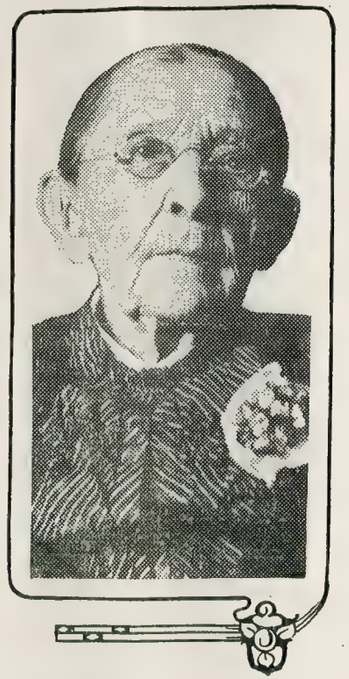
The Rector's Aid Chapter has decided to have a Rummage Sale on Friday and Saturday, October 9 and 10. They ask the members of the congregation to send them articles of all kinds which will be saleable. They will also have a sauer kraut supper on the first Thursday evening in the month in the basement of the rectory.

The Rector wishes to express his thanks to Mr. Harris for kindly taking the services on the second Sunday in August. We are indebted to the Bishop Suffragan for providing for the services on the last three Sundays of the same month. Bishop Garland received from a "Friend" a sum of money for this purpose.

Our congregation enjoyed the services of the Rev. Messrs. Knight and Rickseker in August, and the Rev. Mr. Howe on the last two Sundays in September. The Rector provided the priest for these these latter services.

We will have three of our girls away at school during the coming winter. Miss Margaret James will attend Holyoke College, and the Misses Annie Brown and Dorothy Yale, the School of the Good Shepherd, at Asbury Park, N. J.

On Wednesday, August 5, our oldest communicant, Mrs. Rebecca Kissick, was called to her rest. Born in Germany on September 14, 1808, Mrs. Kissick was brought to this country when she was fifteen months old, by her parents, who settled in Lancaster County. When she was twelve years old, she came to Philadelphia to live, when the city was merely an "old town," as she expressed it. She was married in 1834. She had five children, thirty grandchildren, and six great-grandchildren. Her husband died more than sixty years ago. For many years she lived with her widowed daughter, Mrs. Caskey, at 635 North Forty-seventh Street. For fifty years she was a member of the Church of the Redemption. She was present at the last service held in the old Church of the Redemption, on June 30, 1912, and her son, Mr. J. H. Kissick, is an active and interested member of our present congregation.



While in her closing days she was a communicant of the Church of the Holy Comforter, her interest in the Church of the Redemption was never abated.—"The Angelus."

OUR FAIR

Our Fair this year will be the fair of the entire Convocation of West Philadelphia, and will be held in the Parish House of the Church of the Saviour, Thirty-eighth and Market Streets. All the parishes of West Philadelphia will join in this fair for the benefit of the Church of the Holy Comforter. We are assured of the hearty support of all the parishes in this district.

Now it behooves us to stir ourselves. The Rector, Dr. Johnston, of the Church of the Saviour, has pledged the Rector of this parish his most hearty support. For this reason, if for no other, we are called upon to do our utmost. The Rector is quite sure we will. We have in the past, and we are sure with this added incentive we will surpass our past efforts.

The Rector has placed the direction of our tables in the hands of the Rector's Aid. He has asked them to not only make everything they can, but also to see every member of the parish, and have each one to donate at least one article, fancy or useful, to the tables.

One member of the parish is setting a good example by writing to all her friends, wherever they may live, and asking that they donate to her for the fair whatever they can. If each member of the parish should do this, we would have a sufficient supply of articles to realize several hundred dollars on our own table.

We have noticed that almost all the articles which have been on the tables at these fairs have been sold. This is a hint for us to have an unlimited supply.

Let us show our appreciation of the aid which we will receive from our friends, by doing all we can ourselves.

We are unable to announce the date of the fair until the committee of the Convocation meets and decides the question.

OUR WORK

The winter meetings of the Rector's Aid have opened with a great degree of enthusiasm. The meetings held weekly thus far at the rectory have been well attended by all the former members and some new ones. We are desirous of having every woman in the parish enrolled. She may not be able to attend all the meetings, but the fact of membership will induce her to attend occasionally. When once she finds how pleasant the meetings are, and how much joy she will receive from the work done, she will likely come to every meeting. The energy of the women is mainly spent in preparation for the coming fair.

The Daughters of the King have already opened their winter campaign. At the meeting held in the parish house, on September 15, several lines of work were outlined. Some work of helping those who have special need was arranged. It was decided to invite the chapters of the Church of the Redemption and St. Matthew's, to enjoy a social evening as the guests of our Chapter, at the home of Miss Ethel Holden, on Tuesday evening, September 29. The members also determined to provide baskets for the poor at Christmas time.

We expect the meetings of the Girl's Friendly to be resumed on the first Thursday in October. Miss Michael has been spending the summer at the Holiday House at Cape May, assisting in the care and entertainment of the visitors there.

At the meeting of the Brotherhood of St. Andrew, reports of the individual efforts of the members were made. The chapter shows a healthy growth, and is doing earnest work. For the winter, the members have arranged to look up several men living in the parish, and induce them to come to the service of the Church. There appears to be some candidates for confirmation, as a result of the efforts of the members.

St. Agnes' Chapter has interested several of the congregation in their work, with the result that the winter promises greater things than ever before. The bakes are to become a monthly feature on the last Saturday. The proceeds from these are to go to the work which is being done by the girls.

The Choir.—Rehearsals have begun, and we expect fine results this fall and winter. The Choir Director will start an auxiliary choir this fall, to be composed of those for whom there is not immediate room. This choir will be expected to attend all rehearsals and to fill the places of absentees at any service. Full particulars from the Director. All prospective members will be expected to have their voices tried privately.

Sunday School

Our Sunday-schcool has maintained a high standard of work and attendance during the entire summer. On the first Sunday in September, the afternoon session was resumed. The attendance far exceeded the expectations of the Rector and officers. There were several new scholars entered the first day. We want to welcome them to our number, and hope they may profit by their attendance. We hope that all the scholars will strive to bring all the children in the neighborhood to the school. We are doing our utmost to bring the school to the highest degree of efficiency. The Main department is under the direct charge of the Rector, and the Primary under the direction of Mrs. McHenry. The corps of teachers are the best.

We have decided to take up the Diocesan system of lessons, bearing on Church History, edited by the Rev. L. N. Caley, B.D. These lessons are both spiritual and educational in character.

We regret to announce that we have lost some of our teachers. Miss James is leaving for college. Miss Magowen takes a singing position in a church. In the Primary Department, the Misses Sayers are prevented from attending by duties which claim their time. We have been fortunate in having these classes filled by very competent young women. Miss Jennie McLaughlin will fill Miss James' place. The Misses Cox and Parry have been added to the teaching force in the Primary Department.

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THOUGHT FOR THE WEEK

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's step be thine.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—Horatius Bonar.

Honest sighing is faith breathing and whispering in the ear; the life is not out of faith, where there is sighing, looking up with the eyes, and breathing toward God.—Samuel Rutherford.

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"DISCRIMINATION"

Text.—"Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."—Deut. 12: 13, 14.

I remember a dream I had a long time ago, on a Sunday afternoon, when I fell asleep over a sermon I had been preparing. I am almost afraid to tell it, because some of you may think that it was not all a dream. I cannot give it with all its details, as perhaps you would like it, but it joins the thought of the text in the matter of discrimination just at this point.

I dreamed that I was seeking a place of worship in the city. In my search I walked up a great, broad avenue, and came to a beautiful church. I asked what the church was called, and the person at the door told me that it was "the Church of the Sacred Chimney." "Why," I said, "what an odd name for a church, and why do you call it by that singular name?" "Oh,' said he, "this is the most perfect architectural church in this city. The architecture in it is something superb. You certainly ought to come to the church to see the architecture." I entered and saw it, but saw nothing there for which I was in search. I resumed my walk up the stret until I came to another church. Several people were entering it, and I said to the usher at the door, "What church is this?" and he answered, "This is the Church of the Clanging Bell Tongue." I said, "What a singular name for a church, and why do you give it that name?" "Oh," said he, "don't you know our minister? Have you never heard him preach? Why, do you know, we have the greatest preacher in the city. There is nobody in all the city who has such a voice as he. Whether you like what he says or not, you will be charmed when you hear his voice." Then I went to another church. People were there in great numbers. I think perhaps it had the largest attendance of any of the churches in my dream. I asked what church it was, and they said it was the "Church of the Holy Trombone." "Why," I said, "what an odd name for a church, and why do you give it that name?" They said: "Have you never attended our church? We have the best music in our church that you will find anywhere in the city, and whether you like anything else or not, you will like the music. Great numbers of people come here to hear it, because it certainly is worth hearing." That was not the church to satisfy me, and I set out to find another. When I reached it, I asked the name of a person at the door, who said, "It is the Church of the Humble Worshipper.' I went in and I found something that satisfied me. I found something that I had been seeking. When I went away and I walked down past the other churches that were empty ing out their crowds of worshippers, without any regret that I had not tried to worship in those with the high-sounding names, I was glad and content I had gone to the little church, with no reputation and no crowd, because there I found a true home for worship.

It is a good thing to discriminate in our church-going. When people ask me where they ought to go to church, I tell them that they ought to discriminate between churches in two ways. It is their duty to go to the church where they will get the most good; because every life that is being lived in the world is in need of good. When we go to church, we go expecting, or we ought to go expecting and yearning to possess more of good than that which is ours, wanting to be drawn up to higher ideals, wanting

to be lifted up to larger outlooks, and asking for encouragement in our daily lives.

A good many people stop there, but there is another side to our church-going. We ought to choose the church where we can do the most good, where we can give the most to others, because the Church is not merely to put us in possession of spiritual good or of spiritual truth, but also to help us to distribute and to communicate our religion. If there is anything that shines most beautifully in the life of Jesus Christ, it is that his life was a giving of good to others. Whoever would follow in His footsteps must take up his cross, and in self-abnegation and self-sacrifice, live to bless mankind.

Some people, I suppose, can pray on every street corner. I find there is value in the localizing of worship. I believe it is a good thing to have a certain time in the day to pray. I believe it is a good thing to have a certain place in the house that is your praying place. I believe it is a good thing to have a certain time in the week and a certain place in the city to meet with other people for your worship. I think discrimination in these matters will make healthier Christians than when we fail to discriminate between churches and times and all that sort of thing. Do not offer your burnt offering in every place. Discriminate. Save your reverence for the things that ought to be reverenced. Save your worship for the things that ought to be worshipped. Save the blessing in your life for the God who ought to be blessed. Save the service of your life for the Christ who ought to be served. Put the highest, highest; put the lowest, lowest; arrange every claim and every duty and every joy and privilege in their rank; put the first things first! last things last. Give everything right emphasis. Then life will come to its true value.

THE VALUE OF A SKY-LINE

The giant cut-leaf maple that stands in front of the broad piazza at Saxer lifts its top so high that the whole house defies the sun. All summer long it has made excellent shade.

But from the piazza there was no view of the sky-line. Beyond the road was the pasture, beyond the pasture a field of oats, backed on the higher slope by a field of corn, and back of that a woodlot, with forest trees that thrust up a beautifully irregular fringe of green. However, the maple and its mate, the ash, obscured the sky-line. One beautiful pendant branch of the maple hung like a curtain just where the outlook promised to be best. It was determined that the pendant branch must go. It was cut off. The curtain fell with a crash. Now everybody rejoices in the sky-line.

Every soul needs a vision of the sky-line. Visions of earth are beautiful—so are visions of heaven—what men need to see constantly is that heaven and earth are meeting. It is something to know that they meet somewhere. It is easy to reason that from the point of view of others, they meet just where we are, and that we live on the sky-line.

The sense of divine neighborliness grows to everyone with a sky-line. Life's outlook grows broader, life's troubles lighter, life's visions brighter, wherever one discovers the sky-line.

And the sky-line is always there for every one of us. Let us be satisfied with no environmetn of life that forbids a sky-line to our souls.

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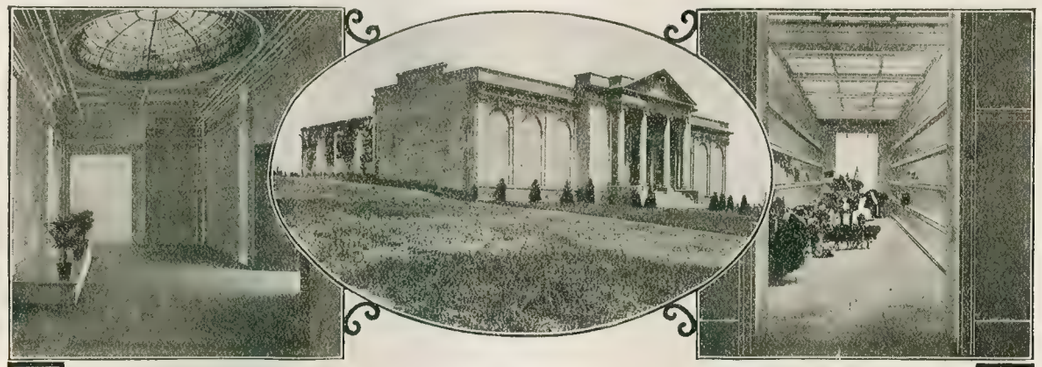
KEEPING TRYST WITH GOD—PRACTICAL SUGGESTIONS

First, guard zealously a quiet, unhurried spirit during the trysting-time. Hurry means flurry. God is never in a hurry. Hurry and speed are opposites. Nothing so hinders one's inner life as letting the worldly spirit of hurry get into either this waiting time, or into one's own spirit.

Second, remember you have come to meet the Master. Not even for more knowledge of the Bible itself, but to know him better through it, to hear his voice, to realize his presence, to look into his face.

Third, your chief business—for a while at least—is listening, listening to God's voice. There are two parts to prayer—listening and speaking. Listening first, then speaking. Keep first things first. So much prayer is one-sided. God has such difficulty to get men to listen to him. What he says to us will make such a difference in what we will say to him. Give God a chance to be heard. Say earnestly: "I will hear what God the Lord will speak."

Fourth, God is an author. He has written a Book. He speaks to-day in that Book. Give first place to his Book. There are countless other books, helpful and inspiring, written by godly men. Put these books down on the second shelf. Put God's Book on a shelf by itself. If you have plenty of time for both—good; but give his own Book the place in this quiet trysting-time with him.—Rev. S. D. Gordon, in "The Daily Bible."



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Church Progress

Volume Thirteen PHILADELPHIA, NOVEMBER, 1914 Number Two

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Sunday-school and Bible classes, 2.30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Miss E. C. Michael, Ethel M. Holden, Grace F. Blood, Martha Gill, Margaret B. James, Margaret Kochesperger, Jennie McLaughlin, Elwood Potts, Mrs. Elwood Potts.

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Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Mrs. R. J. German, Rebecca V. Low, Dora Teller, Mabelle Turner, Isabella B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabella Parry, Isabelle McLaughlin, Isabel A. Hughes, Margaret E. Green, Jeannette Sprouls.

Altos: Mabel Cragi, Georgia Hazel, Dorothy Yale.

Tenors: Herbert Brown, L. Willard Harris, Lester Hewlett, Wilson C. Leithead.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, C. I. Wilkinson, Douglas J. McHenry.

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DAUGHTERS OF THE KING: (Meets first and third Tuesday evenings.) Mrs. Edward M. Kurtz, President; Miss Ethel M. Holden, Secretary; Mrs. John Martin, Treasurer.

ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Jeanette Sprouls, Secretary; Ethel E. McHenry, Treasurer.

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Church Progress

ISSUED MONTHLY BY THE

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N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

Nov. 1—All Saints' Day.
Twenty-first Sunday after Trinity.
8—Twenty-second Sunday after Trinity.
15—Twenty-third Sunday after Trinity.
22—Sunday next before Advent.
29—First Sunday in Advent.
30—St. Andrew's Day.

PARISH REGISTER

Baptisms

Oct. 11—Anna Katharine Briggs.
11—Harrison Knapp.
11—Grace Eleanor Gallagher.
18—Charles Henry Martyn.

Communicants Received

Oct. 21—Mrs. Mary Katharine LeNoir.

Communicants Transferred

Oct. 13—Paul Francis Denner.

Marriage

Oct. 21—William Doran LeNoir and Mary Katharine Collins.

Burials

Oct. 4—George Stillman.
20—Harry A. Tage.

COMING EVENTS

Nov. 5—Sauer Kraut Supper.
Jan. 21 and 22—Convocation Bazaar, for the benefit of our Parish.
Date not arranged—Concert by the West Philadelphia High School Glee Club.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 11—Mrs. Clara Rawlinson.
18—St. Agnes Chapter.
Feb. 1—Mrs. Ensell.
15—Miss Blood's Bible Class.
Mar. 1—Mrs. Breerwood.
15—Mrs. Davis and Miss Hall's Class.
22—Mr. John F. James.
Apr. 12—Memorial to Daisy Webb by her S. S. Class.
19—Mrs. William Seal.
26—Mrs. Allen.
Miss Sadie Young.
May 3—Mrs. Turner.
10—Mrs. Balster.

June 7—Mrs. Tarvis.
Mrs. Boyd and Family.
28—Miss Falls.
July 19—Mr. E. J. Ensell.
26—Mr. John Dennet.
Aug. 2—Mr. and Mrs. James Douglas.
16—Mrs. German.
Sept. 13—Mrs. Helen Harris and Mr. Harris.
Oct. 4—Mr. Harper.
11—Mrs. C. R. Currey.
In memory, Chas. H. Williams.

OUR BAZAAR

The committees from the parishes of West Philadelphia have met and arranged the date and assigned the tables. Thursday and Friday, January 21 and 22, are the days. A number of the ladies expressed a wish for tables on which all kinds of articles could be placed and sold. Our own Chapter chose such a table. The ladies of the Church of the Saviour have undertaken the supper, and will perhaps also have a table. We are deeply indebted to them for their great kindness in making choice of the supper. The work entails a great amount of labor. It would have been specially difficult for our people to have handled it so far away from home.

The enthusiasm displayed by all the committees lays upon our parish the great need for all we can arouse. Our Rector's Aid is out looking for articles of all kinds. A circular has been mailed to every family, begging interest in this venture. We expect every house to be represented by something on the table. Already some of our people have large donations promised. There should be no reason why every family should not do the same thing.

It is the intention of the members of the Rector's Aid to call upon the people for donations, but it would save much

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work and time if the people would drop a card to the President, Mrs. Martin, 5015 Haverford Avenue, telling her that you will bring something to her house, or, in case you can not bring the articles, then ask her to have some one call for them.

This is your work,—do not fail to respond.

Editorial

What part have the people in making a parish effective? Usually the success or failure of a parish rests upon the clergy. But it has been demonstrated that he alone can do little more than keep it going. The people have a part, and that a very important one in this work.

A congregation is influenced largely by the number of people who attend the services. It is rather cold comfort to go into a church and find a few people present, and many pews empty. On the other hand, it is inspiring to go into one where all the pews are occupied, and the very atmosphere charged with enthusiasm. It is noticeable that where the people go, the people will go. It is likewise noticeable that where the members are interested, people genrally will also become interested. All the members have a duty to the parish. It is, above all, to attend the services. By so doing the best work can be done toward making the parish effective in the community.

Another means for the accomplishment of this is individual missionary work. Here the denominations about us can teach us a lesson. Each member of a Christian body feels it incumbent upon him to take people to his services. Not so with a majority of our Church people. People all about them may neglect services, and they do not interest themselves in the least in their spiritual welfare.

Here in our own parish we find this condition. Compared with other parishes, our attendance at the morning services is good. But it is far from what it should be. Why? There are about two hundred families connected with the parish. Should half of these come each service, the Church would be crowded. Should this half bring one person for each member, we would be unable to get them near the church.

There is no greater force for creating success than a crowd. It brings others. It creates enthusiasm. It builds up the finances. And it gives the Rector greater opportunity for larger spiritual influence.

Will not our people rouse themselves? Net Sunday determine to come to the services, and see how much better you will feel for having done your duty and helped your Church. Then have the satisfaction that you have assisted some one else.

We are pleased with the way our people have entered into the new arrangement of the morning service. The attendance has not only kept up, but has slightly increased, in spite of the fact that usually at the change of seasons there is some falling off. We felt sure that the effort to provide so fully for the spiritual needs of our people would be appreciated, and a hearty response made. We expect to have greater results as the services are understood.

Usually a second Celebration of the Holy Communion has been made an excuse for non-communicating attendance. To this we have always objected. There is no place in the Prayer Book for such an attendance. We want the members of the Church to understand that each and every Celebration is for reception. We have, and will always

have, many who get much out of an early reception of the Sacrament. We shall always encourage them, and as many more, who feel likewise, to come early. But it is definitely to be understood that we extend in the words of the office a hearty invitation to all our people to receive at the late, if they have not so done at the early service.

We feel that the preparation by the reading of the Morning Prayer has been a distinct gain to devotion. Hitherto, the congregation was launched directly upon the Communion immediately upon coming from the distracting surroundings of the home and street. Now ,the mind has an opportunity to adjust itself to the sacredness of the place and service before it is brought up to the most sacred part. We feel satisfied that this will tend to greater devotion and more advance spiritual life.

The services have not extended more than twenty minutes later than formerly. For a time it was thought that this change would lengthen the time of service as to seriously interfere with the regular routine of the home. But this has not been so.

RECTOR'S COLUMN

Two members of the parish have donated the material and work on a new vestibule in front of the Church. A concrete foundation to match the steps has been laid, and the platform made of the same material. The frame part of the building is the same as before, excepting a window which has been placed upon the south side. As yet it is unpainted. But, when completed, it will be a great improvement.

We are hoping that he canvass which is being, and is to be, made of the parish for the budget for the coming year will claim the attention of all the members and attendants upon the services. The expenses of the parish, including everything are only $3,600. If each person approached would give as he can, there will be little difficulty in having this amount, and more. We have been raising about this amount each year, but our method has not been good, and the anxiety been great. We must depend upon the uncertainty of entertainments, fairs and suppers, unless we have an assured income from pledges. These have not always been large enough for taking care of the special objects for which they were held. If the pledges are increased sufficiently to meet all the obligations, it is quite likely that the individual contributions yearly will not be much increased over what is made at the present time.

NOTES AND COMMENTS

Announcement has been made that the Rev. Joseph Manuel, of St. Luke's Church, Kensington, has been appointed Missionary-in-charge of St. Barnabas' Mission, Sixty-fourth Street and Haverford Avenue. He will take charge the first Sunday in December. Mr. Manuel has been in charge of his present parish for fourteen years.

The Rev. H. McK. Moore has resigned the charge, as Vicar, of the chapel of the Mediator, to take place on Thanksgiving Day.

The Rev. Albert E. Clay celebrated the twenty-fifth anniversary of his ordination on Wednesday evening, October 21. A representative number of his congregation gathered in the parish hall with the neighboring clergy, and felicitated him upon the event. The Dean of the Convocation and other clergy made short congratulatory addresses. The Rector of this parish had the pleasure of being present. A gift of eighty dollars in gold was made to Mr. Clay, and a beautiful spray of roses to Mrs. Clay.

The Daughters of the King entertained the members of the Daughters of the King of the Church of the Redemption, at the home of Miss Ethel Holden, early in the month. A very pleasant evening was enjoyed by both chapters.

The anniversary of the founding of the first Sunday-school in this country was observed in Old Christ's Church, Second Street, above Market, on Monday morning, October 19. The Bishop of the Diocese was present, and celebrated the Holy Communion, and the Bishop Suffragan preached the sermon. Dr. Washburn made an historical address. The Sunday-school Association held its meetings in the Church of the Holy Apostles the same afternoon and evening.

The new organ in the new Church of St. Barnabas was opened with a recital by James M. E. Ward, President of the American Organ Players' Club, on Thursday evening, October 22. Several organ solos were well rendered by the player. There were also vocal solos and choruses. The organ was built by the Bates and Cully Electrical Organ Company.

OUR WORK

The Ways, Means and Finance Committee having been instructed at the September meeting of the Vestry, to formulate plans for an every-member canvass of the parish, reported at the last meeting. It advised that all the members of the parish not now contributing be called upon and requested to make a pledge for the coming year. This pledge to be for both sides of the envelopes; a report of the results to be made at the November meeting. This report was adopted, and the Warden was directed to prepare lists of those members, and hand them to the Vestrymen and other appointed for the purpose, to be called upon and report as sugegsted by the committee. It was further advised that a meeting of the Vestry be held on the first Tuesday of November, to receive the reports, and also for the purpose of arranging a plan for calling upon all the members of the parish who are now contributing and persuading them to increase their pledges. The Vestry decided that a number of the men of the parish should be appointed to assist in the canvass for the contributors. To this end Thursday evening, November 19, was set apart for a supper to be given to these so appointed, at which the details of the plan adopted should be explained. It is expected that one or two prominent men of the Diocese will be asked to speak to the men at this time. The purpose of this canvass is to increase the income of the parish that it may meet the necessary expenses for the coming year, which will amount to about $3,60. If this amount can be pledged, then all the obligations of the parish will be tawen care of, without the necessity for entertainments and other means of making money. And whatever of this character is done during the coming year can be for purely social purposes.

The Rector's Aid has set itself to the task of making the coming Bazaar a success. At the meeting of all the committees from the parishes in West Philadelphia, held in the parish house of the Church of the Saviour, on Thursday afternoon, October 15, arrangements were made for the tables and date. January 21 and 22, Thursday and Friday in the third week, was decided upon as the date. The Church of the Saviour decided to have the supper and perhaps a table those evenings. Tables for fancy and useful articles, and ice cream and candy, were decided upon for the various committees. Our Aid held a rummage sale about the middle of the month, from which they realized about twelve dollars. On the fifth of this

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month, it is their intention to have a sauer kraut supper in the basement of the Rectory. Tickets are out for this. At the last supper, held in the basement, everybody fully enjoyed the novelty.

Some two or three new members have been added to the Daughters of the King since the opening of the fall meetings. The members have undertaken the repairing of the Altar fabric. In addition to the fair Altar cloths provided, the members have given to the Rector linen lavabo towels and purificators. The members have devoted themselves earnestly to calling upon the sick, and report a number of such calls at each meeting. The good work of these women is felt throughout the parish in many ways.

Miss Michael has returned, and taken up the Girls' Friendly. The meetings have been resumed Thursday evenings. We hope there will be a large attendance. A number of the girls in the parish would do well to connect themselves with this work.

The Choir.—The Choir Director will start an auxiliary choir, to be composed of those for whom there is not immediate room. This choir will be expected to attend all rehearsals and to fill the places of absentees at any service. Full particulars from the Directors.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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PAUL TAKING A COLLECTION

By Rev. W. J. Campbell

I was reared on a farm, and we used to study how to make the soil more productive. It was not a question of how to get one good crop, but how to enrich the soil, so that each succeeding crop would be a better yield, a larger yield. So Paul lifted the collection in a way that would help the givers and that would prepare the way for liberality in the future. This farming for one crop and preaching for one collection, often results in so impoverishing the soil, and puts the qualities and resources in such a discord that it will never be very productive.

Then sometimes this serious act of worship, the bringing of an offering to God for the support of His work, is robbed of all seriousness, belittled by all kinds of funny jokes, so that there is no worship in the act of giving. It may succeed in getting the money needed, but it will rob the soil, disorganize its productive qualities, so that more funny jokes will be required next time to get the same amount. Some of the givers may be moved to give large subscriptions and when the funny things have passed away, will be sorry they subscribed so much, and some will not pay what they subscribed. This is the general experience where such a plan is followed and where nothing but spasmodic feeling forms the basis for the giving.

Our whole aim should be to instruct the people and persuade them to adopt the Scriptural rule of systematic, proportionate giving. This is what Paul did when he approached the people for an offering. He did not give the instruction, and then take the collection on the same day. Here is where we often fail. A careful study of the fifteenth chapter of I Corinthians will show Paul taking the collection, but he gets over into the sixteenth chapter before he makes any reference to the collection. He puts Christian living and Christian giving on the same basis. He shows the people how Jesus Christ died for them, and that on the third day He arose from the dead. He points them to death, robbed of its cruel sting and stripped of its bitterness and its power. He shows them the empty grave, and explains how much this means to us. How that which is sown in corruption is raised in incorruption. How that which is sown in dishonor is raised in glory. How weakness is raised in power. How the natural is changed to the spiritual. Then, as he views the transforming power of the Christ leading humanity to the summit of Christian victory and triumph, leaving death robbed of its cruel sting and the grave, like a city stormed and taken, bereft of all its power and victory over man, he exhorts them to be "steadfast, unmovable, always abounding in the work of the Lord," and then shows them their duty concerning the collection, and the system by which it shall be raised. This is what he is saying: God gives us the victory, now let us give! He counted on generous offerings, because their life had been marvelously enriched and made good, having received the benefits and blessings of the atonement and the resurrection of Christ.

Just think of living forever—death done—the grave conquered—your possibilities enlarged—heaven opened to you. Jesus has taken our poverty and made us rich. He has taken our old clothes and given us His. There should be a well-sustained volume in our response. Generous offerings should flow in a perpetual stream, from a life so richly blessed. God has enlarged our life, we must enlarge our living. God is giving more freely and more largely. He has increased our income vastly beyond what

man enjoyed under the law, hence our giving should be larger, more free and more cheerful. Jesus has broken down all the hindrances to giving but the wall of indifference, and a careful, prayerful study of these two chapters (I Cor. 15: 16) will remove that wall.

With this new life stirring our souls, we want to do more for Him. We want to live larger lives and make greater sacrifices, "forasmuch as ye know that your labor is not in vain in the Lord." Christians are twice-born men—out of selfish, narrow, stingy channels, to a larger life of sacrifice, service, generosity, and liberality. Christian giving is the outgrowth of vital union with Christ, the result of walking on the hilltops with Jesus, having a glorious vision of life, as the result of the sacrifice of our Lord.

Paul taught that this collection was related to everything Christ has done for us, and to everything He proposes to do for us. When the great truths of this fifteenth chapter of I Corinthians are received, digested, appropriated, and assimilated, giving will be free, generous and cheerful. I Cor. 16: 2: "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." God is our Father, we are His children, and Jesus is our Elder Brother. All our giving should be patterned after our Father. See Him as our example.

Will you prayerfully and worshipfully look upon this marvelous procedure, and see Jesus, cut off from the regular and ordinary circulation in life, laid aside, then on the first day of the week, given to us in the resurrection, bringing life and immortality to light, poured into new and deeper channels for circulation, where His life would be a greater blessing to others, and where it would be perpetuated. There is no real perpetuation of life apart from giving.

Our giving is not a thing to be done occasionally, but every week. It is the out-going of our substance to give life and to support the work of God in the earth. The failure of many to give, and the meager, uncheerful giving of others, shows their need of better Christian living, of closer, sweeter, deeper communion and fellowship with Christ in His sufferings for us, the need of a better and larger understanding of the life and the sufferings of Christ.

The influence of a cold and indifferent heart has a chilling effect, and will usually be detected in the offerings. The Prince of the power of the air endeavors to lower the temperature in Christian lives, to freeze over the benevolent stream, for He knows that it would have the same effect upon Christian work, that shutting off provisions and ammunition would have upon the soldiers on the firing line, and upon the nation whose soldiers were without the necessary supplies. We need to live near the Fountain Head of life, for no stream freezes up near its source.

Everything worth having, centers in Jesus Christ, and all we amount to in this world is what we give, of time, thought, example, and material substance, which is real service. Our thanks are expressed in the sacrifices of our life.

How much are we to give? Let me answer by quoting the words of Paul and citing a few examples: "As God hath prospered him." Paul is surely enlarging upon the tithing system here. "As God prospers you," may easily mean one-half of the net income, for many people. The Church in Macedonia first gave themselves. Hannah gave her child. Jacob gave the tenth of all. Zacchaeus gave the half of his goods. The poor widow gave all that she had. What shall I render unto the Lord for all of His benefits?

SOME BEAUTIFUL THOUGHTS

Hope is the mainspring of life.—Socrates.

* * *

Silence is a necessary art to learn.—Zoroaster.

* * *

Prevention is better than remedy.—A. Kendall.

* * *

True humility does good and is silent.—James Ellis.

* * *

Hope is a bait that covers any hook.—Ben Johnson.

* * *

I have seldom known anyone who deserted truth in trifles, who could be trusted in matters of importance.—Paley.

By one man's disobedience many were made sinners.—John Wesley.

* * *

A well-regulated home is a millennium on a small scale.—T. De Witt Talmage.

* * *

Mine be the reverent, listening love
That waits all day on Thee.
With the service of a watchful heart,
Which no one else can see.
—A. L. Waring.

* * *

Heaven is as present now as ever it will be. God is here in His magnificence to-day, as He is in the courts of the angels. We must not dream of postponing our heaven. We must prepare to enter in now by loyal service of God every instant.—W. H. Channing.



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Volume Thirteen PHILADELPHIA, DECEMBER, 1914 Number Three

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Organist, George Tudor.
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Librarian, Wilson C. Leithead.
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Rebecca V. Low, Dora Teller, Mabelle Turner, Isabelle B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Isabel A. Hughes, Margaret E. Green, Jeannette Sprouls.

Altos: Mabel Craig, Georgia Hazel.

Tenors: L. Willard Harris, Wilson C. Leithead.

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Church Progress

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N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

December

6—2nd Sunday in Advent.
13—3rd Sunday in Advent.
16—Wednesday. Ember Day.
18—Friday. Ember Day.
19—Saturday. Ember Day.
20—4th Sunday in Advent.
21—Monday. St. Thomas, Apostle.
25—Friday. Christmas.
26—Saturday. St. Stephen, Marytr.
27—Sunday. St. John, Evangelist.
28—Monday. The Innocents.
31—Thursday. Eve of Circumcision.

PARISH REGISTER

Baptisms

Oct. 25—John Allen Davis.
Nov. 8—Henry Lewis Winkel.

Communicants Transferred

Nov. 12—Mrs. Minnie Mitchell, to Epiphany, Sherwood.
13—Samuel Taylor, to Church of the Redemption.

COMING EVENTS

Jan. 21 and 22—Convocation Bazaar, for the benefit of our parish.

Jan. 27—Concert by the West Philadelphia High School Glee Club, in the parish house of the Church of the Redemption.

Mar. 14—Confirmation in the evening, Bishop Suffragan Garland officiating.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 11—Mrs. Clara Rawlinson.
18—St. Agnes Chapter.
Feb. 1—Mrs. Ensell.
15—Miss Blood's Bible Class.
Mar. 1—Mrs. Breerwood.
15—Mrs. Davis and Miss Hall's Class.
22—Mr. John F. James.
Apr. 12—Memorial to Daisy Webb by her S. S. Class.
19—Mrs. William Seal.
26—Mrs. Allen.
Miss Sadie Young.
May 3—Mrs. Turner.

June 7—Mrs. Tarvis.
Mrs. Boyd and Family.
14—Mrs. C. Myers.
28—Miss Falls.
July 19—Mr. E. J. Ensell.
26—Mr. John Dennet.
Aug. 2—Mr. and Mrs. James Douglas.
16—Mrs. German.
Sept. 13—Mrs. Helen Harris and Mr. Harris.
Oct. 4—Mr. Harper.
11—Mrs. C. R. Currey.
In memory, Chas. H. Williams.

EDITORIAL

Great interest in the fair to be held in the parish house of the Church of the Savior, for our benefit, is being displayed by all the parishes in West Philadelphia. The very kindest wishes for its success have been expressed by the Rector, the Rev. Robert Johnston, D.D., of the Church of the Savior, and he has been doing all possible to further its progress. In addition to permitting us the use of the parish house, the people of the Church of the Savior have undertaken the supper to be given both days. This insures the outcome of this. All the other parishes have undertaken the conduct of tables with earnest enthusiasm, thus indicating success.

Our own people are zealous in the preparation for the tables they will have. One will be conducted by the members of the Rector's Aid, and will be provided with articles of all kinds from all parts of the country. The other will be in charge of the Girls' Friendly, and from past experience, we know they will be behind none.

As soon as the cry of hard times is heard, people retrench where they will feel it the least. Their pleasures and comforts are the last curtailed. During

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the present depression, we have not heard that the amusement places, the theaters or moving picture shows have complained. On the contrary, the moving picture shows have reported large crowds and big returns. If there has been any complaint from the theaters, it has been on account of the inroads the picture shows have made. An automobile agent told us within a few days that the sale of automobiles has never been as large as now. We are quite sure that the same statement may be made about almost all aids to pleasure.

But how about the Church? When we say the church, we include all departments which concern the uplift of men. Has there been any increase in giving? Or has the ratio of giving even remained stationary? Everywhere we hear that work must be curtailed, because of reduced contributions. The experience of every church now is that the income is insufficient to meet the natural demands made upon it.

Is this in accord with the teaching of the Old Testament or of our Lord? The Old Testament says that God demanded a tenth of a man's possessions, and that must be given before he provided for himself. Our Lord, by illustration and precept, endorsed this demand. There are many people who assert that times have changed, and that that demand has no force now. But we wish they would show their warrant for the assertion. We have never been able to find it. We doubt very much if they can.

EDITOR'S COLUMN

The services on Christmas Day will be a celebration of the Holy Communion at eight o'clock, and Holy Communion and Sermon at 10.30. We hope all the members of the parish will be present at one or other of these services.

We would call special attention to the other Holy-days falling on the days before and after Christmas. These are usually sadly neglected. That should not be. We hope it will not this year.

The attendance on Thanksgiving Day services was far ahead of any year since the present Rector has been in charge. Yet it was not what it should be. Are we to suppose that all those who were absent had nothing for which to be thankful? Or are we to take it for granted that they were so miserably selfish as to accept their blessings, and not care about recognizing the Hand which gave them? In either case, it is a pitiable condition. Of course, it may be said in reply that people can give thanks at home as well as in the Church. Do they? And is it not depriving others of that inspiration which comes from common effort, whether it be spiritual or secular? Think this over, and ask yourself if you do not feel just a little mean?

The painting of the vestibule by the donor has completed all the work on it, except some roughcasting which Mr. Charles Wilkinson has volunteered to do. The entire structure is a credit to the donor, and a great improvement to the appearance of the building. We regret that the boys in the neighborhood are not careful about throwing stones. The glass had scarcely been placed in the windows before some of them were broken. Some of the Church windows have also suffered.

We are pleased to at last report that there has been organized an Ushers' Association in the parish. The Rector has been working to this end for some years, but could make little progress, until he suggested it to the class in the Sunday-school taught by Miss Hall. Some of the young men took up the idea at once. There are about ten members. They arrange the work so that four attend each service. Meetings are held on the first Friday of each month. The young men will welcome new members at any time. The officers for the present year are: President, William Wood; Vice-President, Wilbur Messick; Secretary, Otto F. Westervelt; and Treasurer, Harry M. Massey.

The Rector has received notice from the Bishop of the Diocese that Bishop Garland will be present and administer the Sacrament of Confirmation on March 14, in the evening. The Rector will organize classes immediately after the first of the year, and hopes that many who are in the Sunday-school and attending services will make use of this opportunity to be confirmed.

OUR WORK

The Vestry

The Vestry held its meeting on the second Tuesday evening of the month, and heard the reports of the committees appointed to call upon the members of the parish who are not now pledged to its support. The reports were very encouraging. At the present writing, all the members called upon have not returned the pledge cards left with them, yet those who have, have made substantial increase to our income. There were only two refusals, and they are entirely out of and at a distance from the parish. We feel confident that all the cards will be returned in a few days, and that there will be a great improvement in our financial affairs.

Since this has been written, but before it has been printed, a meeting of several of the men of the parish around the supper table was held in the parish house. Bishop Garland was present, and spoke to them on an "every-member" canvass. The purpose of this meeting was to interest several of the men in a canvass of the members, of the parish, now contributing, and urge them to increase their pledges. Heretofore, each member as he entered the parish has been handed a set of envlopes, and permitted to place any amount he wished in as a pledge. There has never been any soliciting done. While we are certain all the contributors have been sincere in their pledges, and have made them as large as they thought they could, we believe that almost all of them may be increased, and many very much, if the facts of our income and expenses are clearly explained. Then also the contributions to objects outside the current expenses are far from what they should be. This is likely, because either their importance is not understood or because the objects are not appreciated. For instance, missions are sadly neglected in this parish. Many of our contributors think there is sufficient missionary need at home. While this is true, yet the Christian's duty is not discharged until he takes care of those outside. And, strangely, the more he cares for those outside, the more he will care for his own work.

These committees will call on every member soon, and we hope that the result will be that the budget, amounting to about $3,600 for the coming year, will be fully provided for, and that the missionary pledge will be substantially increased.

Sunday-school

We have not been satisfied for some weeks with the attendance in the Sunday-school. Many new scholars have been enrolled. But the average of attendance has not been up to the standard of the past. We understand fully that there has been much sickness among the children in the primary department. Here is where the falling off has been most marked. We hope that

the parents will make note of this absence, and make an effort to have the children present each week.

We must ask the parents to avoid having the children ask to be excused before the close of the school. The session is not much more than an hour at the longest, and very little can be accomplished in that time. Then, too, if a child be excused except for very urgent reasons, others will expect the same privilege, and soon a large portion of the school will leave early. We have found it necessary to announce that any child seeking to be excused must be marked absent.

Some months ago, we announced two rewards: One for the child bringing and retaining in the school the largest number of children, and the other for most regular attendance. This fact has been lost sight of by many of the scholars.

At the session of the school on Sunday, November 22, Mrs. Kurtz returned and rejoined the teaching force. She brought with her a class, already formed, of young men not identified with the school. We welcome her back to our number, and congratulate her upon her success in securing the class. The boys in the class formerly taught by her are in Miss Hall's class.

Beginning with the first week in November, the Rector arranged to meet the teachers of the school, for instruction, each first and third Wednesday evening of the month. To this meeting any member of the parish is invited, who may be interested in the study of that portion of the Bible appointed for the lesson. The teachers have exhibited great enthusiasm in this work.

The regular meeting of the Teachers' Association was held after the study of the lesson on the third Wednesday. Arrangements were made for the Christmas services. Monday, December 28, was the date set for this service. It will be held in the Church, and after the service the usual distribution of gifts will be made. The school is practicing special music for the occasion.

The attendance at the sauer kraut supper, given by the Rector's Aid, exceeded our expectations. The novelty of having it in the basement of the rectory was enjoyed by all. We are unable to report the returns at the present writing.

Our ladies are having large and enthusiastic meetings at the Rectory each first and third Thursday afternoon of the month. At present, they are making aprons at the meetings for the fair which will come in January.

The reports from the Brotherhood of St. Andrew are encouraging. Several of the men have chosen some non-attendant at church services, and he is working to have him become an attendant. Considerable success has already resulted from their efforts. Some of the members attended the annual meeting of the Brotherhood of the Diocese at St. Mary's parish house, on Monday, November 30. On the day previous, a corporate communion for all the men of this parish was held at the morning service.

The Daughters of the King attended the Diocesan meeting in the Church house on Tuesday evening, November 10. The Rector was able to be with them for a portion of the afternoon services. The young women have taken up the repair of the Altar Hangings, and some of them have been entirely renovated.

The G. F. S. took charge of the Altar and its decoration for the Thanksgiving services and the disposition of the baskets to the needy. At least nine baskets were sent out from the Church and took joy to homes where otherwise the Thanksgiving day would have been cheerless and gloomy.

The St. Agnes Chapter still continues to grow in numbers and good works. The bake given each last Saturday of the month have not yet received the attention of the congregation which they deserve. The returns from this work and the other means of securing funds are used to relieve the needs of people in the parish who would otherwise suffer. We would speak a good word for these little workers, and ask the congregation to encourage them.

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NOTES

Mrs. Anna Levick Baily, wife of the Rev. William N. Baily, of Asbury Park, N. J., formerly in charge of the Church of the Holy Comforter, passed to her rest on Thursday morning, November 12, at her home. Mrs. Baily has been seriously ill for three years with heart trouble, but during the past few months seemed to be much improved.

Mrs. Baily was Miss Anna Levick Crew, of West Philadelphia, and was married to Mr. Baily about the time he was in charge of this parish. She was deeply interested in the welfare of this parish, and was always pleased to hear of its progress and success. Of the marriage of Mr. and Mrs. Baily, there is one child, a boy, who is in a school in the Middle West.

As the Rector of this parish has been

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a friend for many years of Mr. and Mrs. Baily, he was called to Asbury Park immediately, and took charge of the services there on Sunday, and conducted the burial services at the Church and grave.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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JESUS' CONQUEST PROGRAM

There came a day in the ministry of Jesus when the forces against him gathered their full strength and allied themselves in organized opposition to him and his work. The Pharisees joined forces with the Herodians, with the deliberate determination to put an end to Christ and his influence.

Jesus then planned a campaign which would successfully meet this organized opposition of the Pharisees and the Herodians, and which would overcome organized opposition to the gospel in all generations to come.

When the early Church put this conquest program of Jesus into operation, they turned the world upside down. Opposition was swept away before them. When, in the centuries since, the Church has gone back to this plan of campaign, opposition has given way before the Church. What, then, was this plan of Jesus for overcoming opposition?

Jesus' conquest program was very simple. He chose a few men to whom he revealed himself as the Saviour, and whom he taught, in order that they might go out and preach the gospel to the world. This is the program which will always succeed when the Church puts it into practical operation—men who know Jesus Christ as their personal Saviour, who know the gospel message, and who will witness for Christ in the world.

This program carried out will bring success to our church, in spite of every difficulty. When the members of the Church know Christ as their personal Saviour, make the Church a meeting place with Christ, where they learn more of God's message to men, and then go out to tell others of their Saviour, no power can prevent progress and success. The Church will fail only when professing Christians do not know Jesus Christ, do not know the gospel message, and do not witness for Christ.

No field can possibly be more difficult than the city of Jerusalem, in which the apostles began their labors, and yet the Church grew there as Christians carried out this program. No city could be harder for Christians to work in than the heathen cities where Paul preached, and yet he won men to Christ and established growing churches.

NOT TIME TO BE A CHRISTIAN

I say to my friend, "Be a Christian." That means to be a full man. And he says to me: "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning till night. What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it were not so melancholy, that a man should say such a thing as that? It is as if the engine had said it had no room for the sap. It is as if the ocean had said it had no room for the

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tide. It is as if life said it had no time to live, when it is life, it is life. Life is the thing we seek, and man finds it in the fulfilment of his life by Jesus Christ. —Phillips Brooks.

"All's Well"

We are eagerly watching the progress of the greatest war of all time. Life and property are swept away as the chaff before a wind. Sorrow and distress follow as the calm after a great storm, and we wonder that such strife is possible.

Perhaps some of us are not so deeply concerned with this great conflagration, but are heavily burdened with our own trials and difficulties. Not long ago, on an ocean voyage, we encountered foggy weather, and I was very much interested to observe the mist as it seemed to rise and fall about us, and then, at intervals, hear that assuring call from the "Nest": "All's well—All's well," and I thought what a wonderful lesson came down from the "Nest."

Do we not sometimes find ourselves completely enveloped by a cloud of doubt, or it may be worry or trouble, and it almost seems that our frail bark must wreck on life's ocean? We cannot see ahead, nor do we have our bearings. We are as a great ship without a rudder, helpless. Then have you listened for that assuring voice from above? Have you asked God to guide you? He is watching, and "All's well."

At times, the mist settled all about us, and we went very slowly and cautiously, but we did not stop, and as we pushed on, our course would lose its shroud and all become clear.

That mist of difficulty or of trial will not always envelop you. One of these days all will be clear, and you will emerge into the blue sky of God's goodness. All, all is well.

L. D. Rich.

Christmas Time

Now the bells begin to chime
In a quick, tumultuous rhyme,
  That reverberates with music—
Kinsmen, it is Christmas time!

What though all the earth be drear
'Neath the dying of the year,
  All the stars above shine splendid
At this melody they hear.

While the darkness grows deep blent
With a mantling merriment,
  Unto which, at once responsive,
Weald and welkin give assent.

Let the bleak North breezes blow
Over silences of snow,
  They but feed the flaming rapture
That hath set the sky aglow.

Joyfuller than nights of June,
Gentler than the harvest moon,
  Are the watches of December,
With their wild, triumphant tune!

Sweeter than all flowers that were
Is the scent of pine and fir
  From the hillside, quite forsaken,
Yet with ecstacy astir!

List! in solitudes apart,
How the eager echoes start,
  And how instant, without question,
Leaps an answer in the heart.

List, again! lift up your head;
Lo, the blossoms are not dead,
  But adream, and full of laughter,
Each within its narrow bed!

List, oh, listen!—are you sad?
These clear bells will make you glad,
  Till you well with exultation,
Like some happy-hearted lad!

And discover in delight,
From the mystic pulse of night,
  Faith more deep than deepest knowledge,
And more excellent than sight!

Kinsmen, out of every clime,
Ere the summons—sweet, sublime—
  Dies away before the morning,
Waken—it is Christmas time!

—Augustus W. Bomberger.

THE BELOVED DEAD

Man was created in the likeness and image of God, and was given dominion over all the lower creation. Since that time man has been superior to the lower animals, and in no single instance are they alike, with one exception; and that is, that after death they are both consigned to earth burial. While this custom prevails at the present time, it was not always so. The ancient Hebrews resorted largely to entombment in sepulchres hewn out of the rock, or to other forms of burial above ground. The remains of ancient kings and other illustrious persons have with few exceptions been laid to rest in beautiful sepulchres. In our own day we have considered it unworthy of us to allow the remains of our Presidents and other great men to be buried in the earth, and costly Mausoleums have been erected by public subscription as a token of the love and esteem of their fellow men. Surely our own beloved dead are worthy of equal care. The Endowed Compartment Mausoleum is a beautiful building. Its exterior is of stone, and the interior of pure white marble; well-lighted and ventilated, with roof construction of steel and concrete. It solves the problem. Think it over.

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.—H. J. Van Dyke.

Know ye not that ye are the temples of God, and that such temples can be built only of the common stones that lie about us?—Charles Carroll Everett.



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Church Progress

Volume Thirteen PHILADELPHIA, FEBRUARY, 1915 Number Five

Church of the Holy Comforter

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Sunday-school and Bible classes, 2.30 P. M.

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Organist, George Tudor.

Secretary, Walter H. Richman.

Librarian, Wilson C. Leithead.

Choir Mother, Mrs. James Hewlett

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Altos: Mabel Craig, Georgia Hazel, Katherine A. Davison.

Tenors: L. Willard Harris, Wilson C. Leithead.

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Church Progress

ISSUED MONTHLY BY THE

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West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

February

2—Purification of the Blessed Virgin.
7—Sexagesima.
14—Quinquagesima.
16—Shrove Tuesday.
17—Ash Wednesday.
21—First Sunday in Lent.
24—St. Matthias', Apostle.
26—Ember Day.
27—Ember Day.
28—Second Sunday in Lent.

PARISH REGISTER

Baptisms

Dec. 27—Joseph Bishop Mason.
Jan. 3—Edna Louise Sebring.
10—Mildred Virginia Zebley.

Marriages

Jan. 1—George White Seiger and Barbara Theresa Leisler.
5—William Torterotot and Louisa C. Cullen.

Communicants Transferred

Jan. 26—Phyllys Bruce Balster, to Church of the Redemption.

Communicants Received

Jan. 6—Mrs. Anna M. Freestate.
10—Katherine Alice Davison.

Burials

Jan. 7—Miss Anna Whittaker
11—Mrs. Lucy R. Fallon.
16—Edwin A. Storey.
16—Neil Magowen.
20—Mrs. Florada E. Hall.

COMING EVENTS

March 14—Confirmation in the evening. Bishop Garland officiating.
Date to be announced—Supper by the Rector's Aid Chapter.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.

18—Mrs. William Seal.
25—Mrs. Allen.
Miss Sadie Young.
May 2—Mrs. Turner.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and
Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

EDITORIAL

As the Rector of the Church of the Saviour describes it, it has been "twelve years hard." On the first day of February, the rector of this parish will observe this twelfth anniversary. It has been "twelve years Hard," but that twelve years has been full of the joy of service; service the results of which it is not necessary to guess. They have been apparent.

As we look back from this anniversary, we are compelled to ask: What has been accomplished? Nor does this question demand an answer for self-glorification, but in order that a just estimate of progress may be made. What was this parish twelve years ago, and what is it to-day? The answer to this question will be a cause for rejoicing and likewise a reason for sorrow. We reported, in 1902, 50 families; 125 communicants; Sunday-school attendance, 86; Guilds, 2; Membership of same, 34; income from all sources (of which $300 came from the Sustentation Board), $900. In 1914 we reported to the Convocation: Families, 225; Communicants,

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428; Sunday-school teachers, 34, and scholars, 309. Amount raised for current expenses, $2,151.32, of which none came from outside the offerings. In addition to this, more than $3,000 were raised, a large portion of which came from the members of the parish. Our Chapters have increased until they include work for each sex of all ages. And there are more than 200 members.

So much for the bright side; but the other side requires us to estimate what **might** have been done. We are quite sure that the report last year could have been many times better. During these years there have been losses from natural causes: death, removal and lapses. But there have been two other sources of loss. About nine years ago, a selfish spirit led several families to finally sever their connection with the parish. Had these remained and worked harmoniously, there is no estimating the results. They were workers. But a more **serious** matter has been the lack of a sense of personal responsibility. All parishes suffer from inaction of its members. But the smaller parishes suffer more keenly, because where inaction exists, there inspiration is absent. Our members have to some extent taken the position that the people "know where the church is, let them come." They have failed to understand that a Christian is first and foremost a missionary. And a missionary must, above all things, see that those outside the Church be brought in. We fear that it has been assumed that the rector is the proper person to bring the people in. The members have failed to realize that their duty is to do this, and then hold the rector responsible for keeping them there and improving them spiritually, after they are in. Along this same line is the irregular attendance upon the services. We have no monopoly here. But that gives us no comfort. Where the crowd goes, the crowd will follow, is always true. We have proportionately a large attendance. But it is not what it should be. Here the fault is with the members. If all who could should be in their places there would be no room for others. Should this condition exist, there would be no question of successs.

But, after all, the most important question is as to growth spiritually. Have we thus grown? It might be presumptuous for us to answer that question. We can say, however, that we have had this effort as the only reason for working. We believe we have succeeded. That our intentions have sometimes been misunderstood goes without saying. But our efforts have had but one direction, and that has been the building up the Kingdom of Heaven in this part of God's world. Our services have been conducted to that end; and all our work has had the same purpose.

THE BAZAAR

We present a preliminary report of the Treasurer of the Convocation Bazaar which was held in the Sunday School room of the Church of the Saviour, on January 21 and 22:

Holy Comforter:

Rector's Aid Table	$ 62.75
G. F. S. Table	40.00
Sale of Pillow	32.10
	$134.85
Atonement	56.05
St. Philip's	55.10
St. Barnabas	52.00
Grace Church	43.70
St. Mary's	35.42
Redemption	35.00
St. George's	34.58
St. James, Kingsessing	27.67
Transfiguration	23.40

Church of the Saviour (table) ..	15.00
Calvary	14.20
Epiphany	12.30
	$537.17
St. Paul's, Cash	125.00
	$662.17
Printing and postage	19.75
Total cash received to Jan. 27 ..	$642.42

The supper tickets have not been fully settled for, but the Church of the Saviour reports receipts of about $450.00.

St. James, Hestonville, promises $50.

St. Andrew's will give proceeds of a play.

We thank all the parishes of West Philadelphia who so kindly assisted in securing these splendid results. Apart from the monetary consideration, there was the greater gain: an interest in the welfare of the Church of the Holy Comforter. For years we have felt ourselves to be isolated, largely on account of location, now we feel that we are truly a part of the Church of this Convocation.

We can never thank the Rector of the Church of the Saviour, the Rev. Robert Johnston, D.D., and his people for their great kindness in loaning us the Sunday-school room in which to hold the bazaar. Nor shall we ever forget the many kind words Dr. Johnston addressed to his congregation in our behalf. We are also deeply indebted to the Rev. Mr. Shreiner and the other clergy, who so earnestly appealed from the chancel to their congregations in our behalf.

The tables were beautifully arranged. Each seemed to vie with the other in an attempt to beautify. The G. F. S. table of our own parish is indebted to Mr. Reynolds, who so kindly secured from Lit Brothers the beautiful decorations which adorned that table.

We are proud of our own people. The ladies of the Aid did splendid work. About every family in the parish was represented in the donations.

On the first evening of the bazaar, we were honored with the presence of Bishop Rhinelander, Bishop Suffragan and Mrs. Garland. Both Bishops have taken a deep interest in the bazaar and the purpose for which it was held.

RECTOR'S COLUMN

On the 17th of this month Lent will begin. Easter will be on April 4. Services on Sundays will be the usual celebration of the Holy Communion, 8.00; Morinng Prayer and Holy Communion, 10.30, and Evening Prayer, 7.45. In the afternoon, at 3.30, children's vesper service will be said. The Sunday-school will remain for this, and all the members of the congregations are invited to attend. On Ash Wednesday, Holy Communion will be celebrated at 7.00 and 9.00 o'clock. Morning Prayer and Sermon, 10.30, and Litany and address, 8.00 P. M. Good Friday, Morning Prayer will be said at 9.00; Three-hour devotion, 12 to 3.00; and Evening service at eight oclock. Holy Communion will be celebrated each Thursday morning at 8.00, and each day during Holy Week, except Good Friday. The afternoon services will be Tuesday, Thursday, Friday and Saturday, 4.00 o'clock; and evening on Wednesday, eight o'clock. Offerings will be received at all the Ash Wednesday and Good Friday services.

The election for Vestrymen will not take place until April 5, but we feel constrained to say a few things about it now. For more than a year we have been finding it difficult to hold our meetings owing to non-attendance of

members. In a few cases it was unavoidable, and we were willing to excuse the members. But in the majority of cases it was not. It goes without saying that any man who accepts the important and honorable office of a vestryman should be willing to sacrifice many things in order to attend his duties. But the attendance upon the meetings, important as it is, is not of greatest moment. Attendance upon the services of the Church; assisting the rector in bringing people to the services and aiding the warden in increasing the income are duties of greatest importance. We do not hesitate to say that the family of each vestryman should be in its place **every** Sunday for at least one service. Further, each vestryman should be at both the 10.30 and evening service every Sunday. If he is not, he fails in his duty. Further, each vestryman should seek to bring non-church-goers to service. This is the duty of each member, but it is specially that of the vestryman. The finances of the parish is the responsibility of the entire vestry, not of the rector. In fact, the rector should never be called upon to touch this question: in other Christian bodies he is not. It is plainly the duty of the vestrymen. Every member of the parish should contribute to its support, and they would if the vestrymen would all do their duty. We hope that when the election comes, each voter of th parish will have taken account of the men, and see that only those who give promise of fulfilling these duties be elected.

NOTES AND COMMENTS

We wish to express our sense of loss in the death of Miss Anna Whittaker, who passed away on January 4. Miss Whittaker has been attending the services for more than eleven years. In her quiet way she has gone in and out, attending her devotions; giving to and working for the parish freely. She was a churchman of a sturdy type. She believed in the Church, and was loyal to it.

Another loss in which we join the family in mourning, was that of Mrs, Florida E. Hall. Mrs. Hall was not known so well to those who attend the services now. Some years since, the family removed from the neighborhood, but did not sever its connection with the parish. Mrs. Hall was the wife of a former member and secretary of the vestry. She was devoted to her church and parish. She raised a large family in the church, and made them useful members of society. Our sympathy goes out to the bereaved family.

There is a possibility of the May meeting of the Local Assembly of the Daughters of the King being held in this parish. The President expects to see our parish house, and find if it will be possible to have supper there If it is, then we will be honored by having them with us. The rector is frankly anxious to entertain this meeting here. He is very much interested in the work done by the chapters, and always attends the meeting of the Local Assembly.

We had the pleasure of having the Rev. Dr. Bratenahl, Secretary of the Province of Washington, with us on Sunday morning, January 24. The congregation was very much pleased and edified by the sermon which he preached. We are inclined to believe that some of our members view the missionary work and obligations in a different light now.

With the advice of Bishop Garland, we have undertaken an every-member canvass. All the members of the parish

either have been, or are to be, called upon by some one of the committee appointed for that purpose. It was expected that each attendant and member would respond with new or increased pledges for the support of the parish and for missionary activity. In order that none should be slighted, with the advice of the Bishop, each member was seen, whether or not he had recently pledged or increased his pledge. We hope this parish will not prove to be the exception in the American Church. In every one where such a canvass has been conducted the income has increased twice to four times, and the missionary offering from dollars to hundreds of dollars. Now if you did not give your committee an increase, do it now. Let us get in line with the parishes throughout the Church.

A few weeks before the bazaar, Mrs. Engle embroidered a pillow cover, and chanced it off for the benefit of the Church. The net proceeds realized were $32.10. We can not pass by this opportunity to speak of this act of devotion to our parish.

We are sorry to have to announce the cancellation of the date for the concert which was to be given by the Glee Club of the West Philadelphia High School. We do not often abandon any effort, but in this case we were compelled to do so, on account of not having a room in which to hold the concert.

SUNDAY-SCHOOL

Two interesting features of the Sunday-school festival were the reading of the reports of the Secretary-Treasurer and the promotion of a boys' class from the Primary Department to the Main school. The reports included a comparison of the years 1913 and 1914.

During 1913, the total attendance was 13,052; an average of 251, or 71 per cent of the enrollment. During 1914, the total was 11,256; an average of 216, or 68 per cent of the enrollment. During 1913, the total offering was $236.84, an average of $4.55 per Sunday; an average per scholar of 1.81 cents. During 1914, total $291.64, an average of $5.61 per Sunday, and 2.58 cents per scholar. The decrease in attendance has been due to removals and sickness. The increase in offerings has been due to the duplex envelope system, which was introduced into the school last year.

The offerings from the classes were as follows: Miss Hall's class, $32.73; Miss Ensell, $27.82; Miss Blood, $20.22; Miss Gill, $16.85; Miss Kochersperger, $16.25; Mr. Brown, $14.12; Miss Holden, $12.08; Miss McLaughlin, $12.07; Mr. Richman, $11.69; Mrs. Potts, $9.51; No. 5, $9.30; Mr. Conway, $4.74; and Mrs. Kurtz, $1.89. The last class had been organized only two Sundays. The offerings for Missions were as follows: Miss Hall, $5.12; Miss Gill, $4.69; Miss Kochesperger, $4.34; Miss Ensell, $4.11; Miss Holden, $3.71; Mr. Richman, $3.11; Miss Blood, $2.84; Miss McLaughlin, $2.22; Miss Potts, $2.21; Mr. Conway, 52 cents; Mrs. Kurtz, 43 cents; No. 5, 34 cents; and Mr. Brown, 12 cents.

From the latter report it will be seen that the duplex envelopes have developed a missionary spirit in the school. We are not satisfied with the results, but we feel that it has been a good beginning. During the present year we are teaching with all the vigor possible the need of missionary activity, and hope to be able to present a better report next Christmas.

For regular attendance during the year there had been promised a reward. The scholars and teachers present every Sunday, and receiving this re-

ward were: Margaret Casey, Blanche Anderson, IIsabelle Parry, Adaline Parry, Ruth Parry, Ethel McHenry, Dorothea McHenry, Ruth Cannon, Bruce McHenry, William Johnston, and Mrs. Cannon. Each received a book. In addition to these, the Secretary of the Main school and the Superintendent of the Primary department were present each Sunday during the year.

A new class was formed of three boys, who were promoted to the Main school, and placed under the care of Mr. Elwood Potts. The boys were: Anisley Linton, Harry Green, and Thomas Whitesell. These had passed a good examination, and were prepared to take up the work in the higher department.

Two of our classes have organized clubs for social diversion. These are meeting in the homes of the teachers on Monday evenings.

For this year, the Superintendent has offered substantial rewards for attendance, deportment, church attendance, and new scholars. For these a stamp is issued each Sunday. For new scholars, five stamps are issued, one each Sunday for five weeks, if the new scholar remains in the school. The attendance stamp is dependent upon early attendance. After the service has opened, the doors are closed for a few minutes and the stamps distributed. At the close of the year, each scholar will be expected to bring in all their stamps, and those having earned the largest number will be awarded a gift well worth while. Already there has been a most remarkable improvement in attendance and deportment.

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OUR WORK

At the first meeting of the last month, Mrs. Stein entertained the Rector's Aid at the rectory. Refreshments were served. Several women have signified their desire to become members, and will be present at the February meeting. Since the meetings have been held in the rectory, new enthusiasm has been aroused. Large preparations were made by the members for the bazaar which was held in the Church of the Saviour Sunday-school room. A report of the bazaar will be found in another column.

The Brotherhood of St. Andrew is doing a quiet but effective work. There are only a few members. Several men

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living in the parish have been visited and invited to services. Where it is possible these will be called for and brought. At each meeting the Rector furnishes a list of names, and the members chose the ones whom they can influence.

On the evening of Monday, January 11, the chapter of the Daughters of the King were entertained by the Church of the Redemption chapter, in their parish building. Mrs. Berger, president of the Local Assembly, was present and gave an entertaining talk on the work of the Order. Our chapter wishes to thank the Church of the Redemption chapter for their kindness in giving them such a pleasant evening. This is a continuation of what is proving to be a delightful social exchange.—At the last meeting of our chapter, Mrs. Kurtz was re-elected President; Mrs. Martin, vice-president; Miss Holden, secretary; and Miss Isabelle Wilkinson, treasurer. —The sixty-third Local Assembly of the Daughters of the Diocese will be held in Grace Church, Forty-first Street and Girard Avenue, on Tuesday, February 9. Sessions will be afternoon and evening, as usual. Our members always attend. The women of the congregation are cordially invited. In the evening, the Bishop Suffragan will preach.—Like the Brotherhood of St. Andrew, the work of this organization is personal. The members are also helping the Rector with the Altar equipment, and also providing aid for the poor of the parish. During the past month, several families have been assisted by their aid.

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Again the Girls' Friendly have proven their value under the splendid leadership of Miss Michael. Their table at the bazaar was one of the prettiest in the room. Miss Michael was ably assisted at the table both evenings by members and Mrs. Murphy. Miss Michael has interested Mrs. Murphy in much of her work for the Church and the poor of the parish. We wish to express our appreciation.

Perhaps no chapter in the parish has ever done greater work in its line in a quieter way than St. Agnes. Each Saturday afternoon it meets and teaches its members the satisfaction of working for others. It also gives instructions in sewing and embroidery to all who will avail themselves of the opportunity. In addition to this, it has been devoting its attention to looking after the needy in the parish. Several families have had cause to bless them during the past year. Food and clothing has been furnished to a number of families. In some cases, the chapter has loaned money to families temporarily embarrassed, with which to purchase clothing; in others, given clothing, which was donated.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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"WHATEVER IS—IS BEST"

I know, as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere,
There lies the root of right.
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as night brings shade;
Is somewhere, some time punished,
Though the hour be long delayed.
I know that the soul is aided,
Sometimes by the heart's unrest,
And to grow means often to suffer,
Whatever is—is best.

I know there is no error,
In the great supernal plan;
And all things work together
For the final good of man.
And I know, as my soul speeds onward,
In its grand eternal quest,
I shall cry, as I look back earthward,
"Whatever is—is best."

Patient waiting is often the highest way of doing God's will.—Collier.

If we put off repentance another day, we have a day more to repent of, and another day to repent in.—W. Mason.



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* * *

There are people who have been blinded by the worldly glare. If we gaze upon something very dazzling, it makes us incompetent to see anything else. If we look at the fierce headlights of an advancing automobile, we become blinded to everything else in the street. We can gaze so long at bursting rockets that we can not see the stars. The garish makes us powerless to see the quieter colors; the merely "loud" incapacitates us for discerning the serene.

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And the soul which lives unceasingly in the fierce, feverish life of the world, where its daily journey is through one long garish street, with never a season in some quiet, green pasture, and never an interlude in some shady retreat, becomes blind to the real dignity of living, to all the serene and lovely graces, and the calm holy uplands of righteousness and truth.—J. H. Jowett.

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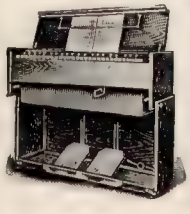
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Church Progress

Volume Thirteen PHILADELPHIA, MARCH, 1915 Number Six

Church of the Holy Comforter

Haverford Avenue at 48th Street

WEST PHILADELPHIA

Bell 'Phone—Belmont 6165.

REV. EDWARD JAMES McHENRY, RECTOR

Rectory, Haverford Ave. at 48th St.

Bell 'Phone—Belmont 271.

PARISH VISITOR, Miss E. C. Michael.

LAY READERS: L. Willard Harris, Donald Edward McHenry.

VESTRY:

JOHN F. JAMES, Rector's Warden.

L. WILLARD HARRIS, Accounting Warden.

WM. J. HARPER, Secretary, 13 N. 51st St.

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WILLIAM H. LODGE ALFRED S. BRIGGS
JOHN MARTIN CHARLES I. WILKINSON
ROBERT J. ALLEN ARTHUR W. YALE, M.D.
HARRY TURNER

Meets the second Tuesday in each month.

SEXTON, Walter Wheeler, 4808 Reno Street.

SERVICES:

Sundays, 8.00, 10.30 A. M.; 7.45 P. M.

Holy Eucharist, every Sunday, 8.00 and 11.00 A. M.; and Thursdays, 8.00 A. M.

Sunday-school and Bible classes, 2.30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Assistant Supt., Walter H. Richman; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Miss E. C. Michael, Ethel M. Holden, Grace F. Blood, Martha Gill, Margaret B. James, Margaret Kochesperger, Jennie McLaughlin, Elwood Potts, Mrs. Elwood Potts, Chas. M. Conway.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretaries, Donald E. McHenry, Frederick Peterson and Nelson Hoffman. Teachers: Isabella B. Wilkinson, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Lydia Shank, Ida Gillette, Isabelle Parry, Ethel Cox, Winifred Ridgeway, Violet Story, Montgomery Simmons.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.

Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.

Librarian, Wilson C. Leithead.

Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Dora Teller, Mabelle Turner, Isabelle B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Isabel A. Hughes, Margaret E. Green, Jeannette Sprouls, Mrs. MacLeod, Francis MacLeod, Elizabeteh MacLeod.

Altos: Mabel Craig, Georgia Hazel, Katherine A. Davison.

Tenors: L. Willard Harris, Wilson C. Leithead.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, C. I. Wilkinson, Douglas J. McHenry. Charles M. Conway.

ST. VINCENT'S CHAPTER: Warden, Douglas J. McHenry; Secretary, William Webb; Treasurer, Kenneth F. McHenry.

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DAUGHTERS OF THE KING: (Meets first and third Tuesday evenings.) Mrs. Edward M. Kurtz, President; Mrs. John Martin, Vice-President; Miss Ethel M. Holden, Secretary; Miss Isabelle B. Wilkinson, Treasurer.

ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Adeline Parry, Secretary; Dora Tella, Treasurer.

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G. B. C. C.: (Meets Tuesdays.) May Hussey, President; Ruth Cannon, Vice-President; Wilhelmina Storch, Secretary.

USHERS' ASSOCIATION: (Meets first Friday.) William Wood, President; Wilbur Messick, Vice-President; -Otto F. Westervelt, Secretary; Harry M. Massey, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Subscription Agent }

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

March

7—Third Sunday in Lent.
14—Fourth (Mid-Lent) Sunday in Lent.
21—Fifth (Passion) Sunday in Lent.
25—The Anunciation of the Blessed Virgin Mary.
28—Sunday next before Easter (Palm).
29—Monday before Easter.
30—Tuesday before Easter.
31—Wednesday before Easter.

April

1—Maundy Thursday.
2—Good Friday.
3—Easter Even.
4—Easter Day.

PARISH REGISTER

Baptisms

Feb. 7—Herbert James Schofield.
7—Herbert James Schofield, Jr.
14—George Albert Reynolds.
71—Eleanor Wheeler.
23—Dorothy May Fulmer.
23—Edward Herbert Mason.

Marriages

Feb. 23—Nelson Clavner and Katie G. Cline.

Burials

Feb. 5—Mrs. Virginia T. Stewart.
8—Margaret Hughes.
9—Charles Grounsell.
19—Mrs. Ada Pearson.
20—Eleanor Wheeler.
22—Mrs. Catharine Oliver.

Communicants Transferred

Feb. 19—Frederick Leibfreid, to St. George's Church, West.
Mrs. Elizabeth Leidfreid, to George's Church, West.

COMING EVENTS

Mar. 14—Confirmation.
April 2—Good Friday.
April 4—Easter Day.

Every communicant of the Church is required to receive the communion on Easter-day or within the Easter season.

The Bishop Suffragan will be with us and confirm a class on March 14, in the evening.

We append to list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. William Seal.
25—Mrs. Allen.
Miss Sadie Young.
May 2—Mrs. Turner.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

NOTICE OF ELECTION

An election for twelve Vestrymen to serve for the ensuing year will be held in the Rector's Sacristy, on Easter Monday, April 5, from 7.30 to 9.30 P. M.

The qualifications for a Vestryman and of those entitled to vote are set forth in the following extract from the Charter:

"The Vestry of said Church shall consist of twelve persons, lay members of said Church and citizens of Pennsylvania, who shall continue in office for one year and until others be chosen, and the election of whom shall be made every year on Easter Monday by a majority of such members of the said Church being present and voting as shall

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HARRISON N. DIESEL, Vice-President
REGINALD B CHASE, Sec'y. and Treas.

appear on the Vestry books to have been contributors to the support of the Church for two years preceding the time of said election."

This means that contributions must be paid in full to Easter Day without arrearages.

Every qualified voter is entitled to make nominations, which should be in writing, signed by the nominator, and if handed or mailed to the Accounting Warden, Mr. Harris, not later than Sunday, April 4, will appear on a printed ballot. Other persons may be voted for however, at the election by writing name or names on ballot.

A man is eligible for nomination and to serve as Vestryman, even though his name does not appear on the list of voters, provided that he is a member of the Church of the Holy Comforter, a citizen of Pennsylvania, and is in "good standing," i. e., has taken Communion at least once in the past year, and paid contributions in full to Easter Day.

A list of voters was posted in the vesibule of the Church on March 21, subject to revision as to arrearages.

EDITORIAL

Too Busy

Young Lady—How is it you don't come to Sunday-school, Katie?

Katie—Oh, please, miss, I'm learning French and music now, and mother doesn't wish me to take up religion till later.—Boston Transcript.

How true to nature the above is, as we see it to-day. Our children are carefully educated in everything except religion. That they are expected to absorb somehow. Then we say that children are so different to-day from what they were in former years. But whose fault is it? Surely the children will do much as they are taught. If they are given to understand that everything else is much more important than religion, they will treat religion with contempt. And when once they treat it with contempt, they will treat all authority likewise. We hear parents complain about the lack of respect of their children. How can they look for anything else? There is more in our "duty toward God" as treated in our catechism than we are apt to give credit.

This brings up another question. How can the Church educate children in holy things and habits if the parents do not practice them? Our problem to-day is to make good churchmen and churchgoers out of the children. But we carefully train children, and have them attend services regularly, say their prayers and read their Bibles, only to find that when they reach about fourteen or fifteen years of age, they fall away from all. Sometimes the parents will come to us, and ask if we can give any reason for this condition. Of course, we can. Those same parents, perhaps, rarely ever enter the doors of the church. Or if they do, it is when they have nothing else to do or no other place to go. Nor do they ever talk about religion in the home, and as for family prayers or reading of the Bible, that is unknown. All our training under the circumstances avails nothing. We can recall in our early days how the family pew was the norm of church life. Every Sunday, except in cases of desperate illness, the entire family was there. As the children grew up, they naturally found their life in the church. But when Protestantism taught that church-going was not necessary, but purely a matter of choice, that all ceased. To-day we are reaping the fruit of what we have been taught and are practicing. We feel sure that if the parents of our children in this parish should all attend the services of the church regularly, our efforts in their behalf would be productive of good results. We do hold them until they are about fourteen or fifteen years old, then we lose them.

It is too early to report returns from the every-member canvass. Many of our men were handicapped and could not see all their list in one or even two weeks. Many upon whom they did call were absent from home, and it wsa necessary to call two or more times. But we are prepared to say that, thus far, the returns are good. Perhaps we have not realized what we had hoped for in increased pledges, either for Missions or for ourselves. But we have been able to bring all our people closer to the Church and the Rector, and brought a better understanding between them. Another year we will know better how to go about preparing for the canvass, and the people will be better able to understand not only the canvass, but also the spirit of the parish, and will doubtless feel better disposed. For some years there have been many misunderstandings in the parish as to why some steps were taken. These have not provoked any more than indifference on the part of the people. Apparently, harmony has existed. But we have been unable to get some of our people to do anything. Their excuse was that they did not approve of these things. We never seemed able to get close enough to explain our reasons. Now we believe we have done so, and have satisfied all reasonable minds.

One of these misunderstandings has been the question of churchmanship. Not that there has ever existed any real reason for difference of opinion. We have always carefully conformed to the requirements of the Prayer Book. We have always had a plain service; not even as much music as some of our neighbors who are rated as "low" churchmen. We have faithfully avoided extremes of both kinds. Some objection has been offered to our use of servers. Just why, we have failed to see. In large parishes of the most pronounced "low" church type, there are always two or more clergy in the chancel to assist each other. We have the young men to assist here. The only difference being they are not ordained clergy. We have given them no special office. From the earliest days of the Church, young men and boys have been used for just this service. We can recall the day clearly when boys in the choir were an abomination, and would mean the leaving the parish on the part of many people were they introduced. Now, the boyless choir is the exception. No doubt, some day the same thing will be true of the server.

Another ground for misunderstanding has been the building of the rectory. Again and again it has been contended by some of our neighbors that we should have built the church first. Here is a clear case of ignorance. What ought to have been done, and what could be done, are two entirely different things. We have explained our reasons for proceeding the way we did several times. Yet we have not been understood. We wanted to build the church first; Rector and Vestry alike. But it could not be done. To have attempted would have required about thirty thousand dollars at least to start. That we could not have secured in thirty years, chiefly because promises of a new church had been made for so many years, and not kept. We determined to do what we could, and show that we were determined to make a start. We secured all the money we could, which was enough to build the smallest part of the entire

buildings, and went ahead. The result is the rectory built in the same style and of the same material the church must eventually be erected.

In some instances, we believe the ignorance to have been honest. In others, we are inclined to think it was born of malice. Just what interest the non-communicating neighbors had in the matter has always been to us a puzzle. The erection of this kind of a house, with the prospect of a complete set of buildings, unquestionably advanced valuations in this neighborhood. It seems to us to be that characteristic carping against the "Episcopal" Church.

That humor attaches even to the usually depressing subject of the parochial treasury, is evidenced in the following lines by J. D. McMillan, in "Men and Missions":

To pledge or not to pledge! That is
the question.
Whether 'tis nobler in a man to take
The Gospel free, and another man foot
the bill,
Or sign a pledge and pay toward the
church expenses!
To give, to pay—ay, there's the rub—
to pay!

When on the free pew plan a man may
have
A sitting free and take the Gospel, too,
As though he paid, and none be aught
the wiser
Save the vestry committee, who—
Most honorable men—can keep a secret.

To err is human; human, too, to buy
At cheapest rate. I'll take the Gospel
so;
For others do the same—a common rule.
I'm wise; I'll wait not work; I'll pray,
not pay,
And let the other fellow foot the bills.

We have said elsewhere that our system of receiving the Easter offering is unique. Instead of asking our people to place an envelope on the bason on Easter day, containing what represents the Lenten denial, we ask each member to consider how much in cash the Lenten denial represents; then to take into account how much God has blessed him this year, and enclose either all or one-fourth in an envelope, which will be supplied by the Warden, and put that on the offertory bason on Easter day. If one-fourth is enclosed, which will be indicated by the printed matter on the envelope, an additional envelope will be furnished each quarter.

We are quite sure that there are not many in the parish who will be sufficiently supplied with cash to place the full amount of what should be his denial and thanksgiving offering in the bason on Easter day. For that reason we have adopted this plan.

Why not make our Easter offering truly represent God's goodness to us this year? We have never done so. Last year the amount was three hundred and ninety-eight dollars. This from a parish of four hundred and thirty people. Less than a dollar each. We can not believe that any one will attempt to convince himself that his Lent has not been worth more than one dollar. If that really represents his denial, then his Lent has been a failure. If God's blessings have not been worth more than one dollar during the past year, then he has been indeed cursed. Let us try this Easter to be honest with ourselves and God, and get away from the meanness of former years. With four hundred and thirty people giving for this combined object of self-denial and thanksgiving, there should be represented in the offering on Easter day not one cent less than two thousand dollars. That would not represent five dollars each. How can we pray to God and praise Him, and ask for His blessings, and be so shabby?

RECTOR'S COLUMN

We wish to thank Mr. Henry Folwell for so kindly printing the cards announcing the Lenten services. Mr. Folwell has on many occasions shown his interest in the Church in this substantial way.

The attendance upon the services during Lent is good, but it is not what it should be by far. We appreciate that none of our men can come out during the day. For these, the Wednesday evening services have been provided especially. But there seems to be no reason why all our women should not come out some time during the week. Services are held at a convenient time on Tuesday, Thursday and Saturday afternoons. The Holy Communion service on Thursday may be at an inconvenient time. If so, the Rector will be pleased either to change the time or arrange for another time on another day. Kindly speak to him if the latter arrangement would be better. We hope to have all the members of the congregation out on Palm Sunday, Good Friday, and Easter day. Why not? Come to part of the service on Good Friday, if impossible to remain throughout. You will profit thereby. Every member of the parish is required to make his or her communion on Easter day. We have four hundred and thirty members. Why not have at least that many communicants on Easter day? Think this over, and if anything seems to stand in the way, see the Rector, and he may help you to remove it. The Rector will be in the Church on Easter Even, between 7.30 and 8.30, or as much longer as may be necessary to help his people to prepare for this sacrament. Why not see him then?

The Rector has requested the mothers to consider the Saturday afternoon service, the service for them and their children. He would be delighted to have the children at any of the afternoon services. Might this not be a good start toward having the entire family at the regular Sunday services?

There has been a large increase in the attendance on the Sunday services, both morning and evening. We believe this to be due to two causes: the calls which our men have been making upon the people and the renewed spiritual impetus which has been given to this city. The first we propose to continue as a permanent institution in the parish. For some years the Rector has been endeavoring to arrange a scheme of individual effort for our people, by which regular attendance at the services should be maintained. But until the present time there seemed to be no hope of success. Now he has decided to use some of these men as heads of committees upon which shall be placed the responsibility for bringing out all the members of the parish each Sunday. If you are not on one of the committees, you will find your name on the list of one of the committees, and if that committee does its duty, you will find yourself followed up until you either come to service each week or refuse to see your committee. By this means, the Rector expects finally to have all the able-bodied members present at the services each week.

The treasurer of the bazaar fund will make his report complete to date in this issue of "Church Progress." He reports to the Rector that he has in hand $1,522. This takes care of that much of the $2,500 indebtedness. The Bishop Suffragan has suggested that a special

offering in the parish take care of the balance. We wonder how many of the members are interested to the extent of assisting the Rector and Vestry in doing this? Let us hear from you.

This reminds us: how about that Easter offering? We have a way peculiar to ourselves of taking this. You will read about it in another column. Read that way carefully, and decide to double whatever you have done before. Of course, you will remind us that times are hard. But, really, are they for you? Or are you crying hard times, because others are doing it? If you are getting your usual wages or income, are they hard? If they are, then how? We are really interested in knowing. We have heard so many people whose income is the same, or even better, make this plea. But we ask why? It is true some articles of living are higher, but are not others lower? In the end, do not they about balance. Of course, if you are in a position where you are required to contribute to the aid of others, then the question is entirely different? But are you? Let us be honest. These are the times when people lose much of their honesty on this question.

The Rector has been fortunate enough to secure the services of Mrs. William Bennett to look after the absentees from the Sunday-school. Each week a list is handed to her, and during that week she makes a call upon each, and seeks to find out the reason. We hope that Mrs. Bennett will be received cordially, and given all the attention necessary for the accomplishment of her duties.

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We are pleased to have Mrs. John Martin take charge of the vesting of the Lenten choir. Mrs. Martin is doing this as Daughters of the King work.

We have a few members in the parish whose Sunday for memorial flowers falls in Lent. To these, the Rector is suggesting that, instead of placing the usual quantity of flowers on the Altar, that an equal amount of money be donated for the purchase of a Prayer Book for the Prayer Desk. In this it is the intention of the Rector to have inscribed in memoriam the names of those in whose memory the money is given. This will be a lasting and useful memorial. Such a book is sadly needed. The one at present in use is coming apart.

Why not contribute to the Easter flowers? God's Altar should always be made beautiful for Him. But it should

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be especially so on His Son's day. Send your contributions either to Mr. L. Willard Harris or to the Rector, as soon as possible.

As is usual, palms will be distributed at the morning services on Sunday before Easter.

FINAL REPORT OF TREASURER OF CONVOCATION SALE HELD AT THE CHURCH OF THE SAVIOUR, JANUARY 21 and 22, 1915.

From Tables

Church of the Saviour	$ 472.57
Holy Comforter	168.69
Atonement	56.05
St. Philip's	55.10
St. Barnabas	52.00
Grace	41.70
St. Mary's	40.72
St. George's	37.30
Redemption	35.00
St. James', Kingsessing	27.67
Transfiguration	23.40
Epiphany	15.00
Calvary	14.20
	$1,039.40
Less expenses	19.75
	$1,019.65

Cash Donations

Bishop Rhinelander	$125.00	
Bishop Garland	75.00	
St. Paul's	125.00	
St. James, Hestonville	50.00	
Rev. George Rogers	6.00	
		506.00
		$1,525.65

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SUNDAY-SCHOOL

The new credit system is securing good results. There is a larger and more regular attendance of the school children upon the services of the Church; both teachers and scholars are present at the opening service of the school, and the deportment is much improved. Thus far, there has been no appreciable increase in the number of new scholars entering the school. We are inclined to believe that this is due to a misunderstanding of the credits as related to new scholars. Let us again explain the entire system: There is one stamp each for early attendance at the session of the school; one for good behaviour, and one each Sunday for attendance upon the services of the Church. For each new child brought into the school, five stamps will be given, one each Sunday, until five are completed. At the close of the year, rewards will be given for those having the largest number of stamps; for the best attendance; for the best Church attendance, and for deportment. There will be at least five of these rewards. More if there are more making either perfect attendance in the Church or school, or Church and deportment. We hope this will explain our purpose clearly. No credit will be given for any absence from the school for any reason.

The Rector has organized a Bible class for adult men and women. The start has been good. We hope progress will be rapid. There is no reason why we should not have fifty or more present in a very short time.

We have found it necessary, owing to the meeting of the school in the Church, to discontinue the Vesper services during Lent. We regret this very much, but the Primary department could not complete its work in the short time allotted, and this detained the children of that department until half-past four o'clock. We will have the vesper service on Easter day, but will omit the regular school work then.

RECTOR'S AID CHAPTER

During Lent, the members of the Aid have decided to meet weekly, and repair the choir vestments. For some time little has been done with these vestments, and now they are in a bad state of repair. We hope that not only will all the members be present each week, but that the Lenten season will suggest to many more of the women of the parish the wisdom of taking up this work. Do not wait until invited to come. Every woman in this parish is regarded as a member; why not assume the duties of that membership? The supper held in the basement of the rectory on Shrove Tuesday evening was a great success. Continuously from six to eight o'clock, there was a crowd waiting to secure seats. Almost all the members of the Aid were present and helped.

DAUGHTERS OF THE KING

The Daughters attended the Local Assembly meeting held in Grace Church on February 9, and had a profitable and interesting time. In the afternoon, an address was made by Mrs. Pilsbry, which was received with great enthusiasm. In the evening, Bishop Suffragan Garland made the address. Supper was served by the ladies of Grace Church, and was appreciated by all. The entire session was a social success. We expect with the aid of the Church of the Redemption Daughters to entertain the May Local Assembly, in the parish house of the Church of the Redemption. We regret very much that we have not a parish house of our own in which to entertain. During Lent, the intention of our own Chapter is to repair all the Altar hangings, and have them in complete order for Easter day.

ST. AGNES CHAPTER

New members are coming in at each meeting. The Matron reports that conditions in the Chapter are more encouraging than at any time in its history. There is yet room for many of the young girls in the parish. The arrangement of the meeting is most interesting and profitable. The girls are taught many useful and pleasant duties. We urge all the young girls to come.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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A THOUGHT

No service in itself is small,
None great though the earth it fill,
But that is small which seeks its own,
That great which seeks God's will.

Then hold my hand, most gracious Lord,
Guide all my goings still;
And let it be my life's one aim
To know and do Thy will.

—Browning.



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Church Progress

Volume Thirteen PHILADELPHIA, APRIL, 1915 Number Seven

Church of the Holy Comforter

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Rectory, Haverford Ave. at 48th St.

Bell 'Phone—Belmont 271.

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LAY READERS: L. Willard Harris, Donald Edward McHenry.

VESTRY:

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L. WILLARD HARRIS, Accounting Warden.
WM. J. HARPER, Secretary, 13 N. 51st. St.
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Sunday-school and Bible classes, 2.30 P. M.

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Primary Department: Superintendent, Mrs. Edward James McHenry; Secretaries, Donald E. McHenry, Frederick Peterson and Nelson Hoffman. Teachers: Isabella B. Wilkinson, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Lydia Shank, Ida Gillette, Isabelle Parry, Ethel Cox, Winifred Ridgeway, Violet Story, Montgomery Simmons.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

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Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Dora Teller, Mabelle Turner, Isabelle B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Isabel A. Hughes, Margaret E. Green, Jeannette Sprouls, Mrs. C. E. Wharton, Mae Sweeney, Francis MacLeod, Elizabeth MacLeod.

Attos: Mabel Craig, Georgia Hazel.

Tenors: L. Willard Harris, Wilson C. Leithead, Spurgeon H. Matthews.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, C. I. Wilkinson, Douglas J. McHenry. Charles M. Conway.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

April

1—Maundry Thursday.
2—Good Friday.
3—Easter Even.
4—Easter Day.
5—Monday in Easter Week.
6—Tuesday in Easter Week.
11—First (Low) Sunday after Easter.
18—Second Sunday after Easter.
25—St. Mark, Evangelist.
Third Sunday after Easter.

May

1—SS. Philip and James, Apostles.
2—Fourth Sunday after Easter.

PARISH REGISTER

Baptisms

Mar. 14—John George Simpson.
21—Ellen Summers German.
21—Virginia Marietta Clarke.
26—Mrs. Ella Wilson.

Marriage

Mar. 6—George B. Schaffer and Mary Sparks.
20—Howard Reifsnyder and Marie Sophia Figenshu.

Confirmations

March 14:—
Albert L. Dawson
Violet Story
Ethel Rosina Cox
Nelson Miles Hoffman
Mrs. Frances Sullivan
Mary Adele Smith
Wilbur Hickman Messick
James Frederick Nellis
Mrs. Caroline Nellis
Jessie Anna Nellis
Vianiaetta Myrtle Stanley
Gladys Peterkin
Marshall D. Lowe, Sr.
Walter Arthur Tegler
Harry Francis Knapp
Mrs. Reba Knapp
Mrs. Emma M. Knapp
Mrs. Margaret Boyd

Burials

Mar. 3—Mrs. Emily Powers.
8—Thomas Windward.
13—John H. Ritter.

Communicants Received

Feb. 25—Mrs. Minnie MacGuire.
27—Mrs. Mary E. Martyn.
All members confirmed March 14.

Communicants Transferred

Mar. 16—James Holt,
Mrs. James Holt, to Church of St. Simeon.

COMING EVENTS

April 16, 17—Rummage Sale.
May 19—Strawberry Festival.
Street Carnival—Date to be announced.

Be sure to attend the congregational meeting to-morrow night. Twelve men are to be elected to the important position of vestrymen in the parish. This is the highest honor you can bestow on any one. The right to vote is also a high honor. You should not neglect to exercise the right. Reports of the work of each organization will be read by the presidents. The rector and accounting warden will also tell you all you want to know about the workings, spiritual and financial, of the parish. Be sure to be there.

We append to list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.

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July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

EDITORIAL

Some Statistics

We frequently hear it said that it is surprising to find the Episcopal Church making such claims to a divine origin and life when it is really one of the smallest of the Christian communions. The statement shows a complete ignorance of facts. The following figures are selected from a source which cannot be called partisan and prejudiced, for they are quoted from the New York World Almanac. In the English-speaking world, Christians are divided as follows: Episcopalians, 29,000,000. (This includes our own Church, the English Church, the Scottish Episcopal Church, etc.) Methodists of all kinds, 18,500,000. (This includes seventeen different kinds of Methodists in this country, the Wesleyans and others of England, etc.) Roman Catholics, 15,500,000. Presbyterians of all description, 12,500,000. This would include everybody governed after the Presbyterial form, such as Dutch Reformed, etc. There are twelve kinds in the United States alone.) Baptists of all descriptions (13 organizations in the United States, including Campbellites, Seventh Day Baptists, Free Will Baptists, etc.), 9,230,000. Congregationalists of every kind, 6,150,000. This includes various independent bodies in England, etc. Lutherans of every description (32 kinds), 2,800,000.—From the Church News, Pittsburgh, Pa.

Many are not aware that among the Christian millions of earth, seventeen-twentieths are under Episcopal form of government, and thirty-seven-fortieths use a prayer book in their worship.

The above statistics are interesting, not alone to the person on the outside, but also to him in the Church. The true Church is not a question of numbers. But it is gratifying to know that while we are members of it, we are members of the largest religious body in the English-speaking world.

A neighborhood church. This has been the dream of the Rector from the day he entered the parish. There was a time when it was a reality. During the days of the Rev. Henry Morton Reed, every one in the community attended the Church of the Holy Comforter, regardless of their religious affiliations. As the population increased, other Christian bodies provided houses of worship near by. But even with this provision, we have the field much to ourselves. We are the only Church in a large radius.

We have repeatedly extended an invitation to our neighbors of all shades of belief to come to the services which are provided for all people. We have the advantage over other forms of Christian worship that we intrude no distinctive teaching as peculiar to ourselves. In every sense we are catholic. We include all that is taught in all the Protestant bodies, without laying emphasis upon any one doctrine. We positively reject all the peculiar teachings and so-called doctrines of the Roman Church. It has been said that our Church stands midway between the Roman and the Protestant bodies. That is true, in so far as it indicates that we embody all the **truth** in both systems, and combine them in such a way as to get the best results for the development of the spiritual life.

In our services we interfere in no way with the individual opinions of people. We present the ancient faith as contained in the Bible and Creeds. More than that, we feel that we can not demand even of our own people. Questions of controversy we must ignore. The Bible, in its lessons, gospels, epistles and psalms make up the major part of the services. The creeds of the ancient Church completes the worship. Forms of prayer simply promote decency and order. Fundamentally, little objections can be offered to them, since our Lord Himself advised and practiced them.

To a service so constructed, we invite all the people in the neighborhood. We provide the services for all these people. During Lent daily prayer was offered at convenient hours. Here was the only place in this entire community where this opportunity was offered. Every week in the year we provide services to which all the people are welcome. The Church is open all day, every day in the year. Into its quiet and hallowed halls all the people are invited to come, pray and meditate. It is not **our** church—it is **your** church. Yours, whoever you may be. Why not make it a neighborhood church? Let prejudice disappear, and make use of it.

Our every-member canvass has been completed, and the results at the present writing is an increase of about $134.96 per year. This result is most disappointing. All the other parishes in the Church in this country which have made a similar canvass, have reported from one-third to one-half increase in the amount of their regular offering, and more than four or five times increase in the missionary offering. Why is it? Do our people love God less than all the other Christians in the country. We believe not. It is not that they love God less, but that they love themselves more. Our annual report made at Easter, in years past, always aroused adverse criticism. People of other religious bodies who were present at the service would not believe it to be a correct report. They would say: "Surely, you do not mean to say that that is all the money your people give?" We were forced to admit the truth of the report, and face the contempt of the people until we withdrew the report from that service. In recent years the Rector has had the report read at a congregational meeting on Easter Monday night, and thus avoided the unpleasant questions.

We are told that our people are doing about all they can. We regret to say that that is manifestly not a fact. Other congregations of Christians all about us, with members in the same circumstances or poorer, are doing from two to three times better. And their membership is no larger. It has been said by one of our own people: "Well, the members of other churches do not live as well as ours." That is doubtless true. But is it to our ceedit that we live better and have more things in our homes, and neglect our church? It is true we can not go to moving picture shows, have all sorts of luxuries in our homes, and pay our bills to God. One or the other must suffer, and it is easier to cheat God than to deny ourselves. Let us stop and think, brethren. Are we willing to pay the price?

We must confess to a great sense of satisfaction in the muddle the moving picture people are in. They claim that if the censor continues to be so strict, they will be driven out of business. We hope the censors will continue, and that no law can be made to remove him. The sooner four-fifths of the shows are driven out of existence, the better it will be for the people. They are a curse. They damn more souls than any other force today. They cause children to lie, steal

and commit other crimes. They destoy the influence of the Church, break up homes and separate families. Many people will sell their souls, in order that they may go regularly to the "movies".

Why?

Why is it that some people, if they have to economize, always begin with the church? The church should not be the first to cut off, but the last. You should sacrifice yourself, if necessary, to keep your responsibilities. If the Lord's strength and resources were limited, how would you like to have Him economize on you? Remember, what you give you will receive, and what you sow you will reap. You cannot violate this law of life and succeed, neither can you throw dust in the eyes of God. He sees! He knows! Sooner or later you will not only be judged, but receive your reward.

RECTOR'S COLUMN

The Church expects every communicant to be present at the services, and make his communion on Easter-day. The only excuse which will be accepted is sickness, and then the Rector will be pleased to go to the house during the following week, and administer to all sick persons. Each year an appeal has been made to the members of this parish to do their duty in this respect. Each year about two hundred and fifty out of about five hundred have responded. There is no excuse for this. It is either carelessness or indifference. Either is deadly. Let us all respond to the invitation of Christ on this, His day of Resurrection, and meet Him at His Holy table.

As usual, we are not satisfied with the Lenten observance. We are quite sure that no one in the parish found it impossible to attend some of the services. Yet there were some of the otherwise faithful members who never came near any but those on Sunday. This is not conducive to higher spiritual life. At any time in the year it is impossible for Christians to grow and live as they should, with attendance only upon the Sunday services, but at a time like Lent, when the entire atmosphere is surcharged with religious influences, such carelessness is positively fatal to the soul. It all comes back to the fundamental principal—selfishness. Christians are more concerned with their own affairs than with those of God. Otherwise they all would await anxiously the opportunity to be with God in His house.

We have been delighted and impressed with the devotion of the members of the Lenten choir. Largely composed of children in no wise connected with the Church, it has been an important factor in rendering the services throughout the season. Under the careful leadership and instruction of Donald Edward McHenry, eighteen girls and two boys sang the hymns and otherwise assisted in the services every afternoon. Mrs. John Martin again kindly volunteered as a part of her Daughter of the King work, to see that the girls were properly vested for the services. Harold Howard also rendered valuable assistance by pumping the organ. We are sure that the knowledge of work for Christ well done is ample reward for the devotion of all who so faithfully assisted. The girls and boys who sang are: Louise Toyer, Lilian Hughes, Dorothea Louise McHenry, Adeline Parry, Inez Lake, Katharine Kirkman, Mildred Reynolds, Nellie Hilliard, Florence Sayers, Irma Voehringer, Awilda Fish, Gertrude Frederick, Ruth Parry, Ethel Elizabeth McHenry, Dorothy Hooven, Margaret Lyons, Anna Henry, Margaret Casey, John Wilkinson, and Earl Syphard. Kenneth Fulton McHenry was crucifer.

We issued the annual number of the parish Directory to the congregation on the Sunday next before Easter. It is a complete roster of the services and description of the various activities of the parish, with the list of the officers of the organizations. The rector has failed to secure accuracy in the names and addresses of all the members of the parish. The mistakes are largely the fault of the printer. Somehow, try as hard as he can, each year finds the same fault in the Directory. For these errors he apologizes. The Directory presents a very attractive appearance. The photographs of the bishops and rector are very poor, largely due to the character of the paper upon which they are printed and the ink used. Notwithstanding the faults of the book, we want to thank the publishers for placing in our hands free of all expense to us so valuable a work.

The increased attendance upon the Sunday services has been very gratifying. More of our people seem to be sensible of their duty to God and their responsibility for their own souls. Much improvement is still possible. There are many of our members in the immediate neighborhood careless and indifferent about their church. If all these should attend but one service each week, the church would be full. At the present time, our congregations come from a distance. Some few of the people in the neighborhood attend regularly, but they are few.

The Rector wishes to extend a cordial welcome to Mrs. Wharton, Miss Mae Sweeny, and Mr. Matthews, who have recently come to assist us in the choir.

The electrically lighted cross, which was blown from the roof of the church in a recent storm, has been restored to its place, through the kindness of Dr. Yale.

The rector wishes to express his appreciation of the earnest work done by the choir in preparation for the Easter services. It, with the assistance of the director, Mr. Harris, wrought hard work each week since the first of the year.

In response to the call of the rector for a chancel Prayer Book, he has received two. One presented, according to his suggestion, by several members of the parish, in memory of their beloved ones, whose names are inscribed in the book, and another by Mrs. Helen W. Harris, in memory of a sister, also suitably inscribed. Both books are in use in the chancel to-day.

One of the questions which persist is: What becomes of all the people who are confirmed in a parish? Large classes are presented to the bishop each year, and the next, the parish report on membership, shows little increase. This question has led the rector to compile the confirmation statistics of this parish for the twelve years past. The number of people confirmed has been 282. Of these 62 have been transferred to other parishes either in or out of the city; 9 have died; 38 have removed from the city, but still retain their membership upon the records of the parish. Four have been lost sight of; 3 have become Romanists, and 166 remain in the parish. Of these last, 46 attend services occasionally. This leaves us 120 at the present time attending the services with fair regularity.

There is another list which should interest us. Those who are transferred to this parish. We have been unable to take the time to compile this. Therefore, are unable to say how many have been received in this way. But we do know that only a small percentage of those so

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transferred are active. There is no reason for surprise in this. They were not active in the parishes from which they came. As we have said before, many of these came from parishes in which they have taken no active part, on account of the large number of workers there. For this reason, any effort to keep them busy meets with indifferent success. Not having the same facilities for their entertainment as the parishes from which they have come, many fall away, and all the effort we make to hold them fails.

We could overcome this leak to a large degree if we were better equipped. Here comes up again the statement of our old problem. Perhaps it is useless to speak of it. We are unable to solve it, and the Church in the Diocese either will not or does not, wish to. To attempt to conduct the work of the parish, schools and societies in the building we have, is to attempt an impossible task. At the present time, our school is crowded in one room, the church. We invite any one, who may be interested to know, what our problem is, to attend a session. If he does not wonder how we hold a single pupil, we will be much surprised. Yet we have a large school, regularly attended. Recently we were compelled to decline the assistance of the West Philadelphia High School Glee Club, in a concert which would have been of great benefit to us, because we had no room suitable to hold it in. Our experience with the Diocesan Fair is too recent to require comment. But this is not all. We have definite knowledge that people in the community have refused to come to service here because of the unsightly interior of the building. It is useless for us to improve the appearance of the interior of the building. It would require more than five hundred dollars, and then we would not be much better off. First, we have not the five hundred dollars. Second, if we had, we would hesitate to sink it in a hole.

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to *HIS* Comfort *and* Pleasure

NOTES AND COMMENT

A memorial window has just been placed on the north side of the church by Mrs. Caskey, in memory of her mother, who died at the remarkable age of 106 years, on August 4, 1914. The subject of the window illustrates fully the life of the late Mrs. Kissick. She was a woman of most wonderful faith and Christian fortitude. Until the end, in spite of suffering and weakness, she had entire confidence in her Lord. To spend any time with her was to be refreshed by the cheerful and bright character, which never changed. The window portrays faith with the cross. It is the work of Mr. Elwood Potts, a member of our parish, an artist of remarkable ability. He designed it, and completed it throughout, and set it. It is entirely English in its style and treatment, the glass used being of the very best English antique: attention may be called to the sweetness of expression, symmetry of form, and qualitly of color, in the latter of which Mr. Potts has avoided both the crudity and timidity often seen in modern windows, and while using the richest coloring, he has contrived to blend them in such a way that the power and joyousness of the color is maintained.

The distribution of leads shows traces of the influence of William Morris and Company, Merton Abbey, London, with whom Mr. Potts was associated for some time, working from the late Sir Edward Burne-Jones cartoons.

A window similar to the one placed in the Church of the Holy Comforter, in every way has been executed by the artist for the Church of the Redemption.

Under the artistic influence of Mr. Potts, who has made the memorial win-

dow which has been placed in the church, the interior walls of the first floor of the rectory have been beautifully decorated. The living and dining rooms were decorated, as a gift from Mr. L. Willard Harris.

Mrs. McHenry expects to entertain the members and teachers of the primary department of the Sunday-school at the rectory, on Monday afternoon in Easter week. Refreshments will be served.

The Rector and Lenter choir mother, Mrs. John Martin, will entertain the members of the Lenten choir on Tuesday, at the rectory, at four o'clock. Rewards for perfect attendance and conduct will be awarded. The faithfulness of these little ones has been most remarkable. The choir has been a wonderful assistance in the services, and the singing was splendid.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

PRESENT SUBSCRIBERS TO "CHURCH PROGRESS"

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ANSWER FOR YOURSELF

"What kind of a church would our church be,
If every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them, whistle them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a prayer meeting should we have? Every member "just like me." How about our Young People's Society, the Sunday School? And the church treasurer? How much money would he have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in heaven?

"What kind of a church would our church be,
If every member were just like me?"

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.—Isa. 55: 1.

JESUS CHRIST REMAINETH THE SAME

Jesus Christ, in all years, all centuries, all millenniums, remaineth the same. The same to-day, as in all life's yesterdays. More abiding, more constant, than the silent stars above us—stars on which our remotest ancestry gazed. They change—He never. What a glorious charter this—what a possession—in these hours when the years are slipping—slipping—away! Christ, the all-wise, the all-pitying, the all-compassionate, the all-powerful—and eternally the same. The poor, baffled spirits, soured during the year just past by a thousand experiences of discouragement; the lacerated hearts from whose core of love dear ones have been torn; the morning hopes and early ideals, receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible; One who can more than meet the claimant needs of all life's pain; One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.

I think the reason "some doubted" was because they did not come close enough to Christ to be certain. Would you dispel your doubts—just draw a bit nearer, and watch them disappear.—G. W. Bull, D.D.

O that we may never make anything, more or less, the term of union with us, but the having the mind which was in Christ, and the walking as he walked! —John Wesley.

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Church Progress

Volume Thirteen PHILADELPHIA, MAY, 1915 Number Eight

Church of the Holy Comforter

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REV. EDWARD JAMES McHENRY, RECTOR
Rectory, Haverford Ave. at 48th St.
Bell 'Phone—Belmont 271.
PARISH VISITOR, Miss E. C. Michael.
LAY READERS: L. Willard Harris, Donald Edward McHenry.

VESTRY:

JOHN F. JAMES, Rector's Warden.
L. WILLARD HARRIS, Accounting Warden.
WM. J. HARPER, Secretary, 13 N. 51st St.
CHAS. E. PRICE, M.D., GEORGE W. ROBERTSON
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SERVICES:

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Holy Eucharist, every Sunday, 8.00 and 11.00 A. M.; and Thursdays, 8.00 A. M.
Sunday-school and Bible classes, 2.30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Assistant Supt., Walter H. Richman; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: Herbert Brown, May Hall, Elizabeth Ensell, Walter H. Richman, Miss E. C. Michael, Ethel M. Holden, Grace F. Blood, Martha Gill, Margaret B. James, Margaret Kochesperger, Jennie McLaughlin, Elwood Potts, Mrs. Elwood Potts, Chas. M. Conway.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretaries, Donald E. McHenry, Frederick Peterson and Nelson Hoffman. Teachers: Isabella B. Wilkinson, Mrs. Elizabeth Cannon, Douglas J. McHenry, Mary Belle Turner, Georgia Hazel, Walter Cox, Lydia Shank, Ida Gillette, Isabelle Parry, Ethel Cox, Winifred Ridgeway, Violet Story, Montgomery Simmons.

Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Dora Teller, Mabelle Turner, Isabelle B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Isabel A. Hughes, Margaret E. Green, Jeannette Sprouls, Mrs. C. E. Wharton, Mae Sweeney.

Altos: Georgia Hazel.

Tenors: L. Willard Harris, Wilson C. Leithead, Spurgeon H. Matthews.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, C. I. Wilkinson, Douglas J. McHenry. Charles M. Conway.

ST. VINCENT'S CHAPTER: Warden, Douglas J. McHenry; Secretary, William Webb; Treasurer, Kenneth F. McHenry.

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ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Adeline Parry, Secretary; Dora Tella, Treasurer.

BROTHERHOOD OF ST. ANDREW: (Meets first Thursday.) Director, J. D. Promis; Vice Director, William J. Harper; Secretary and Treasurer, L. W. Harris.

USHERS' ASSOCIATION: (Meets first Friday.) William Wood, President; Wilbur Messick, Vice-President; Otto F. Westervelt, Secretary; Harry M. Massey, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

May

1—SS. Philip and James, Apostles.
2—Fourth Sunday after Easter.
9—Fifth (Rogation) Sunday after Easter.
10—Rogation Monday.
11—Rogation Tuesday.
12—Rogation Wednesday.
13—Ascension Day.
16—Sunday after Ascension Day.
23—Whitsunday.
24—Monday in Whitsun-week.
25—Tuesday in Whitsun-week.
26—Ember-day.
28—Ember-day.
29—Ember-day.
30—Trinity Sunday.

PARISH REGISTER

Baptism

Apr. 18—Leister, Robert Walker.

Confirmation

Apr. 16—Deschamps, Mrs. Ann Catharine.

Burials

Apr. 15—Rose, Mrs. Alice Clough.
19—Wilson, Mrs. Ella.
20—Turner, Mrs. Mary Ann.
22—Jardella, Jerome B.

Communicants Received

Mar. 30—George Reynolds, from Holy Trinity Church.
30—Mrs. Hannah Reynolds, from Church of the Covenant.

Communicants Transferred

Apr. 16—Mrs. Sara Langham Graves, to Epiphany Church, Bellevue, Pittsburgh.
21—Mr. George Taylor, to All Saints' Church, Norristown.

Marriages

Apr. 5—Thomas Jefferson McMahon, and Clara May Simmers.

COMING EVENTS

May 4-5—Diocesan Convention, at St. St. Luke's and Epiphany.
May 11—Meeting of the Local Assembly, Daughters of the King.
May 19—Strawberry Festival.

NOTICE!

All subscriptions expired last month. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

EDITORIAL

We have always supposed that a popular government was a government by the people. During the past year we have been inclined to think that we have

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been mistaken. Events in the State of Pennsylvania and the city of Philadelphia lead us to believe that popular government is a government by a few self-constituted bosses. In the State there has been enacted, under the direction of the "leaders" during the past few months, laws enlarging the powers of a few men, and directly restricting those of the people. In the city, the situation has been worse. The people have demanded certain laws, and the "leaders" have ignored them, or passed others contrary. In the matter of the Housing bill in Harrisburg, both the State and city have been defied by Councils; and an attempt made to nullify the entire action of a previous legislature. Fortunately for this city, there is a Governor in Harrisburg who had the courage to veto the pernicious substitute bill. This whole question is one of the greatest importance to the mass of the people in this city. Upon its proper solution depends the proper housing of a large percentage of the population. Only a few self-seeking real estate men are interested in defeating the bill passed in 1913, and which was the best provision of its kind in the country.

Another question which has claimed the attention of the people for some time is that of rapid transit. All parts of the city has been clamoring for the "Taylor" plan; and it seemed to open the way for a solution of the much vexed question of transit. There seems not to have been a voice of dissent. In fact, the press was a unit in favor of the plan; all the trades bodies of the city had passed resolutions favoring it; and all the improvement organizations had petitioned Councils to pass the necessary legislation to make available the money to carry out the plan. Three men in Councils, under the direction of one or two "leaders", simply nullified the will of almost the entire city.

Is it not about time that the men of this city aroused themselves, and show that they have backbone sufficient to rid the city of these bosses? Is it possible that matters of so great importance can be so treated by the "servants" of the city, and they escape unscathed; even being permitted to return to power, to do greater damage? It seems to us that it is about time that our voters assert their manhood.

RECTOR'S COLUMN

The meeting of the congregation on Monday night in Easter week, was a success. A somewhat larger number of the members attended than in the past, and a lively interest was taken in the reports. Each organization was represented by its presiding officer, who read the report for the year. The tone of the reports was good, and showed growth and development. As many of our chapters are for spiritual effort only, there was no very large monetary showing, except in the report of the Rector's Aid. As has been the case for some years, a very substantial amount was raised by it during the year. Of interest to all the congregation was the annual report of the Accounting Warden. He is always optimistic. His report showed some falling off in receipts, owing chiefly to arrearages in pledges. As he pointed out, there is no excuse for this. In most cases, it is carelessness. He hopes that the full amount will come in some time. In the meantime, he showed a deficit of about three hundred dollars. While this is small; for our parish, it is a serious matter. The Rector confined his report to the spiritual progress of the parish. The election of officers resulted in one change. Harry C. Cox, Jr., was chosen to serve for the coming year. After the meeting, the ladies of the Rector's Aid served refreshments in the parish hall. A very enjoyable and social time was spent there.

The Easter offering was not a disappointment to the Rector. He has had so many years' experience with the parish, that while each year he hopes for something better in this direction, he is not surprised when he does not get it. He asked for two thousand dollars. Many of the members smiled when he did. But he was, and is, convinced that he did not ask for too much. At the present time, he is trying to find by what system the members of the parish compute their blessings. If their offerings represent these blessings, then either God has been grossly unjust in His discrimination of our people, or else **they** are most **ungrateful.** In looking over all the reports of the parishes throughout the country, we find that this parish enjoys the unenviable distinction of being the lowest in the list by about two hundred dollars of all the parishes reported. It is much stronger than many of the others. Are we proud of this distinction?

Our Sunday-school Lenten offering was better this year than last, but it was far from what it should have been. It will net $112.21, which will go for missions. Of this, one class, that taught by Miss Blood, gave about fifty dollars. Some of the classes give **a little more than a dollar.** It is rather difficult to take this seriously. It is a shame. In that class there are about six members. It is unthinkable to believe that a Lent could have been really observed with that result. The second class in amount was Miss Elizabeth Ensell.

The attendance on the Easter day services was good. On Saturday, the unusual fall of snow led us all to feel that empty churches would be the order for the day. But the clearing up and the bright sun soon caused the snow to disappear from the sidewalks, and the people were able to come out. The number receiving the Holy Communion was gratifying. The floral decorations were unusually good. Mr. Elwood Potts, who has been taking charge of this feature of the Altar for some months, arranged the decorations.

Many of the members of the congregations were surprised to find the walls of the church beautifully decorated. It was with considerable dread that we looked forward to the dingy and mutilated walls for Easter. Mr. Harris came to our rescue, and donated the work and coloring, and had Mr. Potts put it on.

The members of the primary department of the school held their annual party at the rectory on Monday afternoon in Easter week. There were present eighty children. There was every evidence that they had a splendid time.

On the following afternoon, the junior choir, which sang for the Lenten services, held a party in the parish hall. Under the directions of Mrs. Martin, the choir mother, and Mr. Donald McHenry, the director, games were enjoyed. At the close of the afternoon, ice cream and cake were served. Rewards for regular attendance during the entire season were given to Adeline Parry, Ruth Parry, Margaret Lyon, Dorothea McHenry, Lillian Hughes, Katherine Kirkman, and Margaret Casey.

We extend our sympathy to Mrs. Caskey in the recent death of her sister. For some time her sister, Mrs. Bale, made her home with Mrs. Caskey and her mother. After the decease of the mother, Mrs. Bale went to reside with a daughter in the South. Many of our people will remember with the kindest and pleasing recollections Mrs. Bale.

The Rev. William N. Baily, some

time in charge of this parish, has resigned his work in Trinity Church, Asbury Park, N. J., and will retire from active duty for a time. This step is largely due to the loss of Mrs. Baily, who was ill for some years.

We are pleased with the advance in the idea of the neighborhood church. Why not? We are in an unique position here. Entirely separated from any representative of any religious bodies, we have the neighborhood entirely to ourselves. Why not ask all the people to come in, and when they do, give them a hearty invitation to remain? Why not show them that our Church is big enough to take in people of all shades of thought in the religious world? To do this, we must be large ourselves, and we must be zealous. Let us do it.

The chapter of the Daughters of the King will, in conjunction with the chapter of the Church of the Redemption, entertain the Local Assembly in the parish house of the Church of the Redemption on the evening of May 11. All the women of this parish are invited to be present at the services, which will be held in the afternoon at four o'clock, and evening at eight. The Rev. Mr. Caley will be the speaker in the evening. The supper which will be served, will cost twenty-five cents.

NOTES AND COMMENTS

The Adult Bible Class has decided to have its sessions on an evening during the week, and has chosen Thursday evening for the present. It is thought that many adults who wish to be with their families or friends will be pleased to attend some evening. We extend a cordial invitation to all our parishioners.

We congratulate the Mission of the Epiphany on the excellent plans which have been made for them for a new church. It is certainly good, architecturally and artistically. We have not been informed how soon they expect to begin operations. We also extend similar congratulations to our more immediate neighbor, the Chapel of the Mediator, for whom most elaborate plans have been drawn. It is their intention to build a church costing a hundred thousand dollars, as a memorial to George C. Thomas, who was a great benefactor of the parish.

Heretofore, we have held a street carnival each spring, for the benefit of the interest on the mortgage. The Rector has suggested that we hold one this year, but have it earlier; June, instead of July or August. We would suggest that members of the parish volunteer to assist the committee in the work. The entire question has been put into the hands of the Ways, Means and Finance Committee of the Vestry.

The family wish to express their appreciation of the lovely Altar flowers given by the Sunday-school class on April 11, in memory of Daisy Webb.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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DON'T READ THIS

Horrible is this account by one who saw the fight between foes on the Bsura River:

"I was in the positions when they attacked in force, four times between dark and sunrise. Four times down into that water in the face of fire, four times blown off their feet by the rifles and the pretty little machine guns that do their work so devilishly, four times shattered and ground into a water staining pulp of broken flesh—and next night they attacked again. * * * "They held their fire till the enemy was within 40 feet," said an official account; but I have better information; they held it till the enemy was within 20 feet. They waited in the shelled trench, peering across the breastwork, while the charge raced down upon them.

Dying men, slaughtered by shrapnel, were writhing at the trench bottom

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among their feet, or shrieking in the insupportable agony of wounds; pain, deadly wrath and murder were alight in men's minds like opposite fires in the frosty night; all is frantic, a nightmare of noisy horror, and the Siberians holding their fire! Holding it, waiting in the stoic calm of their half-Mongol minds till each bullet would drive through a file of Germans; and then at the tactical moment letting go the hurricane of bullets that mows down the charging men like a scythe shearing through grass.

The Bsura is a little river, but still it is 50 yards wide. Upon that night it was dammed by the German dead, a barrage of bodies that held up the water for awhile and then floated with it, going down the current to the Vistula, German husbands and fathers traveling back to Germany upon that river which has borne in its time so many dead down to Dantzig."

Now, this account relates to horrible deaths. What about the horrible lives which you know exist all about us—not bodies killed, but destroyed in life; children in poverty and dirt, learning profanity and all sin, and full of disease; wives degraded and families starved; men who ill-treat their families and degrade themselves by committing all sorts of wrong while under the influence of drink. You know all this, and that it is worse than war, and yet you do not seem to think it horrible, or to think it should be prohibited, or to think it wrong to beg the court to grant licenses, so that under the protection of the law, the disease, degradation and slaughtering continue, and its horrible influences pass on to generations yet unborn.

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THE PROPHET AMOS

Amos (755-750 B. C.) was a native of Tekoa, an outlying frontier place about 12 miles southeast from Jerusalem. He was a herdsman, and a dresser of sycamore trees. Although a native of the southern kingdom, he was called to be a prophet to Israel. For purposes of trade he had often traveled into Israel, and while there had seen much of the wickedness and evils of his day. The time at which he prophesied was one of greatest prosperity in both kingdoms. Jeroboam II had extended the borders of Israel from Hamath to Arabah (practially from Damascus to the Dead Sea). There had been an increase of town life, and the sins for which the prophet rebuked Israel are such as generally follow a condition of material prosperity, viz., luxury, with its hardening influence on the affections, and its ministering to vice, along with worship, scrupulously observed, but devoid of spiritual life.

Amos saw Israel from the outside, as it were, and he delivered his message in a pitiless manner; his style being very strong, very severe. He was indignant for the oppressed poor. He prophesied the fall of Israel—taught the people that God always punished sin, that His judgments are unavoidable, that all power belongs to Jehovah, and that God's wrath was turned especially toward Israel.

He was the first prophet, we are told, who wrote out his message, and the first to preach that God is a God of **all nations,** an idea entirely foreign to their minds.

He was reproved for his plain speaking by Amaziah, the priest of Bethel, was accused of conspiracy against the king (Jeroboam II), and told to return to Judah. However, he still firmly believed that God had sent him to prophesy to Israel, and had given him his message, so he was not to be turned from his purpose.

He was a pioneer—much like John the Baptist. A new epoch followed in his wake, made possible by him. "In his teaching, one gains the ability to survive even the fall of the kingdom."

Let us give ourselves more to prayer and to the deepening of the spiritual life. In my reading the other day, I came across an article on the subject, "Needed —Men and Women of Prayer," and I pass on some of its splendid words for your reading and instruction:

"We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men."

"What the Church needs to-day is not more machinery or better, not new or-

ganizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."

"Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God, who has not learned well how to talk to God for men."

"It is necessary to iterate and reiterate that prayer, as a mere habit, is a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being—prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help."

"It is prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more of true saints."

"More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried."

"To pray is the greatest thing we can do; and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer."

Let us all be praying Christians; our homes, homes of prayer; and our Church a house of prayer.

"The year's at the spring!
And day's at the morn!
The lark's on the wing!
The snail's on the thorn!
God's in His heaven;
All's well with the world."

WORSHIP

To worship God is man's highest glory. He was created for fellowship with God, and of this fellowship, worship is the natural expression. We walk in fellowship with men on an equality, but this can never be the case in our relations with God. Intimacy of understanding does not imply familiarity of conduct. God is so great in His holiness, majesty, glory and love, that in our relations with Him, our whole soul is drawn out in reverent adoration. Our approach to Him as His redeemed child is a privilege granted of His grace. The virtue we draw from Him is the effect of His outflowing love. The blessings we derive from our communion with Him result from our catching the inspiration of His goodness.

We should act with as much energy themselves; and we should pray with as themselves; and we should pray with as much earnestness as those who expect everything from God.—Fuller.

JESUS CHRIST REMAINETH THE SAME

Jesus Christ, in all years, all centuries, all millenniums, remaineth the same. The same to-day, as in all life's yesterdays. More abiding, more constant, than the silent stars above us—stars on which our remotest ancestry gazed. They change—He never. What a glorious charter this—what a possession—in these hours when the years are slipping—slipping—away! Christ, the all-wise, the all-pitying, the all-compassionate, the all-powerful—and eternally the same. The poor, baffled spirits, soured during the year just past by a thousand experiences of discouragement; the lacerated hearts from whose core of love dear ones have been torn; the morning hopes and early ideals, receded into a land of almost impenetrable shadows—how these need to know One with whom deviation is impossible; One who can more than meet the claimant needs of all life's pain; One who can give refreshment, beguilement, assuagement, peace.—C. J. Welch.

I think the reason "some doubted" was because they did not come close enough to Christ to be certain. Would you dispel your doubts—just draw a bit nearer, and watch them disappear.—G. W. Bull, D.D.

O that we may never make anything, more or less, the term of union with us, but the having the mind which was in Christ, and the walking as he walked! —John Wesley.

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Church Progress



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Church Progress

Volume Thirteen | PHILADELPHIA, JUNE, 1915 | Number Nine

Church of the Holy Comforter

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Sunday-school and Bible classes, 9.30 A. M.

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Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

June

6—First Sunday after Trinity.
11—St. Barnabas.
13—Second Sunday after Trinity.
20—Third Sunday after Trinity.
24—St. John, Baptist.
27—Fourth Sunday after Trinity.
29—St. Peter, Apostle.

July

1—Fifth Sunday after Trinity.

PARISH REGISTER

Baptisms

Apr. 25—Charles Eli Price.
May 3—Anna May Berry.

Communicants Received

May 17—Mrs. Sadie Davidson, St. Paul's Church, Paterson, N. J.
17—Mrs. Minnie Stanley, Grace Church, Allentown, Pa.
19—Mrs. Louise W. Hoyle, St. Mary's, Ardmore.

Burials

May 4—David Wilson.
8—Florence L. Scott.
14—Mrs. Katharine M. Potts.
20—John Juffert.
24—William Hounsell.
28—Thomas Patterson.

NOTICE!

All subscriptions expired last month. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.

18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
9—William Webb.
16—Mrs. C. Pearson.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

COMING EVENTS

June 16, 17, 18, 19—Street Carnival, on Forty-eighth Street.
June 26—Excursion to Brandywine Springs.

EDITORIAL

We have been pleased to note the continuous increase in the attendance at the services. Each Sunday, for some months, there has been a notable increase over the corresponding Sunday of a year ago. We are inclined to think that this increase has been due in part to the character of the services. Some months ago, we added a weekly celebration of the Holy Communion to the late service. At the first, some of the members of the parish objected to the increased length of the service, but when it was found that it was only fifteen minutes longer at the most, this objection was withdrawn. The great improvement in the singing also has done much to attract the people, our own and strangers. The choir has been devoting

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itself earnestly, under the direction of Mr. Harris, to effective practice, with the result that we have heard words of praise on all sides.

We believe also that a spirit of earnest endeavor to bring people to the services has taken possession of our regular members. This acts two ways. Not only are those who are unaccustomed to attend the services brought, but the members bringing them are led to be in their own places. As has been said: "It is useless to invite anyone to services if I am not there to greet them." That is true.

This latter spirit the rector hopes to encourage, through a system which he is perfecting, by which he shall be able to make responsible certain regular members of the parish for the attendance of: First, all our own people; secondly, neighbors who may or may not be "Episcopalians", but do not attend services elsewhere.

We are reminded by our last statement of the large number of people in this neighborhood who attend services down town, or at some distant parish church. Why should they go outside the parish? It means carfare, time and energy to them. These could all be profitably expended in the upbuilding of the church here. The neighbors are vitally interested in the spiritual progress of our own community. Why not expend the energy necessary to keep up the church where it will do most good for ourselves.

When a Churchman is **actively** engaged in some other parish, he may be excused for passing by his own parish Church. But if he is not, there is no excuse whatever. Sentiment plays a very important part in this question. But a natural question is, should it? What is more important, to cater to sentiment, or to do one's duty for Christ and the Church? Let us honestly ask ourselves the question.

The question of ritual practices might have something to do with the answer to the question. But we have endeavored to minimize that problem by making the services truly catholic in the large sense. We have no ritual practices to which the most sensitive mind can possibly object. Nor have we left out one essential of the service. Each Sunday we have Morning Prayer and Holy Communion. If a member of the Church wishes to attend either service only, he can do so and no one will comment or object. The entire question is one of personal preference. In the evening, the service is semi-choral.

Let us get to work and support our Church, and thus support the religious and moral force in our own community.

We are pleased to note the increased interest of our neighbors in our services. As we have said several times, they are for the entire community, irrespective of religious affiliation. An earnest invitation is extended to everybody to come. If for any reason a neighbor can not attend his own religious service, come in. A hearty welcome is assured.

A movement is on hand to destroy the great usefulness of the women of the State. A movement which is "fathered" by a few zealous but mistaken women, to secure the ballot for the women. Only eight per cent of our women have evinced the least interest in the question. After all these centuries in which the religion of Christ has been making for the uplift of our women, and has now placed them upon the highest pinnacle of power for good, a few misguided women would destroy everything. The refining and gentle influence of the mothers and sisters has exercised a greater influence for better laws than the ballot could ever accomplish. For the women to go into politics is for her to lose her charm. If a decent man can scarcely touch politics and come out whole, surely the sensitive nature of woman can not escape.

Now man may retire to the sanctuary of his home after the trials and troubles of the day's business, and there find rest. If these misguided women succeed, he will have the pleasure (?) of going to that "home" and discuss politics. What an outlook!

SUCCESS VERSUS FAILURE

Perhaps the most frequent cause of failure in religious organizations (as well as others) is lack of sufficient and sustained financial support. The reason that this difficulty is greater in religious organizations than in more worldly ones, is the unfortunate idea prevalent among religious people that it takes less money to do God's work than it does to do merely secular work, that those who believe in the work and are doing it should expect to receive most of the money necessary for its support from people who are not themselves members of the organization.—St. Andrew's Cross.

RECTOR'S COLUMN

Some of our readers last month were dissatisfied with what they pleased to call the "knocking" which appeared in that issue. It was the farthest thought from the mind of the writer to do any "knocking." He was compelled to do some plain talking about giving, and he would not be surprised if he should be compelled to do the same thing some time in the future. It is useless to pat ourselves on the back and feel good, when we are not doing our duty. One of the functions of this paper is to speak of failure to accomplish what should be done. If the Lenten offering is not what it should be, then there is nothing else to do than say so. We were not quite as severe as the rector of one of our most prominent parishes, and the wealthiest in the Diocese, who suggested to his congregation the week after Easter that it might be well to sell the church property if the members could not contribute more than they did on Easter. His suggestion was met in a somewhat different manner than our stricture last month. They did not sell the church, but did make a large contribution on the week following. How much better would it have been, instead of talking about "knocking," to have made a respectable offering after the last issue. Think it over, it is not too late.

We have decided to change the hour of the Sunday School as usual, for the summer, and at the same time both the hour and character of the services. The Sunday School will assemble promptly at 9.30 A. M., and close not later than 10.45. The morning service will begin at eleven o'clock. On the first and third Sundays of the month, the Holy Communion will be celebrated; on the other Sundays, Morning Prayer will be said. The high standard of our music will be maintained throughout the summer.

We have arranged our Sunday School picnic to go with the Church of the Saviour to Brandywine Springs, on Saturday, June 26. We feel quite sure that all our members will appreciate this arrangement; we have so many friends in the Church of the Saviour. We hope all the members of the parish can arrange to go with the school on that day. Let us make it a family picnic. The place is a delightful one, and the trip on the railroad a very interesting one.

The rector would like very much to have the vacant Sundays taken by members of the parish for providing memorial flowers for the Altar. Many of the

Sundays in the year are already taken care of, but there are some still open. See the rector now.

We wish to call the attention of the congregation to the condition of the carpet on the floor in the Church. We had hoped that it would never be necessary to expend another cent on the present building. But the prospects for a new building are not bright. We are therefore compelled to put the present building in some condition fitted for the services of God. Will not the members and friends of the congregation send donations for the carpet to the rector or Mr. Harris?

The Service for the Annual Corporate Communion of those who have been confirmed in this parish was held on Trinity Sunday, at eight o'clock. In spite of the rain, there was a large attendance. The rector gave a short talk on re-dedication, and exhorted the members to give themselves continuously to the reception of the sacrament, prayer, and the reading of the Bible. These services bring together many of the former parishioners who have moved from the parish, and keeps them in touch with their original home.

VACATIONS

Did you ever stop to think that our Church never takes a vacation—that it is open seven days every week, from January 1 to December 31, and that the expense of maintainance goes on every day If you take two or more weeks for pleasure and recreation, would it not be just to the Church to pay your pledge before going away to cover the Sundays you are absent? Very few ever think of that, and the consequence is that your Rector and your employees are obliged to wait, and wait, and wait for their salaries, until you return from your pleasure, and see fit to pay your back dues, and sometimes that takes six months or more. Is it fair? Is it honest? Is it just?

OUR WORK

At the last meeting of the Vestry, it was decided to hold a Street Carnival on June 16, 17, 18, and 19, on 48th St. The object is to raise money for the payment of the interest on the mortgage. The Vestry extended a hearty invitation to all the members of the parish to join in and make this venture a great success. There is no easier way to raise money. Let us get at it.

The Sunday School has been greatly strengthened by the entrance into its teaching force of Mr. Harry C. Cox, Jr. He has taken a class of boys, and has aroused wonderful enthusiasm among them. He has formed them into a club. They go on "hikes", and have a good time generally. Several of the other classes also have clubs, which meet for social enjoyment each month. We feel that our school is in a very healthy state. The sessions will be in the morning, at 9.30, after the first Sunday in June.

The Rector's Aid held a very successful ice cream and strawberry festival on May 19. Although the evening was so cold that it was necessary to use the basement of the rectory, yet there was a large crowd, and all enjoyed themselves. The Aid reports it to be a financial success. The meetings of the Domestic Committee of the Woman's Auxiliary of the Diocese, which are being attended by Mrs. John Martin, our representative, have closed for the season. Mrs. Martin reports the meetings to have been very interesting and helpful. We hope that all the committees of the Auxiliary can have representatives from this parish another year, and that our people will help them in their work.

The 11th of May was a red-letter day for our Daughters of the King. In conjunction with the Chapter from the Church of the Redemption, they entertained the Annual Local Assembly in the parish house of the Church of the Redemption. At the close of the afternoon session, which was devoted to business and addresses by two prominent women of the Church, supper was served. This was provided by the two chapters, and a charge of 25 cents made. In every respect that feature was a success. Our members were assisted in serving by Mrs. William Howard. At the close of this month, Mrs. Edward Kurtz will sever her relations with our chapter, and devote her time to St. Matthew's Chapter.

The meetings of the G. F. S. during the past month have been among the most interesting in its history. Some of the members have been interested in the classes in literature. Of those who took the examinations, Miss Martha Gill received first prize, the subject being Heidi. Miss Maybelle Turner received honorable mention in the examination on Romola. At the meeting, when the certificates were awarded, devotional service was conducted by the rector. Mrs. Matilda Lippin was received as a Married Branch Member at the same meeting. At the meeting on the evening of the 27th, the girls had the great privilege of hearing a talk on the Philippines by a native, Dr. Tesson. The Doctor told of the customs, habits and religion of the people of the Islands. He was very interesting. After the talk, many questions were asked by the girls.

The St. Agnes Chapter has received new members who have entered the work with great enthusiasm. The monthly bakes have become a feature. Each month, a committee is appointed to solicit cakes and baked stuff, which is sold. If you have not yet contributed it is time to inquire who is the committee for next month, and get in touch with them.

In its quiet way, the Brotherhood of St. Andrew has been doing its work. The rector would appreciate very much if a few of the men of the parish would interest themselves in this organized work. It is purely spiritual. Its results in satisfaction are out of all proportion to the time demanded. The Spring meeting of the Philadelphia Local Assembly will be held in St. Peter's Church, Germantown, Saturday afternoon and evening, June 5. As usual, the program promises many interesting features which should attract men.

NOTES AND COMMENTS

We fully appreciate the services of Messrs. William Wood, Wilbur Mesick, Nelson Hoffman, Harry Massey, and the other young men, for their faithful ushering at the services in the Church. These young men are members of Miss May Hall's class. Miss Hall has been an earnest and devoted teacher in the Sunday School for nine years. The fruits of her labor are easily seen, several young men of her former classes are now teachers in the Sunday School. We hope that Miss Hall and her boys will continue their fine work. —H. C.

The boys of the Sunday School are forming a club. The main purpose of this club will be to have a good time together. We are planning a "hike" soon on a Saturday, which will include a good game of ball, swim and canoe

trip. Several other things are in store. Watch the next issue of this paper.—H. C.

We have the final report of the Sunday School Treasurer on the Lenten offering. We are arranging it according to the number of the classes. The amounts differ slightly from that of last month, and make the total larger. Classes No. 1, $1.25; No. 2, 96 cents; No. 3, 41 cents; No. 4, $8.98; No. 6, $2.25; No. 7, $2.06; No. 8, $2.56; No. 9, $1.23; No. 10, $8.67; No. 11, $4.34; No. 13, $3.95; Y. W., $49.25; Y. M., $1.28; and the Primary Department, $27.02. It should be said, in explanation of some of these classes, that no regular teacher taught them during the season. The Young Women's Class did most marvelous work. They sold candy eggs and book-markers. By this means, and real self-denial, they were able to make the large showing they did. We are assured that they will double the amount next Lent.

We want to thank David Frankenfield and Sons for the use of chairs on the night of the ice cream and strawberry festival. We have always found this popular firm of funeral directors very obliging when we need assistance.

A very interesting part of the address of Bishop Rhinelander, at the recent Diocesan Convention, was that in reference to accessions to our Church in this city during the past year. In addition to more than nine hundred confirmations more than in any previous year, he reported about 186 converts from the Church of Rome in this city.

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—GOOD SHOES—

This number does not include many Roman Catholics which have been received into communion with our branch of the Church without having been reported to the Bishop. We believe that the number would be increased at least 100 more. Another interesting fact is that in the State there have been several Roman Catholic priests received into our communion.

We are pleased to add to our correspondents Mr. Harry C. Cox, Jr. For some years we have appealed to members of the parish to send in items of interest concerning the parish or the Church generally. We have not met with very great success. For that reason we extend all the heartier welcome to Mr. Cox. In this issue there are two items of interest to the young men and boys from his pen. He will doubtless devote himself to the young men and boys.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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HONOR TO MOTHERHOOD

Mother, for whom words never have been, never can be coined, with which to weave the wreath of glory that we would place upon thy brow to-night—Mother, by whom God became man, by whom the human race has thus been linked forever to the throne of God—Mother, the light of whose eyes was the first light that shone upon the Babe of Bethlehem—Mother, whose face was the first face into which the Infant Jesus ever looked—Mother, who alone of all God's servants, angels, archangels, seraphim, and cherubim, cradled Deity in thine arms, and laid Him on thy bosom and held Him to thy breast—Mother, who taught the feet of the Infant Son to walk—Mother, the first word that the lips of the Babe, that was God and Man, learned to lisp—Mother, who guided the footsteps of the Son of God, and the Son of Man, through a spotless youth to a spotless manhood—Mother, who followed the Son of God, Thy Son, bone of thy bone, and flesh of thy flesh, to the cross, to ignominious death—Mother, the first of all the earth to give to the Saviour Jesus loving ministry as he nestled on thy bosom—Mother, the last of all the earth in the thought of the Saviour, Son of God, and Son of Mary, as He hung upon the cross and died—Mother, through whom heaven, itself, was forever changed when thy Son, the Son of Mary and Son of God, ascended from the cross and took His seat forever upon the throne of God—Mother, who, to this sin-darkened world, gave the Infant Jesus, God and Man, who to heaven gave the Lamb of God, Man and God, who is the light of heaven—Mother, standing to-night, not beneath the shadow of the cross, but beneath the Glory of the Throne of God and of the Lamb, that throne now resplendant with the glory with which Thy Son has enshrouded it, one and all, we rise up and call this motherhood blessed, and place upon thy brow our richest diadem. We crown this motherhood Queen of our hearts—we give thee the first place in all of God's Creation.—W. H. Clagett, D.D.

A WOMAN'S INVENTION

It is possible that before long all banknotes will be printed, not on paper, but on silk of a particular shade, says the London Standard. It is by means of photography that most clever banknote forgeries are effected. The Viking Manufacturing Company held a private demonstration recently, when Mrs. Ernest Hart explained a new process which she had invented for waterproofing fabrics without rubber and dyeing them in the same operation. By utilizing this process linen, cotton, or other material can be put into one end of a machine white and brought out a few minutes later colored, waterproofed and dry! Each machine treats 480 yards in a day, and the materials produced are useful in hundreds of trades, from building aeroplanes to banknote making. As regards the latter, the material produced is of such a color that it cannot be photographed.

TRAIN BOYS TO BE ORDERLY

"It is a curious fact," commented a man recently, "that almost no mother realizes the importance of bringing her son up to orderly habits. She impresses upon her daughters from the time they are old enough to recognize any responsibility, the necessity to keep their rooms tidy, put away articles after use, and care for their belongings at all times. The boy, however, is exempt from any similar requirement, not only in his own room, but throughout the house. He reads newspapers and throws them on the floor, gets up from a divan, leaving the cushions packed and shapeless, without the slightest reproof, the only notice taken of the occurrence, indeed, being to ask a sister, if he has one, to pick up the one and straighten the other. The women of the family follow in his footsteps all day long, removing whatever disorder he creates. Yet there is no business occupation upon which that boy will presently enter in which order is not a fundamental necessity. Girls, on the other hand, do not, as a rule, suffer so seriously from a lack of order, or at least consequences are not so continually disagreeably and costly as is the case with boys.—American Boy.

No service in itself is small,
None great though the earth it fill,
But that is small which seeks its own,
That great which seeks God's will.

Then hold my hand, most gracious Lord,
Guide all my goings still;
And let it be my life's one aim
To know and do Thy will.

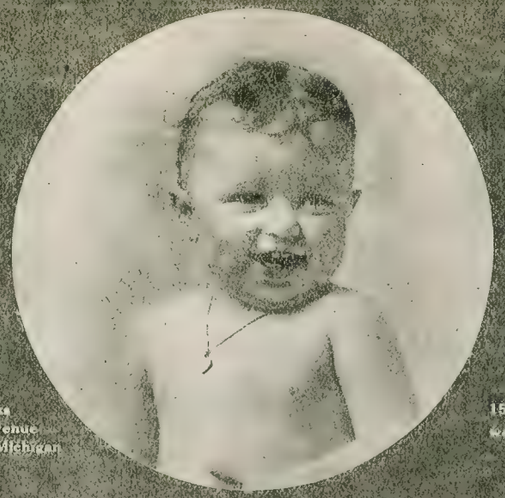


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Church Progress

Volume Thirteen PHILADELPHIA, JULY, 1915 Number Ten

Church of the Holy Comforter

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Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Dora Teller, Isabelle B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Margaret E. Green, Jeannette Sprouls, Mrs. C. E. Wharton, Mae Sweeney, Isabelle Parry.

Altos: Georgia Hazel, Mabelle Turner, Isabel A. Hughes, Dorothy Yale.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

NOTICE!

All subscriptions expired last month. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

CALENDAR

July 4—Fifth Sunday after Trinity.
11—Sixth Sunday after Trinity.
18—Seventh Sunday after Trinity.
25—St. James, the Apostle.
Aug. 1—Ninth Sunday after Trinity.

PARISH REGISTER

Baptism

June 13—Harold Reid Moessner.

Communicants Received

June 23—Mrs. Emily B. Bair.
23—Robert F. Frankenfield, 2nd.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
9—William Webb.
16—Mrs. C. Pearson.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
Mrs. Rebecca Eckstein.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.

Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

EDITORIAL

Again the summer is with us, with all its torrid head and debilitating temperature. Everyone in this city who can, will go on a vacation. We hope all our members may be able to enjoy at least two weeks at the shore or in the country, and return to us refreshed and rested. But let us remind our members that church attendance should not be neglected, even if we are fortunate enough to get away. There is almost always a church wherever we go. God is also everywhere we go. Let us show our love for Him by attending His worship at least once each Sunday. Now, about our own services during these warm months. There is always a falling off, more than is necessary from worship of God in the city. We are, in the Church of the Holy Comforter, not as badly off as some other parishes. But even our people relax during the summer months, and fail almost entirely in their duty. We admit it is somewhat an effort to get up on a warm morning and dress for the street. But we do it for other purposes. We attend our business, and to some degree our social obligations, even in the heated season. Why should we not attend to our spiritual life? The Church of the Holy Comforter is more comfortable in the morning than many of our homes. A little effort on our part will result in a great spiritual advantage to us.

We are unable to escape the neighborhood church idea. We are not sure that we want to. It is too good. And if ever carried out, will be the greatest

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HARRISON N. DIESEL, Vice-President
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blessing which can come to our or any other neighborhood. In the carnival last month, the idea in germ seemed to take hold. Every one in the community came to the front and assisted splendidly. But we want something more than financial assistance. We want the sympathy and spiritual help of our neighbors. We also want them to feel that they have a perfect right to receive the same from us and our Church. We sometimes wonder in that term, "our church," could not be so expanded as to be used by all the people in this community. It is not the Church of the people of the Holy Comforter. It belongs to the neighborhood. It stands for the religion of Christ in **this** neighborhood. Upon its existence the spiritual welfare of **all** the people here depend. Remove it, and the tone, moral and spiritual, of the entire neighborhood falls. We hesitate not to say that should this Church be removed, before many months, even property values would decrease. Its very presence stands for something that is good, and its influence goes out even to those who do not agree with its tenets. It is perhaps too much to expect that even the Churchmen in this neighborhood will ever all rally to this particular parish, but why should they not? Their interests are here; their homes are here; their money is invested here; why not build up that great force which will help all these? It may contribute to fancy, artistic or social, to go elsewhere, but that does not help in other things which are more tangible.

The Church of the Holy Comforter stands open every day, and all day, for prayer by and for all people. You are included in this, whether you be a member of the "Episcopal Church" or no. Every person living in this neighborhood or any person passing by the Church may feel free to enter and pray. The larger the number who do will make us feel that we are serving a real need here. The rector stands ready to respond to each and every call. He is not the rector of the "Episcopal" people, that is not the theory of the Church. It is the Church for all people.

Please patronize our advertisers.

PERSONALS

In the passing from this life of Mrs. Mary Ann Turner, on April 17, the parish of the Church of the Holy Comforter lost its oldest and one of its most interested members. Coming to this country early in the sixties, she settled in this city and has spent most of her life in this immediate neighborhood. In early life, she was a Methodist, but soon became interested in the new Church of the Holy Comforter, which was organized about 1867, and was confirmed. In every way she was a most devoted member from the day of her confirmation. She was proud of the fact that when Bishop Stevens laid the cornerstone of the present church building, he vested in her house, and marched from there to the new building. During her entire life as a Churchwoman, she has been most regular in her attendance upon the services. The things which prevent people from attending services now had no influence whatever upon her. She was always ready to sacrifice for her Church. She attended when she was scarcely able to leave the house; and when prevented by illness, she fretted only because she could not go to service. When the present Rector took charge of the parish, and arranged the early, service she was the only one for weeks who attended. At one time she said to the rector, "You need not hold that service for me alone; it is too much," but her persistent attendance since the rector did hold the service finally encouraged others, until now we have a most unusual attendance. Mrs. Turner was remarkably generous for one of her limited means. In this particular, she is a shining example and standing rebuke to a large part of our congregation. She never stopped to consider whether or no she had sufficient for herself, but gave to the Church, and then trusted on the Lord for her own welfare. She was never disappointed. In her devotional life she was wonderful, continuing to grow until the last days of her life. Mrs. Turner's memory will live long here, and her life will be a constant inspiration to the people of the Church.

E. J. M.

We have had an unusual number of our members in the hospitals during the past month. Mrs. William Bennett and Miss Ethel M. Holden have been in the Jefferson; Mrs. Thomas C. Jenkins in the Jewish, all with operations. Jeanette Sprouls and Walter Gabriel in the Presbyterian for medical treatment. We are pleased to be able to report that they all are improving.

BOYS' COLUMN

The Clover Club is an organization of the boys of the Sunday School. Our object is to have an enjoyable time together, and to do such work as is deemed advisable.

Any boy from the age of 10 to 15 is eligible for membership.

"Aim Higher" is our motto, and our members are not allowed to swear or smoke.

The following officers were elected:

Earle Syphard, President.

Edward Peterkin, Vice President.

Harry C. Cox, Jr., Secretary and Treasurer.

A business meeting was held on Monday, June 7, and adjourned with a swim in the Y. M. C. A. pool. We are still wondering why Earle's hair was dry when he came out?

One Saturday afternoon in May was spent out at Crum Creek. It was discovered that all the fellows were good ball players.

A "hike" wass taken out to Chamonouix in June. Each fellow practiced rowing on the lake.

We will be glad to receive contributions for this club from anyone who is interested in our future men. New members are desired. See any member of the Club.

The boys did very good work in selling tickets for the carnival.

H. C. C.

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "Maybe it couldnt'", but he would be one
Who wouldn't say so till he tried.
So he buckled right in with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least, no one ever has done it."
But he took off his coat, and he took off his hat,
And the first thing we knew, he'd begun it;
With the lift of his chin, and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophecy failure;

There are thousands to point out to you,
one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.
—Bethany Temple.

USHERS' ASSOCIATION

A social was held on Tuesday evening, June 22, at the home of Mr. William Wood. The affair will not be forgotten by its members for some time.

Why couldn't an evening or picnic be arranged, so that the young ladies of the parish could be invited?

H. C. C.

RECTOR'S COLUMN

The Rector wishes to express his appreciation of the work done by the committee of the vestry and members of the parish, in preparation for and during the street carnival. As usual, the first night was stormy. The last night a heavy rain came up about ten o'clock, which scattered the people quickly. In spite of it all, very good results followed. The enthusiasm was great. The girls gave their evenings for some time in making caps and plumes; Miss Ensell and her class devoted considerable time to making candy; and Mrs. Good and Miss Whitesell, our neighbors, their time and energy to assisting us. We would like to refer to all those who so generously assisted by name, but space forbids. We were fortunate in being able to secure for a nominal sum the Boy Scouts' band from the Belmont Avenue Baptist Church, with its pastor as leader, for the two last nights. In another place, we report the results by table. Some of the tables have been unable to report as yet; their report will be published next month. We can not refrain from referring to the phenomenal record made by Kenneth McHenry in selling tickets. He sold 180.

We want to make special reference to a meeting of the Ushers' Association at the home of the President, Mr. William Wood, on Tuesday evening, June 22. Mr. Harry Allen was elected secretary, to take the place of Mr. Otto F. Westervelt, who has left the parish. Other business of importance was transacted, and a social evening spent. Mr. Wood provided refreshments. This organization promises to be one of the most successful in the parish. Each Sunday its members are in their places, and do their work with fidelity.

We have been pleased to welcome back to the Sunday School Miss Blood, our very efficient teacher of the Young Ladies' Bible Class, after a short illness. Miss Blood has not been in good health this winter. At the close of her classes in the public schools last week, she left for her home in Massachusetts, where she will spend the summer. During her absence, the class will be taught by the rector.

Miss Michael has taken up the duty of opening the Recreation Home for G. F. S. girls at Cape May, and will spend some little time there, after which she will go elsewhere for her vacation. Miss Michael has been a great factor in the success of our work during the past few years, and we hope, after having enjoyed a profitable summer, she will return to us prepared for new work. Miss Michael's work is entirely voluntary.

At the meeting of the Alumni Association, held in the church on Tuesday evening after Trinity Sunday, the following officers were elected: President, Mr. Ellwood Potts; First Vice President, Miss Edith MacAfee; Second Vice President, Mr. Harry Turner; Secretary, Mrs.

Ellwood Potts; Treasurer, Miss Dora Tellar; Executive Commitee: Messrs. Douglas J. McHenry, John Martin, John F. James, Wilbur Messick, and Miss Isabella Wilkinson. The meeting was a very enthusiastic one; there were a number present, and the promise for the future is good. The President called a meeting of the Executive Committee for Wednesday, June 30.

It was our great pleasure to present two members of the choir with medals for good attendance on Sunday, June 20, at the morning service. The choir director last September offered rewards for the two best in attendance during the months from then until June. The entire choir did very well. There were 119 services and rehearsals. Of these, Miss Reba Lowe missed only five, and Mr. Walter M. Richman only six. After a few remarks on the subject of choir work and its responsibilities before the sermon, the rector presented the gold medal to Miss Lowe and the silver one to Mr. Richman. These are to be worn at all the services as badges of honor. Two other members missed only 7; one 8; one 9; one 11, and three 13 times out of the 119. The Church furnished the gold medal, and Mr. Harris the silver medal.

As in all other departments of the parish work, in which Mr. Harris has always been interested, his devotion to the work of the choir has been most unselfish and generous. He was not absent from any service or rehearsal during the entire nine months. With infinite patience he practiced and led the music until he has brought it up to an unusually high level. All estimates of the work must consider that the choir is entirely voluntary, and the members, with few exceptions, not readers of music. The character of music which has been rendered is the best that is written for church services. The results reflect great credit upon Mr. Harris, our faithful choir master. We wonder if the members of the parish would not show their appreciation in a better support of the choir. Money is constantly needed for equipment and music. For the past two years, the choir has secured some by singing at the Masonic Homes. There are a few members of the parish who are contributors to the choir fund. But a large percentage of our members do not know that there is such a fund. Why not see Mr. Harris, and ask him what you can do for the fund?

At the last Convention of the Church, it was decided to have a Nation-wide Preaching Mission in the Church. For this purpose a Commission was appointed, which immediately organized for work. This Commission has appointed the Rev. James E. Freeman, of Minneapolis, to present its plan to the Dioceses. Dr. Freeman met with the clergy of this Diocese, in the Church House, on Tuesday afternoon, June 22, and after an introduction by Bishop Rhinelander, in which he outlined the possibilities of the work, Dr. Freeman described that which it is intended to accomplish. He said that the need for some sane evangelistic work in the Christian world is quite evident. There have been many attempts to secure results through spasmodic efforts, which have had for their object the conversion of large numbers of people, but there has been no effort at a united and simultaneous movement. It is this which the Commission has in mind. At the meeting on Tuesday, the clergy, with few exceptions, decided to enter into such an effort in this city during Advent. The details are to be worked out, but the appeal to be made to the people of the Church in this Diocese is for sympathetic and prayerful preparation for such a mission. Advent seems to be a long time distant, but it is felt that it is none too long for

the great work of preparation which this effort entails. We commend this to our people. Let us enter into the spirit of it, and pray that it will be a success. This movement is a recognition of the power of our Church for the evangelization of the world.

VACATIONS

Did you ever stop to think that our Church never takes a vacation—that it is open seven days every week, from January 1 to December 31, and that the expense of maintainance goes on every day. If you take two or more weeks for pleasure and recreation, would it not be just for the Church to pay your pledge before going away to cover the Sundays you are absent? Very few ever think of that, and the consequence is that your Rector and your employees are obliged to wait, and wait, and wait for their salaries, until you return from your pleasure, and see fit to pay your back dues, and sometimes that takes six months or more. Is it fair? Is it honest? Is it just?

THE CARNIVAL

At this writing, the returns are not all in, and no bills have been paid. The following report is, therefore, subject to change:

Ice Cream	$ 34.72
Shooting Gallery	10.42
Ten Pins	22.70
Plumes	12.09
Automobile	20.50
Hoopla	24.80
Rector's Aid	13.25
Cake Table	6.08
Candy Table	10.32
Mrs. Seal's Table	12.02
Mrs. Teller's Table	8.25
The Whitesell Table	6.49
Mrs. Peterkin's Table	4.39
Fortune Teller	3.00
Donation, Rittenhouse Bros.	3.00
	$192.03

Expenses will be about $75.00, and the sale of tickets should be about $50.00 to $55.00. Suggestions are now in order as to the method of raising the $200.00 balance needed to pay interest due September 4.

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FOR SALE

The Carnival Committee have on hand articles which they would be glad to turn into money.

Ingersoll Dollar Watches which will be sold for 75 cents each.

Fiarwood pipes with genuine amber tips for 50 cents each.

One box of 25 cigars for 75 cents.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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RELIGION AND SUMMER TIME

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." Let us greatly rejoice in the love of God, and be thankful for all spiritual blessings. The Lord has given to his Church a season of spiritual refreshing, and let us pray that it may continue through the summer season. Some will be away for a season, but let us continue to live in the conscious presence of the Lord, and not forget the means of grace, wherever we are. Some will remain in the city, and may such be faithful in their religious duties, and keep alive the divine fires on the altars of our Church. Those who may go away and meet new friends, will you not talk to them about their church, and gain new ideas which may be placed into helpful working in your church. Do not fail to let it be known you are a Christian, and wherever you can, speak a good word for Jesus Christ and the Church.

The world is passing through serious times, and greatly needs the "salt that saves" and the "light that shines." Let us remember our Master said, "Ye are the salt of the earth," "Ye are the light of the world." Let us each try to save someone, and bring to them the "Light of Life."

Speak a good word for your church, and make friends for it. Put into it your brightest and best self. Ever help to give to it an atmosphere of welcome and good cheer. Cause that it shall radiate a spirit of joy and peace. Help to make it a place to which those will want to come who are in sorrow, and have their burdens lightened. Give to it the best possible and regular support, that it may carry on its work with the greatest possible efficiency.

May you all have a summer of health and peace and joy, and if absent from your church for awhile, come back in the fall with increasing love and faithfulness to your Master and your Church.

The grace of our Lord Jesus Christ be with you all.

USEUL LIVES

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and and fair
To us of earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me, She did her best for one of Thine.

(Helen Hunt Jackson wrote this, it is said, on the day before her death.)

We should act with as much energy themselves; and we should pray with as themselves; and we should pray with as much earnestness as those who expect everything from God.—**Fuller.**

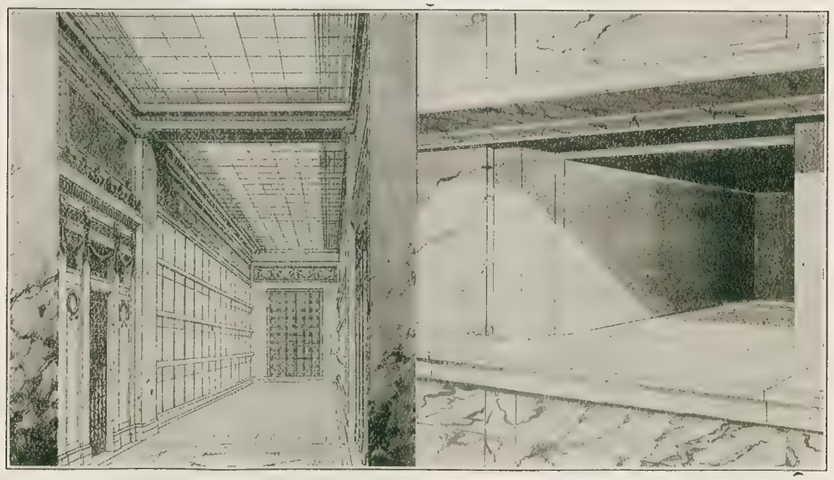
WHY HE YIELDED

The following testimony was given by a convert at a meeting: "Last night, when I was about to retire, my little three-year-old girl, who was awake, said to me, "Papa, don't you say your prayers?" I told her lightly that mamma did the praying for both of us. Soon she said, 'Papa, don't yon know how to pray?' I said thoughtlessly, 'No.' In a moment she was by my bedside, saying, Poor papa, I will teach you how to pray.' With all my excuses, she would not sleep until I arose, and, kneeling by her side repeated after her, 'Now I lay me down to sleep.' Then she went back to her bed, and in a few moments was in the land of dreams. I didn't sleep that night. God had spoken to me through my baby girl, and I felt that if I died before I waked, my soul would be lost. All this day I have been miserable, but to-night I have found peace. I expect to pray that little prayer with my child to-night, knowing that, living or dying, I am the Lord's."—The Epworth Herald.

ONWARD

Then onward through sunshine, and storm, and night,
No tarrying here, my soul;
Thou must, if thou read thy chart aright,
Push steadily on to thy goal.
Let pleasures delight thee, but not detain,
Let courage in storms rise higher,
And thy Pilot will bring thee thro' joy and pain
To the haven of thy desire.

—Maltbie D. Babcock.



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Church Progress

Volume Thirteen PHILADELPHIA, AUGUST, 1915 Number Eleven

Church of the Holy Comforter

Haverford Avenue at 48th Street

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Sundays, 8.00, 11.00 A. M.; 7.45 P. M.

Holy Eucharist, every Sunday, 8.00; and 11.00 A. M., on first and third Sundtys; and Thursdays, 9.30 A. M.

Sunday-school and Bible classes, 9.30 A. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Assistant Supt., Walter H. Richman; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: May Hall, Elizabeth Ensell, Walter H. Richman, Ethel M. Holden, Grace F. Flood, Martha Gill, Margaret B. James, Margaret Kochesperger, Jennie McLaughlin, Elwood Potts, Mrs. Elwood Potts, Harry C. Cox, Jr.

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CHOIR CHAPTER:

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Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Walter H. Richman.
Librarian, Wilson C. Leithead.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Dora Teller, Isabelle B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Margaret E. Green, Jeannette Sprouls, Mrs. C. E. Wharton, Mae Sweeney, Isabelle Parry.

Altos: Georgia Hazel, Mabelle Turner, Isabel A. Hughes, Dorothy Yale, Adeline Parry, Ruth Parry.

Tenors: L. Willard Harris, Wilson C. Leithead, Spurgeon H. Matthews.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, C. I. Wilkinson, Douglas J. McHenry. Charles M. Conway.

ST. VINCENT'S CHAPTER: Warden, Douglas J. McHenry; Secretary, ——— ——; Treasurer, Kenneth F. McHenry.

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GIRLS' FRIENDLY CHAPTER: (Meets Thursday evenings). Miss E. C. Michael, Branch Secretary; Mabel Craig, Treasurer.

DAUGHTERS OF THE KING: (Meets first and third Tuesday evenings.) ——— ——— ——— President; Mrs. John Martin, Vice-President; Miss Ethel M. Holden, Secretary; Miss Isabelle B. Wilkinson, Treasurer.

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CLOVER CLUB: Earle Syphard, President; Edward Peterkin, Vice President; Harry C. Cox., Jr., Secretary and Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

August

1—Ninth Sunday after Trinity.
6—Transfiguration of Christ.
8—Tenth Sunday after Trinity.
15—Eleventh Sunday after Trinity.
22—Twelfth Sunday after Trinity.
24—St. Bartholomew, Apostle.
29—Thirteenth Sunday after Trinity.

September

5—Fourteenth Sunday after Trinity.

PARISH REGISTER

Baptisms

June 27—Lillian Annie Mildred Young.

Burials

July 7—William P. Firth, Jr.
15—Mrs. Caroline Westervelt.
22—Belle Wilder Woodward.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
9—William Webb.
16—Mrs. C. Pearson.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
Mrs. Rebecca Eckstein.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.

Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

EDITORIAL

It is only because we know the awful danger that menaces our country that we step out into the realms of politics. In the movement, which has become large in this country and England, for the granting of franchise to the women, we see only danger. Its advocates tell us that their ambition is only the advancement of the interests of the race. We are perfectly willing to take them at their word, and believe that they are sincere. We do, however, object to some of the criticisms which are heaped upon those who differ from them. Not infrequently the opposition is said to be made up of the "white slaver, whiskey man and vile politician." The makers of this statement have never taken the trouble to verify their statements. As a matter of fact, no list of those who oppose woman suffrage contains the names of people of these grades or classes. Some politicians, without conscience, do oppose the movement, because, as they say, it presents some problems which it will take years to solve from a political point of view. But these problems have nothing to do with the question of morals.

But the advocates at the head of the movement itself have opened themselves to serious criticism on the points of morals. In a very recent article in the most rabid suffrage paper in this city, a leader in this country, a "Rev. Mrs." is made to say that the marriage ceremony should be done away with. It is little difficult for us to see under her system how the home can be continued holy and sacred. She is, however, only voicing the opinions of others who have written on the same subject, and are endorsed in the main by the leaders of suffrage. Indeed, some of the works which have the fullest indorsement of the movement are unfit, in parts, for reading by even adults, and their teachings are pernicious. If the suggestions which they make should be followed, there is a serious question if the entire fabric of the social system would not fall in a very short time.

The question, aside from the wild statements of these writers, is in no wise one capable of practical demonstration except in a few States, and even in these the system has proven to be a failure, and its very leaders are acknowledging its failure. It has become evident that, after all, women do not differ much from men when the conditions are the same, unless it is that they go down further, when these conditions are favorable to loss of all that is noble and womanly. It is no proof of the wisdom of the movement to sneer at those who say that woman's rightful sphere is in the home. The only proof is in the conditions in the States in which suffrage has been tried. Are they any better? Is any less liquor sold? Are the laws protecting the rights of women and children any better? Is there need for any less number of police? Are the public schools cleaner and better? If these questions can be answered in the affirmative, then we say, let us have woman suffrage.

Of course, it will be said that suffrage has not had sufficient trial. Yet, in one State, the women have voted for forty years. We need only refer to the record of that State. We are inclined to think that our citizens of Pennsylvania do not want the same conditions or legislation as are to be found there. It is not the fault of the good women of that State that conditions are what they are there. Neither is it the fault of the good men that conditions in other States are what

they are, only in so far that they do not go to the polls. And the question is: will the good women go to the polls? When we understand the mind of a large percentage of our women, and take into account the physical condition of most of them, we get an answer to that question.

The entire question of the woman suffrage is one of probabilities, with the weight on the wrong side. We are quite sure that women will retain their womanliness longer, and will have a greater influence upon the men if they stay out of politics. We are equally certain that all the baneful influences which threaten us from the character of the leaders will be avoided if women shall decide to remain in their position of power which they now hold. Let us men at the coming election vote for our women and home by voting NO to the Amendment.

RECTOR'S COLUMN

A serious problem is confronting us as a parish. There is due on the floating indebtedness $1,200. Two months ago, the note which had been given to Mr. Harris, our Accounting Warden, became due, and at the same time his note in the bank matured. These amounted to the sum noted above. When Mr. Harris asked the bank for a renewal of his note, the bank refused the request unless $300 was paid. There was in hand only $125 with which to meet this demand. The balance Mr. Harris was forced to make up out of his private funds, or allow the note to go by default. Since the note was in his own name, he could not do that without endangering his credit at the bank. Our note to Mr. Harris does nothing but protect his estate, and that only provided the funds can be found somewhere in the parish. We are using $175 of his money.

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and thus depriving him of that use. On September 4, the interest on the mortgage will become due. At the present writing we are about $250 short in that. **It must be met.** How? We are not honest if we do not make some effort to provide Mr Harris with the money with which to meet this interest and the amount he was compelled to pay out two months ago.

For many years we have fallen back upon Mr. Harris whenever we have been short of funds. There never was any reason why he should pay the bills out of his own pocket, because he happens to be our financial officer. When he was elected to that position he was made agent for all the members of the parish. As agent, he was expected to disburse only the moneys which came into his hands, and not to go into his own pocket. The members are expected to provide him with sufficient funds with which to meet the just obligations of the parish. It has been the aim of Mr. Harris and the rector to keep the expenses of the parish down to the limit. The salaries which we are paying are absurdly low. No one but the Rector and his wife knows or appreciates the sacrifices which they have to make in order to live within their income. The Rector is ashamed to call the amount we pay to our organist and sexton even wages. We must confess to feeling that their work is largely labor of love. It is all wrong.

We would not complain, but would simply ask the diocese to take over our parish and make a mission of it, as humiliating as that would be, if we did not know full well that there is no reason for this condition. There are about a dozen people in the parish who are giving what they can for its support. The others are doing comparatively nothing. And the worst of it is that they do not care, but are perfectly willing to allow one man to cripple himself in order to pay their debts.

We have the people, and our parish is growing by leaps and bounds, but we are either stingy or irresponsible. This interest and floating indebtedness should be no problem at all for us, if we would only become properly interested. Neither would a sufficient increase in our income to increase our salaries be a serious matter if we should be honest with God. our Church and ourselves. E. J. M.

Please patronize our advertisers.

Until the beginning of July, the memorial flowers provide for almost every Sunday for the Altar. From that time until the close of the year there are only eight days provided for. Why? These dates should all be taken. Will **you** be one to help fill them?

We want to extend our sincere sympathy to the families of William Firth and Mrs. Westervelt, in the loss of son and mother.

THE CHOIR

On July 18, twenty members of the choir sang at the Eastern Penitentiary. To those who have never visited that institution, it may be interesting to know that the cells radiate from a center the same as the spokes of a wheel from the hub. The center or hub is about thirty feet in diameter, and in this the choir sings and is heard by every one of the 1,623 prisoners. Hymns, anthems, services and solos were sung for an hour and ten minutes, after which the members were shown through the library and taken out on a balcony overlooking the buildings. They were also treated to ginger cakes made in the prison for the inmates.

The Choir would be glad to sing at in-

stitutions through the winter, but so many of us are teachers in the Sunday-school, that being away in the afternoon seriously interferes with that very important work.

The Choir Director wishes to publicly express his appreciation of the loyalty of the members, not only to the Church, but to himself. A more loyal, willing set of co-workers it would be hard to find. The Director feels that progress has been made along devotional and artistic lines, and hopes for still more in the future. He expects great results this fall and winter.

The Choir leads the people in their devotions, the same as the Rector does in his part of the service. We often wonder if the people realize this. We also wonder if the people know that since the vested choir was instituted, twenty-two years ago, the church funds have never been drawn upon for a single music book or a copy of music. The music has been purchased by money obtained by concerts, singing at the Masonic Home, and individual contributions. This choir fund has also paid for repairs to the organ. If you appreciate what the choir does for you every Sunday, why not help pay for new music and renewal of worn-out copies, by making regular monthly contributions, if only for ten cents? At one time we had twenty contributors, but now have but two.

We wish to thank Mrs. Wharton for her efficient services during the last few months. Her voice and talent has been a big help and is greatly appreciated.

L. W. H.

Be charitable in judgment: one cannot always know the actual facts as to another's inconsistent behavior, nor the penitence and prayer which have followed it.

BOYS' COLUMN

A very good time was had by the Clover Club on its outing in July. The boys had a game of ball, a canoe trip, and a swim.

We hope our winter meetings will be as instructive and enjoyable as the summer ones.

H. C. C.

BAKE

On the first Saturday in September, there will be held a Bake in the Parish Hall for the benefit of St. Vincent's Chapter. We shall have the following on sale: Home-made and fresh "Kakes, Pys, Bred and Roles." "Kome" and "by." Donations will be gratefully received from every one in the Parish. Do not forget the date—September 4, 1915.

NOTES AND COMMENTS

All the services will be resumed on the first Sunday in September. The Sunday-school will still continue its sessions in the morning for the present. On the second Sunday in September, the Rector expects to ask the members of the Parish to make their corporate communion. This has been the custom in this parish for several years. It is a proper and fitting beginning for the fall and winter work. The Rector will look for every member at one of the morning services.

The Rector wishes to express public appreciation for the generosity of Bishop Garland in providing, through a friend, for the supply for the services during the first three weeks of the Rector's vacation.

During the first three weeks of the Rector's vacation, the Rev. W. Fred Allen will have charge of the services. On the other two Sundays in August, Mr. Harris will have the morning prayer

at the late service. The Rector will have the early celebration on the 22nd, but must omit the early celebration of the last Sunday in the month.

June 27 will long be remembered by the members of the Parish who attended the evening service. Several citizens of West Philadelphia presented a beautiful silk American flag to the parish. The presentation speech was made by Dr. Moore, who was wonderfully eloquent. An address was made by Joseph McLaughlin, Esq., and it was a masterpiece. Both speeches were devoted to the glory and meaning of the American flag: its history and place in the world. It has been rarely that we have been favored with such display of oratory. The speech of acceptance was made by the Rector. In it he tried to clear the atmosphere of the long-time error in relation to this parish and the American Church, that they have been or are allied with the Roman communion in any way. For years we are conscious that we have suffered as a result of the existence of this opinion. There has never been any ground for it. But the opinion has persisted. The Rector pointed out the fact that every service is largely the Bible. Each service has two lessons and two psalms, one or more from the Bible. Each Sunday two lessons, one from the epistles and the other from the gospels, are read. In addition to all these, the creed is in the exact language of the Bible, and the other parts of the services full of Biblical phraseology. The Rector also referred to the fact that our Church is and always has been closely united with the constitution of our country. The first flag was made by a churchwoman. To all these and many other facts he referred in accepting the flag from the citizens of West Philadelphia. To them the members of the parish, with the Rector, wish to express their profound thanks, and have promised that the flag will always occupy the honored place in the Church.

VACATIONS

Did you ever stop to think that our Church never takes a vacation—that it is open seven days every week, from January 1 to December 31, and that the expense of maintainance goes on every day. If you take two or more weeks for pleasure and recreation, would it not be just for the Church to pay your pledge before going away to cover the Sundays you are absent? Very few ever think of that, and the consequence is that your Rector and your employees are obliged to wait, and wait, and wait for their salaries, until you return from your pleasure, and see fit to pay your back dues, and sometimes that takes six months or more. Is it fair? Is it honest? Is it just?

FOR SALE

The Carnival Committee have on hand articles which they would be glad to turn into money.

Ingersoll Dollar Watches which will be sold for 75 cents each.

Briarwood pipes with genuine amber tips for 50 cents each.

One box of 25 cigars for 75 cents.

In the Christian life, as in the world, he who will risk nothing, sacrifice nothing, can gain nothing.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Miss E. J. Ross

During the days of slavery, an infidel master, hearing that his slave, Sambo, had been preaching, asked, "Is it true, Sambo, that you are preaching?"

"Yes, master, I sometimes deliver an address in our congregation." "Well, if you are a preacher, you must certainly understand the Bible, and can tell me what the words mean: 'For whom he did foreknow, he also did predestinate.'" "Where are those words written?" Sambo asked. The master answered: "In the Epistle of St. Paul to the Romans." The slave proceeded: "Good, master, I will gladly explain them, they are not hard to understand. Begin with the reading of the Gospel according to St. Matthew, and do everything that the good Lord commands us there, then proceed to read the Gospel of Mark, Luke, and John, and I assure you, that when you come to the Epistle to the Romans you will surely understand it; only one must not begin with the hard passages in the Epistle to the Romans."

If all of us would observe the rule, which this plain negro gave here, then less difficulties would present themselves to us while reading the Bible.—R. W. H.

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Stand by it, especially when it is down town, or in a community that does not supply a congregation. It needs you. Don't tell the pastor how large the congregation is in a field that supplies a congregation. Your own church would at least have one more, if you were in your place. For our own work there must of necessity be sacrifices for the work. When a community gives a congregation, the work is easy. We, like other down town churches, have to fight for our lives. Stand by the men and women who have the hard jobs. Don't be a religious mutt.

There is a suspicion that some automobiles as well as persons are rated in the advertisements at a little more horsepower than they really possess. No doubt of it.

Take, however, the average individual and the average jitney, there is considerable reserve power and unused energy as they generally operate.

No young person holding down a job for which he is easily competent has any right to neglect using his time and talent in self-improvement. He must improve before promotion. Honest self-education and development of power and quality is mighty fine fun, and an exceedingly good dividend producing investment.

At the beginning of this summer, the church is in a healthy condition, never better. We hope and pray for greater blessings next fall and winter.

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LIQUOR

Liquor is a fine thing, and does so much good in the world (?).

On January 30, the Pennsylvania Railroad finally abandoned the official selling of liquor throughout its entire system by abolishing bars at the Broad Street Station, Philadelphia, and in the New York station. The company has been gradually working up to this for a number of years, and last May abolished the bars at Pittsburgh and Harrisburg, the bars in the smaller stations having been abandoned some time previous. This is simply following out the principle of "safety first" and all the great railroads throughout the country are following the example of the Pennsylvania.

This is but one of "the signs of the time."

Visiting a college in Ceylon a few months ago, Dr. John F. Mott found a band of students so poor that sixteen of them occupied one room. Near the building was a banana plantation, to the cultivation of which these youths devoted all their spare time.

"What do you boys do with the money you earn from this fruit enterprise?" inquired Dr. Mott.

For answer they took him to the beach and pointed to an island far out at sea. "Two years ago," they explained, "we sent one of our graduates there. He started a school, which has since developed into a church. We are going to send him to another island this year."

They also said that they required the cook to lay aside every tenth handful of rice, which they sell, in order to have Christ preached a little more widely.—Christian Guardian.

Remember you are at the door of eternity, and have other work to do than trifle away precious time.—Bonar.

PENANCE

By C. H. Towne

Sometimes it seems to me the sea must ache
With the vast loneliness its great heart knows,
Its mighty beat, its thundering surge and sway,
Lost in the empty spaces in the dark.
Of desolate nights unpierced by any star,
On coasts forlorn it sheds its tears in vain;
Up storm-swept crags it sweeps with joy, and then
Falls back to sob in the old terrible way—
Who knows but that for all the voiceless dead,
The sea has grasped and hidden in its heart,
It now must pay with this wild loneliness,
Must beat forever on far solitudes
Of rock and ruin and unresponsive isles,
And sing, colossal sinner of the world,
An endless chant for its unending crimes?

Dr. Grenfells' wonderful missionary visits among the fisher villages of Labrador and Newfoundland were often bleak and desperately cold. Only a little of Summer is needed in that glorious Northern country to free the salmon rivers of ice and to invigorate the caribou barrens with verture, and to make the bitter desolate winter almost forgotten. Dr. Grenfell carried a genuine Christian life of love and service to the 30,000 fisher folk in those regions. His medical and surgical care, his good business counsel and sympathy made his religious message a reality. Jesus means life and warmth, and dispels the cruel chill and hunger and loneliness of souls uncared for.

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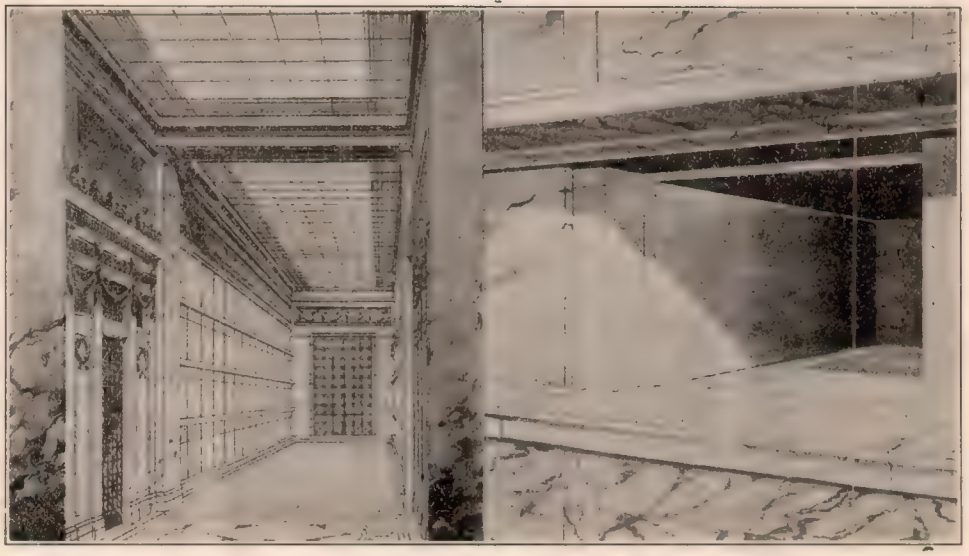
Christianity has liberated the world, not as a system of ethics, not as a philosophy of altruism, but by its revelation of the power of pure and unselfish love. Its vital principle is not its code, but its motive. Love, clear-sighted, loyal, personal, is its breath and immortality. Christ came, not to save Himself, but to save the world. His motive, His example, are every man's key to his own gifts and happiness. The ethical code He taught may no doubt be matched, here a piece and there a piece, out of other religions, other teachings, and philosophies. Every thoughtful man born with a conscience must know a code of right and of pity to which he ought to conform; but without the motive of Christianity, without love, he may be the purest altruist, and yet be as sad and as unsatisfied as Marcus Aurelius.—President Woodrow Wilson.

All ye good people that go upon vacations, please remember these lines:

"A Sabbath well spent
Brings a week of content,
And fits you for work on the morrow,
But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow."

J. M. Welch.

People go away, and who can blame them? Already our members are pretty well scattered, but soon summer will be over, and with the return of all, the work will pick up again.



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* * *

Money is yours to hold, but not to own, as apart from God. The money that you earn, and give, goes out from you as truly a part of your life as words of kindness or the handclasp of uplifting love. Money is a form of service stored up. It is God's, just as we are His, to be used as He sees fit. What right have we to withhold it for our own selfish and mean use, if God shows us that He wants to use it elsewhere?—The Lutheran.

* * *

God was pleased with the dedication of the temple as His house, as a place where He might dwell in the midst of His people, meet with them, and reveal Himself to them. But He is also delighted when a believer dedicates his body to the Lord to be His dwelling place, meeting place, revealing place. Everyone who comes in touch with the believer living in Romans 12 is made to realize that God dwells in him, because he sees Christ manifested through him. Gal. 2: 20.

* * *

Here is a beautiful little prayer which comes from Grace church, New York:

"Almighty God, who in Thy love ever toilest for me in making this world my home, and who didst send Thy Son to labor with His hands among the children of men; grant that I may know the dignity of honest work. When I am weary, comfort me with the remembrance that I have not shirked. When I am ill rewarded, keep far from me selfishness and bitterness, and give to me sympathy with all who suffer wrong, that for their sakes I may plead in Thy Name for justice and love among all classes of men. And when night cometh, if I have done my duty, let me not be anxious for the morrow, because thou art my Father, and wilt keep me and those whom I love in perfect peace; through Jesus Christ our Saviour. Amen."

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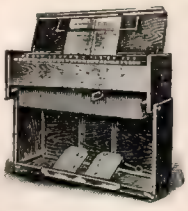
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Church Progress

Volume Fourteen | PHILADELPHIA, OCTOBER, 1915 | Number One

Church of the Holy Comforter

Haverford Avenue at 48th Street

WEST PHILADELPHIA

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REV. EDWARD JAMES McHENRY, RECTOR
Rectory, Haverford Ave. at 48th St.
Bell 'Phone—Belmont 271.

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Sunday-school and Bible classes, 2.30 P. M.

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Organist, George Tudor.
Secretary, Walter H. Richman.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Dora Teller, Isabelle B. Wilkinson, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Margaret E. Green, Jeannette Sprouls, Mrs. C. E. Wharton, Mae Sweeney, Isabelle Parry.

Altos: Georgia Hazel, Mabelle Turner, Isabel A. Hughes, Adeline Parry, Ruth Parry.

Tenors: L. Willard Harris, Spurgeon H. Matthews.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, C. I. Wilkinson, Douglas J. McHenry. Charles M. Conway.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

October

3—Eighteenth Sunday after Trinity.
10—Nineteenth Sunday after Trinity.
17—Twentieth Sunday after Trinity.
18—St. Luke, Evangelist.
24—Twenty-first Sunday after Trinity.
28—SS. Simon and Jude.
31—Twenty-second Sunday after Trinity.

November

1—All Saints' Day.
7—Twenty-third Sunday after Trinity.

PARISH REGISTER

Baptisms

Sept. 4—Charles William Elston.
12—Frances Annabelle Sullivan.
23—Elizabeth Marie Sooy.
23—Violet Stuart Clemson.

Marriage

Sept. 6—Albert Leigh Dawson and Edna Uber Boyden.

Communicants Received

Sept. 13—Charles Arthur Brothers.

Communicants Transferred

Sept. 16—
George P. Bible, M. A.,
Mrs. George P. Bible, to St. John's Church, Bellefonte, Pa.
Sept. 17—
Evelyn Bradbury Mills,
Ralph Mills,
Esther Greenaway Mills, to St. Barnabas' Church, West Philadelphia.

Burials

Sept. 4—Mrs. Mary Frances Rote.
8—W. Watkins Atkinson.
13—Annie L. Veacock.
18—Bernard Parr.

COMING EVENTS

Nov. 4 and 5—Diocesan Fair, at St. George's Church, 61st and Naudain Sts.
Oct. 23—St. Agnes' bake and Fair.
Dates yet to be determined—Our parish bazaar and rummage sale.

We append a list of members of the congregation who have provided flowers for the Altar for the Sundays set opposite their names. We have added many new names during the past few weeks; there are some Sundays yet vacant.

Jan. 10—Mrs. Clara Rawlinson.
17—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
9—William Webb.
16—Mrs. C. Pearson.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
Mrs. Rebecca Eckstein.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

EDITORIAL

The strength of the Church must be in the education of its young. The Church recognizes this when she requires the sponsors in baptism to promise that the child shall be brought to "hear sermons; be taught the creed, Lord's Prayer, ten commandments, and such other parts" of the catechism. From the day of its baptism, the child must be taught. The Church does not allow any choice as to what it shall be taught nor where it shall be taught. It says distinctly that it is to hear sermons **in the Church**; it is to be **taught the Church catechism.** It requires the sponsors and parents to **promise** that the child shall be taught these definite things in this definite place.

Many of our people utterly disregard this promise which they make, and the law of the Church which they have asked to baptize their children. They send their children to **any Sunday school** where they will be taught anything or nothing, and seem to be satisfied. And yet there is that promise which they have made and which the child has a perfect right to demand that they keep.

The only excuse for this is that it makes no difference where the child goes to school, so long as it goes. But the Church does not think so. If it did, it would have spoken in different terms. It recognizes that the only way for the child to be properly instructed is for the child to go where proper instructions are given. We do not question the good of the things which the average denominational school teaches its pupils, but we do insist that they do not teach the things which the Church teaches, and which the Church demands shall be taught each child for whom she has become responsible in baptism.

It can not be expected that a child will grow up with any definite knowledge of Christianity when it is sent or allowed to go to any school, regardless of its name and aim; often **because some good person goes or teaches there.** So many Protestant people remark about the devotion of the Roman Catholics to their Church. It is just this insistance upon their children going to their own church where they will be taught the things which the church teaches that makes them the faithful adherents they are. And it is the lack of this in our Church that makes such careless and in-

different Christians, and churchmen. Our practice is a crime. It is a violation of a sacred promise made by the parents and sponsors at a most sacred time in the life of a soul.

Right along this line is the question: "Is it wrong to attend the services of another 'church'?" We are inclined to say "yes." Not because we are in the "Episcopal" Church, but because we believe that it would be true if we were in any church. If all the churches stand for identically the same thing, then it would be right. But if they did, then why should they be separated? Why should there be "different churches"? Each member of a distinctive church should have definite knowledge of what that church teaches and stands for. Then based upon that definite knowledge, he should adhere to and defend its teachings. If he does this, he only confuses his mind when he makes it a practice to go from service to service. In the end he will be nothing. This is one of the reasons to-day why we have so many people who do not go to any church. After going to all, they have become so confused they are convinced that none of them are worthy of their consideration and support.

This is another reason why our children should be sent to Church schools, unless we are satisfied that the Church schools are wrong. And in this decision we should move very slowly. To tamper with spiritual things is a serious matter. It is playing with the eternal factors of our existence. And this is too serious a question for us to treat carelessly.

Let us be sure that the church we attend is the most in accord with the teachings of the New Testament and Christ, and then go there **every Sunday.**

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If we have any doubt, go to the proper **sources of information,** and learn what church is most in accord with those teachings, and then attend there. But do let us treat our spiritual life seriously.

At the coming election, the question of "Votes for Women" is to be settled. We would like to suggest these questions. If you have a wife, would you like to see her drawn on a jury and locked up for days at a time, while the guilt or innocence of a murderer is at stake?

If you had a daughter, would you not be charmed to see her sitting on a mixed jury—perhaps the only woman on the jury—listening to all the filth that drags its weary lengths through the criminal courts?

If you have a sweetheart, would you like to have her gain knowledge of the underworld—the submerged tenth—by attendance in the jury box upon the nauseating trials that so frequently occupy the attention of the courts and juries—trials so nauseating that the testimony brought out cannot be printed in respectable newspapers?

If this appeals to you, you can bring it about by going to the polls in November, and casting your ballot for woman suffrage.

In this State each voter is liable for jury duty. There is no escape, except for good reason, and sex will not be a good reason, if the women exercise the suffrage.

RECTOR'S COLUMN

The meeting of the officers of the organizations of the parish, which was held on Wednesday evening, September 15, was a great success. It was most earnest and enthusiastic in tone. All the chapters, including the Vestry and Sunday-school, were well represented. The Rector stated the purpose of the meeting to be for the discussion of matters of interest to the parish, in which the various chapters are interested; and to have an understanding of the objectives and efforts of each chaptepr. After outlining this, the members were invited to express their opinion of what could be best done by any or all the chapters for the furtherance and betterment of the work of the parish. Many valuable suggestions were made and referred to the various chapters. The thought was expressed that this organization could be of great value in bringing the chapters into closer relationship and better understanding, and would give each an opportunity to better understand and appreciate the work of the others. It was decided to have these meetings each third Wednesday evening for the officers of the chapters, and once in three months for all the members. Our hope is that the same spirit will prevail as did at the initial meeting.

We want to emphasize the need for special effort on the part of all the members of the parish in the coming Convocational Bazaar, which is to be held for St. George's Parish. Last year we were the beneficiary of this effort. From it we received about fifteen hundred dollars, which helped us greatly in the solving of our problems. At the time, St. George's parish gracefully stepped aside. The bazaar had been tentatively promised them. But the Convocation felt that the need of the Church of the Holy Comforter was so urgent that they assigned the bazaar to us. Now, it is our duty and privilege to reciprocate by doing all we can for St. George's. Let every member of the parish get busy. Many have not yet enjoyed the great privilege of assisting in this bazaar.

How about our own bazaar? We

should have taken this up some months ago. One reason why we have never, but once, realized the amount we should from our bazaars has been our delay in starting. Each bazaar should be started at least six months before it is to be held. This would give the members time to make the articles necessary for the sale. This has not been done, and, in consequence, we have never had a sufficient quantity of those things most salable. We can not start any earlier than the present this year, of course. But it is necessary that something be done quickly. There will be three hundred and seventy-five dollars due on the interest soon. The last amount was not ready when it should have been, and the Warden was compelled to supplement the amount from his own funds. There is a limit to that, and we are inclined to believe that that limit has been reached. Of course, we realize the difficulties in the way, but they are not insurmountable. No difficulties ever are. We must find a place in which to hold the bazaar; that seems to be the most serious problem. But we have solved that before, and surely we can again. Let us all volunteer at once to aid the women.

In our last issue we referred to those who are indebted to the parish, and reminded them that they are stealing from God by holding back what they have pledged to Him. As a result, some few of our people decided to get from under the curse and paid up their indebtedness. More did not, and seemed to prefer to remain under the curse of God. We want to remind our people that the Rector did not, nor does he use, this language figuratively. He only quotes God's own words. Our own common sense should endorse this statement. From the dawn of religious history God has required a tithe or tenth of the possessions of His people. No where do we find that he has canceled that demand. Few of our members have had the courage to pledge a tenth. But what they have pledged belongs to God, and if it is not given to Him, then it is stolen property. There is no way to get around this.

We also said in our last issue that six hundred dollars in back pledges are due the church. We did not state that that represents one year's indebtedness. For the past ten years, the amounts have accumulated until they have now reached three thousand five hundred dollars. Now consider all this has been pledged to GOD, and has not been paid. The account is not with the Warden of this parish—it is with God,—and any excuse must be made to Him. Is there any one of those owing this to God who is willing to offer the excuse to Him that they have been willing to offer to themselves or to the Warden? We are rather inclined to think not. At least we still hope that none of our people have become depraved. Get right with God in this matter, and then in the future give to Him what belongs to Him, so that the curse pronounced upon the Jews may not be pronounced upon you.

A few months since, the Rector made an appeal for a new carpet for the church. In response, a dollar was sent in and a promise for about ten more made. This is all we have heard from the appeal. It is time to get busy with the matter. We are quite sure that no member of the parish would allow that carpet that is in the church to remain on the floor of their kitchen. Let us have some little pride at least for the church. We say each Sunday that "the Lord is

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in His Holy Temple." Rather a shabby place to have Him, is it not?

BOYS' COLUMN

We have formed a club for the boys between the ages of ten and fifteen years old. If you are that age, why not join us? Several fine outdoor meetings were held this summer, and we are now planning our winter meetings. See our president, Earle Syphard, if desirous of joining. H. C. C.

OUR WORK

The Vestry.—At the meeting of the Vestry, at which there was not a quorum, the rector instructed the Finance Committee to call a meeting of that committee at once for the purpose of arranging for the annual "every member canvass." This will be the second year for this experiment. Last year was not as successful as we would have wished, but that was largely due to incomplete preparation. This year we expect to avoid this by beginning NOW. We will need several of the men and women of the parish to assist us when the time comes for the actual canvass. Hold yourself in readiness.

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The Sunday-school.—On Thursday, September 9, we held an enthusiastic meeting of the Teachers' Association. It was decided by the teachers to be better to have the sessions of the school start in the afternoon immediately. In accordance with the decision, our school went into afternoon session on Sunday, September 19, with a very good attendance. The rector also explained, after lengthy conference with the teachers, an improvement upon the system of marking in the school and the awarding of prizes for attendance and new scholars. It was decided to change the prize award from the total number of stamps held by any scholar to one for attendance upon the sessions of the school; one for best Church attendance and one for the largest number of new scholars brought into the school. Only the school attendance to be marked. Stamps to be given for church attendance and scholars to be brought. It was thought that this would be a more just method of award. A late scholar will be treated for purposes of award as absent. The rector also announced a slight change in the work of the main department. He has divided it into the Catechism and Bible study schools. The former will continue the regular course of lessons which it has had. But, in addition, will have special lessons explanatory of the catechism. The latter will be required to memorize the names of the books of the Bible and their contents. For this work each department will receive credits by classes. This completes our school system. The Primary department already requires its scholars to memorize the catechism to the Sacraments. The rector is sorry to have to announce the resignation of Miss Blood from the Bible Class. He has taken the class under his charge. We are pleased to welcome back to the school William Webb, who will again take up work in the Primary department.

The Rector's Aid.—The regular meetings of the Aid have been resumed, and will continue throughout the winter each first and third Thursday afternoon of the month at the rectory. Every woman of the parish should be in attendance, or if for any reason she can not attend the meetings regularly, become a member and attend as often as possible. At least the Aid should have the moral support of each woman in the parish. The chief objects for which the Aid are working at present are the raising of the interest on the mortgage and the liquidation of the small indebtedness incurred by the new buildings, and the aiding the rector in any way he may find necessary. In the past, splendid results have come out of the effort of the few women who have been active. It has been an indication of what might have been done had all the women of the parish been in attendance. Apart from the work the women have a delightful social time each meeting. There is no gossip or any unpleasantness, so often incident to the meetings of such organizations; on the contrary, each and every member vies with the other to promote harmony. You need not await an invitation. By virtue of your membership in the parish, you are a member of the Aid; all that is necessary is to enroll. The women will receive every one who will attend cordially and make them feel welcome. COME.

St. Agnes Chapter.—As usual, St. Agnes Chapter began their meetings this fall with active work. There were some new members and promise of several more. On the last Saturday of the month, the girls had a bake and sale in the parish house. We have not yet learned the results. Usually it is as good as can be expected from the interest the members of the parish generally take in it. The chapter is for the girls of the parish under 16 years of age. The work is that of missionary and charitable effort. During the past few years, every effort has been made to alleviate the sufferings of the poor in this vicinity by donating clothing and other necessities of life, and loaning money to the unfortunate for the purpose of enabling them to get on their feet. Each month they have the bake and sale for the purpose of raising the money for these uses. The fourth Saturday has been set apart for this.

Brotherhood of St. Andrew.—Although few in number, the chapter has done good work. There is a hope that new members may be added this winter; indeed, some new names have already been suggested. The meetings have been held regularly in the first Thursday of the month. Several families have been visited by the members and invited to the services of the church. All the sick male members of the parish are visited regularly if they are reported to the rector or any member of the chapter.

Daughters of the King.—Some new members have been added to this chapter at the last meeting, and there are prospects of others coming in. This chapter has about the same aim and object as has the Brotherhood of St. Andrew. The one for work among men; the other among women. In each case the rules are: "Prayer for the spread of God's Kingdom, and the bringing of men and women within the hearing of the Gospel." This is no more than the

baptismal vow put into practice. It has, however, the value of organization and the inspiration which goes with organization. We are desirous of having a few more who feel a sense of their responsibility for the growth of the Kingdom of God in this community become members.

Alumni Association.—At last we have had a meeting of which we may be proud. On the evening of September 14, there was an enthusiastic assembly of the members of the Association in the church, which afterward adjourned to the parish hall, and enjoyed selections from a "Victor" and refreshments. Everyone seemed to be pleased. The meeting in the church was presided over by the rector. He outlined what he had always had in mind as the work of the Association. He also tried to correct a somewhat prevalent feeling that the Association was intended only for the children of the parish. He emphasized the fact that its purposes and objects is the development of the esprit de corps so necessary in this parish. He said that we want to keep all the people who have been identified with the parish in touch with it, wherever they may be. The success of the meeting was due to the untiring efforts of the President, Mr. Elwood Potts, and his officers. They have spent the summer in preparing for this meeting and working up enthusiasm. We are quite sure that the members who were not there and have heard the others speak of the meeting will realize that they have missed something, and will not fail to be out next time

Girls' Friendly.—Miss Michael will meet the members of the G. F. S. on the first Thursday evening in October, and outline the work for the winter. She hopes to have every member present. We hope that the girls will be able to arrange their time this winter so that they can be regular in attendance upon the meetings. Last year the evening school session prevented many from attending.

Rector's Bible Class.—A class for Bible study has been formed by the rector for adults of both sexes. It has held several very interesting and successful meetings on Friday evenings in the parish hall. A cordial invitation is extended to all adult members of the congregation.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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FOR SALE

The Carnival Committee have on hand articles which they would be glad to turn into money. Briar pipes with genuine amber tips for 50 cents each, worth 75 cents.

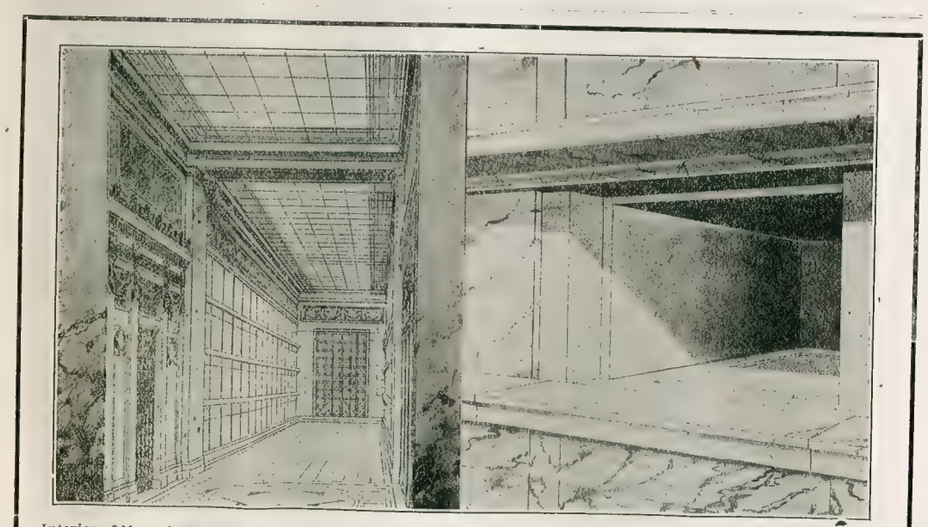
Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that however slight they may be, you would better make some patient effort to get rid of them.—John Ruskin.

A WORD OF GREETING

Our holiday season is about over. The season of real business and church activity is already with us, and from all indications this fall and winter will witness wonderful progress in both fields. Business men are preparing for an unusually prosperous season, and are planning along the lines of their convictions; and in the Church world, history will be made in Philadelphia this year.

If I return from my vacation
And slowly begin to labor,
Will I show thanks for recreation,
Honor God or church or neighbor?

"No man will ever reach heaven with his face the other way."



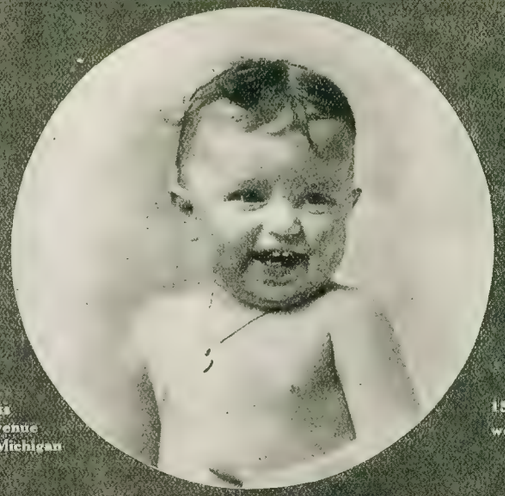
Interior of Mausoleum, showing corridor containing separate compartments and private family vaults.

Open crypt, showing reinforced concrete and marble construction.

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November, 1915

Church Progress



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Church Progress

Volume Fourteen PHILADELPHIA, NOVEMBER, 1915 Number Two

Church of the Holy Comforter

Haverford Avenue at 48th Street

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Bell 'Phone—Belmont 271.

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Holy Eucharist, every Sunday, 8.00; and 11.00 A. M., on first and third Sundays, and Thursdays, 9.30 A. M.

Sunday-school and Bible classes, 2.30 P. M.

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Font Roll: Superintendent, Miss E. C. Michael.

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Organist, George Tudor.
Secretary, Walter H. Richman.
Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Margaret E. Green, Jeannette Sprouls, Mrs. C. E. Wharton, Mrs. Gertrude Ricciute.

Altos: Georgia Hazel, Mabelle Turner, Isabel A. Hughes, Adeline Parry, Ruth Parry.

Tenors: L. Willard Harris, Spurgeon H. Matthews.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, C. I. Wilkinson, Douglas J. McHenry.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

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West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

Nov. 1—All Saints' Day.
7—23rd Sunday after Trinity.
14—24th Sunday after Trinity.
21—Sunday next before Advent.
28—1st Sunday in Advent.
30—St. Andrew, Apostle.

PARISH REGISTER

Baptisms

Oct. 3—Florence Edith Kulp.
10—Lillian Bertha Elliott.

Marriages

Oct. 2—Otto Louis Wangenmann and Sarah Jane Young.

Burials

Oct. 12—Mrs. Anna Dey Bennett.
16—Frederick Kehl.

Communicants Received

Sept. 25—Mrs. Wilhelmina Wuest.
Helen Wuest.
Mrs. Elsie (Wuest) Vogelsong.
30—Mrs. Clara Saile Elston.
Oct. 7—Mrs. Mary (Walker) Groves.
Margaret Ellen Walker.
Florence Elizabeth Walker.

REV. HORACE F. FULLER

The Church of the Holy Comforter looks back upon the rectorship of the Rev. Horace F. Fuller as one of the best and most successful in her long history. Mr. Fuller began here. He came as a student in the Divinity School, and was ordained in this church to the Deaconite. Leaving here, he was rector of Trinity Church, Southwark, and Trinity Church, Oxford, in which parish he fell asleep. Mr. Fuller was a courageous man in every sense of the word. His convictions were sound and firm. He believed in the Church in the best sense, and he stood uncompromisingly for it. He opposed wrong and injustice vigorously wherever he found it.

Mr. Fuller won a high place in the councils of the Diocese. He was a member of several committees; was always listened to with respect whenever he spoke in convention, and his advice was sought whenever great questions came up.



REV. HORACE F. FULLER.

EDITORIALS

There are two dates we want to impress upon the minds of all the members of this parish—November 4 and 5, and December 16, 17 and 18. The first is that of the Bazaar to be held in the parish house of St. George's Church, for the benefit of that parish. All the parishes in West Philadelphia will assist. As we received the benefits of a similar bazaar last year, from which we realized $1,500, we feel doubly obligated to do all we can for this. The ladies want aprons and handkerchiefs from each member of this parish. Send them to Mrs. Martin, or to the rectory, before that date. While the date of our own bazaar is settled, the place has not yet been decided upon. That will be announced later. At the present time, the chief object we have in this announcement is to inform our people of the fact that it will be held, and have them prepare for it. We are anxious to realize $400, about the amount of our interest.

In this parish there are two serious faults which are proving to be obstacles to the progress we have a right to expect. One is the lack of promptness, the

other, enthusiasm. For years we have been seriously retarded in our progress by the first. Many projects and improvements have been decided upon, even with a fair amount of enthusiasm. But there they have either stopped altogether, or have dragged along until they have died. The only way in which we may hope to grow is by doing things **at once. Talking about them is fatal.** The rector wants to say frankly that he has been wearied times out of number by a waste of energy by talking. There is only one way to accomplish anything; i. e., to do it. We know that a certain amount of preparation must be made. But, generally speaking, that can all be done in a very short time, and, when done, needs no further discussion. We hope that the calling of the attention of our people to this will be sufficient to prevent its continuance. Many new people coming into the parish have in the past been discouraged at the outset by this unfortunate practice. Let us get to work at the many things which have been decided upon. There is a chance right on our grounds. It has been decided many times to improve the appearance of these. But the fences are down, or nearly so; the grounds are not as they ought to be. Around the rectory everything has been put in splendid order by Mrs. McHenry and her children, but apart from that things look bad. This is only one of the places where the lack of promptness is evident. There are others which will suggest themselves to the mind quickly. Nor are all these connected with the physical side of the parish. The same fault prevails to some extent in the spiritual work of the parish.

Enthusiasm. What is it? Is it to be loud and wild over a project at its beginning, and then drop it? We do not so understand it. Enthusiasm is constant. It has its beginning with the conception of the idea, and continues until its successful fulfillment. In our parish activities we need it. In our spiritual effort it is necessary. In fact, it is the absence of it that has prevented the progress we should have had. The basis of it in church work is the recognition of the real character of the work we have to do, and then do it. What is that real character? It is the saving of souls? The greatest work man can do. We can do it in the regular services of the church. But before we do it there, it is necessary to get the souls there. That must be done through the organizations in the church. Here is where our people fail in enthusiasm. Excepting one or two, our organizations are not inspired with enthusiasm. Oftentimes they remind us of a funeral. Now that is not right. Every member should come filled with the greatest enthusiasm, and should impart it to the others. Then a spirit of optimism will prevail, and the results will be remarkable. Try it.

*

New Jersey has settled the question of Suffrage for women. We feel confident that Pennsylvania will settle it in the same way. The statements made by the advocates evidently were not convincing. We have said so all along, and find keen joy in the fact that thousands of others agree. Now it is for our beloved State to come out in the same emphatic way. There are no arguments in favor. There never were. The claims that the ballot is a right has no foundation in fact. We understand it has been so decided by the court. The claim that it would bring about many reforms can not be substantiated by the experience in suffrage States. Some places have become "wet" **since** women have had the vote. The State of Pennsylvania has more and better laws for women and children than any of the suffrage States.

But all these questions are apart from the main issue; i. e., the effect upon woman herself. It is that which has led us to take up the question.

MEMORIAL ALTAR FLOWERS

Jan. 10—Mrs. Clara Rawlinson.
17—Mrs. Clifford Pearson.
24—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.
Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
9—William Webb.
16—Mrs. C. Pearson.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
Mrs. Rebecca Eckstein.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
10—Mrs. Edward S. Messick.
Thanksgiving Day—Mrs. C. R. Currey.
Dec. 19—Ray Williams.

RECTOR'S COLUMN

The Ways, Means, and Finance Committee reported at the last meeting of the vestry on the subject of an Every-member Canvass, to be conducted on Sunday afternoon, December 12. It suggested that the Sunday afternoon following the Nation-wide Preaching Mission, which is to be held in this Diocese, be the time. The committee felt that the inspiration and uplift whch would come from those services would be most likely to create a correct attitude toward the offering in the church.

The plan of the committee is to prepare by sermons by the rector, letters from the vestry, and the effect of the Preaching Mission for this important canvass: to call together a selected number of men and women, members of the parish, who shall fit themselves for the work of the canvass, and then make the canvass on the date designated. The committee will request that each member of the parish be at home on the afternoon of the appointed day, to receive the members of the committee which will call. Each member is earnestly requested to take seriously this matter, and be prepared to make a definite pledge.

The chief objects for which a pledge is asked are current expenses and missions. The first are the necessary obligations of the parish; the second are the essential demands of our religion. The first is our duty to the parish; the second to the world. Each member, without question of age, is required to provide for both these needs.

The fact which the rector will strive to impress on the members is **God's** demand that an offering, **according to our blessings,** be made by each of His followers. This demand is altogether apart from the needs of His Church. It is the personal sacrifice which each child of God is called upon to make. Not for what it will do or accomplish for the Church, but what it will do for the giver. For many years in Protestant churches it has been the opinion that **collections** should be made for, and up to, the amount of the need of the church. But our Lord did not so teach nor did His demand mean that. The fundamental

principle in the Christian life is sacrifice. Our Lord's entire life was evidence of this. "The Son of Man hath not where to lay His head" does not merely state a fact; it illustrates a condition. The soul develops only by means of what it gives out. Christ's life illustrates this. And when He came into the world, He chose not the purple, the palace, and power. He chose rather, the life utterly void of all these things, and thus taught by example that the greatest spiritual heights are attained by the way of sacrifice.

In His day, sacrifice was best expressed by gifts from the field and flocks. God commanded that one-tenth of these should be devoted to Him, without question of His need. Indeed, He indignantly denies that He needs them. But because man, in retaining for himself what he possesses, develops the selfish instinct which is opposed to righteousness, he is required by our Lord to give freely of those possessions. It is God who makes the demand, not the church. The church is but the medium through which God acts.

Since the rector's return from his vacation, he has been making earnest efforts to have every member of the parish in his place on Sunday. He has striven to keep a record of all those who were present at each service, and then, during the week following, send a postcard to the absentees, indicating that he has missed them, and urging them to be present the next Sunday. This has met with remarkable success. Our attendance has increased greatly. The rector hopes by this means soon to have all the members in their place each Sunday, unless sickness or absence from the city prevents. He also expects to somewhat lighten his own duties. These have increased beyond both his physical strength and time. If all the members of the parish would attend the services regularly, the rector would be relieved of the necessity for calling every few weeks, in order to learn what is the cause for the absence, and to persuade them to attend. He could devote his time to those who have no church connection; to the careless and indifferent who have no definite parish connection, and to the sick and needy in the parish. When, however, he must make frequent calls on the members, he has neither the time nor strength to attend to this the legitimate work of the church. Will not each member of this parish assist the rector by attending at least one service each Sunday, and if, through illness, he can not, notify the rector at once? In this way more satisfactory results can be secured.

The rector has invited the Stonemen Fellowship in this Ward to make the Church of the Holy Comforter their headquarters, and the invitation has been accepted by the Rev. H. C. Stone, the leader of the movement. We welcome these men, and hope they may find a Stonemen's home here. We regret that we can not offer them more opportunities for entertainment, but to a large degree this is already provided for. We can, and do, offer them a pleasant place for meeting, and if later the plan provides for services, a place in which to hold them equipped for that purpose. We are heartily in sympathy with every phase of the movement. We consider it the greatest in this century. The ability to gather together about 100,000 men in the brief period of six months is a wonderful one, and what is more remarkable, the power to hold them together as Mr. Stone has done. The movement is purely a religious one. Much energy has been spent on an effort to discount it by attributing to it a political character. Efforts have also been made to injure it by claiming that its sole object is to combat Rome. Neither of these attacks are fully justified. The first not at all. It is true that Romanists are not asked to join. But the right and privilege of inviting into its organizations whom and what kind of people it pleases is enjoyed by Protestants and Romanists alike, and the Romanists exercise that right fully. It is not a political organization in any sense, and it exercises its right to stand for Protestantism in the best sense. We are pleased that so many of our men are members, and we earnestly hope all may be some day.

The Rector's Aid Chapter has presented the rector with a new cassock, of which he has been much in need. It is of light-weight material, more especially for summer wear, and is beautiful and durable. It was purchased in England.

Frequently the rector receives letters from business places asking about the character or the financial responsibility of some member of the parish who has referred to him. He is always pleased to assist any member by replying favorably, but he can not so reply unless he has some data upon which to do. For illustration: he can scarcely say that a person is faithful if he is not so in church or Sunday-school attendance. Nor can he say that one is responsible unless he makes an effort to meet his obligations to the church. He must have some basis for his recommendation. He can not make false statements or statements about that of which he knows nothing. He asks the members not to refer to him unless in these things they are faithful, or can show him some good reason for not being faithful.

The Church has decided to have a nation-wide Preaching Mission during

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the early part of Advent, commencing with November 28, and continuing two weeks. The committee in this Diocese has suggested grouping certain churches together and having a mission preacher hold services in one of these each week. In the group in which we are included are Redemption, St. Barnabas, Calvary, and St. James. The clergy of this group have decided to hold the services in The Redemption, Fifty-sixth and Market Streets, every evening. The missioner will be asked to preach once in each of the other parishes on Sundays. There will be a rally of the Sunday-schools in St. Barnabas on Sunday afternoon, December 12, at 3.30, which all the main departments of the schools will attend. Daily celebrations will be held in each parish at convenient hours. This is an effort of the entire Church, and its spiritual success depends upon the people. We are sure the people of the Holy Comforter will respond.

OUR WORK

Rector's Aid.—One new members announced when she attended her first meeting that the paper had extended an invitation to her to attend, and therefore she was there. We wonder how many more of the women of the congregation will accept in the same spirit the invitation which has already been made and is now repeated? We want every woman in the parish present. The meetings are held in the rectory; at present, every Thursday afternoon. The women are engaged in making aprons for the bazaar which will be held in St. George's parish on November 4 and 5.

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for the benefit of that parish. After that bazaar, preparations will be made for our own fair, which is to be held on December 16, 17 and 18, for the benefit of our mortgage interest. Come and join us, and have a good time, and get acquainted.

Sunday-school.—We are pleased with our school, and at the same time not satisfied. The attendance on the girls' side is good and regular. The membership on that side is also growing, but as much can not be said for the boys' side. Whether the fault is with the pupils or parents, we are unable to say. But there is fault somewhere. We know that the boys generally do not appreciate our discipline, nor insistence upon the study of the lesson. The average boy does not go to Sunday-school for what he can learn, but for what pleasure he can secure out of it. We do not appeal to that kind of a boy. We want him in the school, but we want him there to learn. The responsibility for his being there rests entirely on the parents. He will not come himself, but he will if the parents are interested enough in his spiritual welfare to insist on his attending. The great obstacle to real religious training of the boy is in that he is allowed to chose for himself where he will get it or whether he will get it or not. We appeal to the parents of the boys in our parish to send their boys to the school, and see that they get there. We have good and faithful teachers, and they deserve to have interested pupils.

Our Vestry.—We have elsewhere told

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what the vestry did at its last meeting. We are much encouraged by the spirit of that meeting. It now depends on the congregation as to what the results will be.

Our Alumni.—The Executive Committee are arranging for the next meeting of the Alumni Association. The last was such a great success that they are encouraged to have another. At the next they hope to have more of the older members of the parish. A committee has arranged the parish into about ten districts, and have decided to appoint visitors to call upon the members of the parish in these districts, and arouse interest in the association.

Choir Notes.—We have added an adult soprano voice, which will be very useful. Can use two or three more of the same kind, and we wish the congregation would furnish them. What better use of the singing talent than to use it in the church service? We have all the young voices needed, and now want the adult.—Are there any men in the congregation that can sing tenor or bass? We can use two or three of each to advantage. — During July and August, when we had but one service, our organist donated his services. Many thanks. —Our Director made an appeal through this publication for monthly donations to the Choir Fund, which is used to buy new music. Result—Nothing! Your attention is called to a Choir Concert, followed by a dance, to be held on Wednesday, November 10, at 8.15 P. M., at Rittenhouse Hall, southeast corner of Fifty-third and Haverford Avenue. The Choir will render several glees, and there will be instrumental and vocal solos by our own and imported talent. The receipts will be divided between the Choir Fund (for new music), and the church, for whatever object is in need at the time. Will YOU help in buying a ticket for yourself and each member of the family? Will you? Please remember that, with three exceptions, not a one of our congregation has paid a single cent toward the choir support for ten years. All the new hymns and service books and music have been bought by the choir itself. The members of the church ought to support its choir and pay for its music. Is that unreasonable? Now go to the concert and stay afterward to the dance. You will have a good time, the choir will be encouraged and helped, and the tickets are only 25 cents, and 15 cents for cloak room. Cheap enough? Don't forget — Wednesday, November 10.— The thanks of the girls of the choir are due, and given, to Mr. James Hewlett for his donation of a large closet for the vestments. Heretofore, the vestments were exposed to dust, and could not be kept in proper shape. Now everything is in order and out of the dust. Thank you, Mr. Hewlett; we appreciate it.

L. W. H.

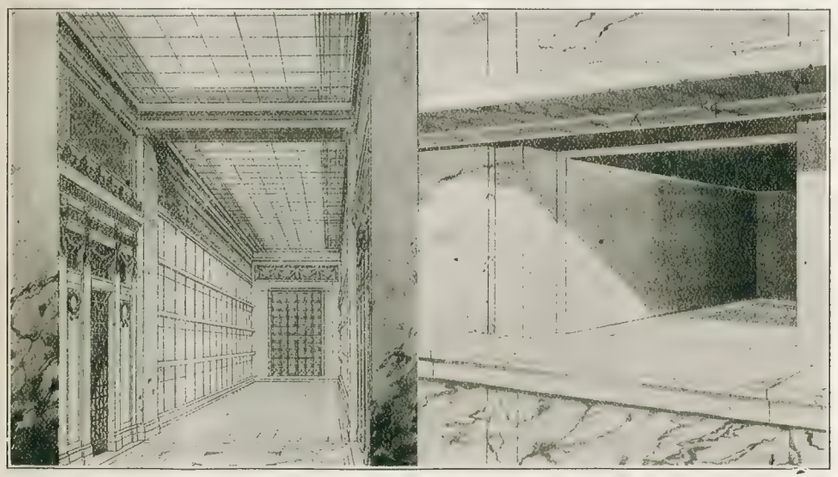
Brotherhood of St. Andrew.—The Brotherhood is anxious to have more members. There are many men in the congregation who should be sufficiently interested in the spiritual welfare of their fellow-men to unite themselves with the Brotherhood, and aid its members in the great work it has in hand. We are perfectly well aware that the individual can do this work alone, but we know that the average one will not. Organization seems to be the only way to accomplish any very great results. Each man in the church is by the nature of his baptism to do what the Brotherhood does, but he will do it better if he has the inspiration of others who are doing the same work. Come and join us.

Daughters of the King.—The same words may be said of the Daughters as has been written above. The work of the two organizations are identical, except that one is with men and the other with women. This chapter would be an excellent place for the younger married women of the parish to connect with. In fact, it was with that thought in mind the rector orgainzed the chapter. An invitation is extended to all our younger women to come.

Girls' Friendly.—Miss Michael has returned, and the chapter is in full swing. At the first meeting, she outlined work for both bazaars; that to be held in St. George's parish, and the one to be held here later. The members are all busily at work making and soliciting articles for a cabbage patch, which will be under their care. The regular monthly devotional meeting was held by the rector on the third Thursday evening, with interest and profit to all the members. We want more members.

St. Agnes.—The embroidery classes have started, and the work has created considerable enthusiasm. Our chapter seems to be one of the most enthusiastic in the parish. New members are being enrolled weekly, and the older ones are showing greater interest. Each week has its particular work, and is looked forward to eagerly.

Ushers' Association.—The meetings have not been held for some time, but the work has gone on regularly. Each week the members are present at the services of the church, and attend the



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congregation as it assembles, and sees that strangers are provided with books and shown the places, if necessary. Here is an opportunity for some of our young men.

S. S. Club.—That is all we know about the name. It is not a secret organization, but an organization of a class of enthusiastic young girls, under the care of a most enthusiastic and earnest teacher. Its name is secret, and has been kept so well, we are almost inclined to admit that women can keep a secret. The class, of which Miss Elizabeth Ensell is the teacher, meets twice a month at her house. It includes, beside her own girls, now members of the class, all the girls who have become teachers in the primary department and who have been members in the past. The object of the club is the development of the spiritual and social life of its members. They devote themselves to sewing for charitable purposes.

"Live and let live" is a good maxim, but "live and help live" is a better.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Say the good things about your friends. Get in the habit of saying some encouraging things to your fellows. Belonging to Church and Sunday School ought to put sunshine and grace in our hearts and souls. Paul said, "Rejoice, and again I say rejoice." Such an attitude makes folks warm up.

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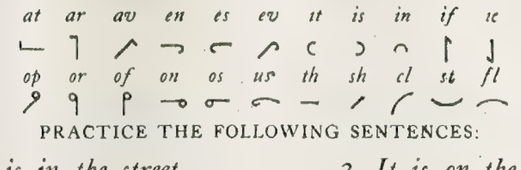
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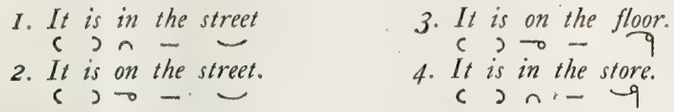
THE great discovery made by Prof. Boyd was that the syllables of the English Language are limited to 112, and these mastered, you have the entire language at your command. We only mention a few here to show you how simple and perfect it is, and how easily it is read after the syllables are joined

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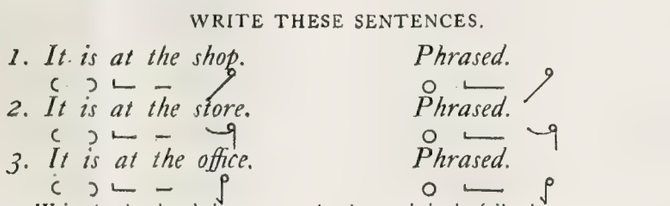
PRACTICE THE FOLLOWING SENTENCES:

1. *It is in the street*
2. *It is on the street.*
3. *It is on the floor.*
4. *It is in the store.*



WRITE THESE SENTENCES.

1. *It is at the shop.* *Phrased.*
2. *It is at the store.* *Phrased.*
3. *It is at the office.* *Phrased.*



Write the shorthand characters under the words in the following sentences.

1. *That is the star that arose this evening.*
2. *Those flats are at 5th Ave. and 43d street.*
3. *If this store is closed on the 4th, it is open on the 5th*
4. *Steven opposes the use of the enclosed stencil at the office.*



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December, 1915

Church Progress



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Church Progress

Volume Fourteen PHILADELPHIA, DECEMBER, 1915 Number Three

Church of the Holy Comforter

Haverford Avenue at 48th Street

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SEXTON, Walter Wheeler

SERVICES:

Sundays, 8.00, 10.30 A. M.; 7.45 P. M.

Holy Eucharist, every Sunday, 8.00; and 11.00 A. M., on first and third Sundays, and Thursdays, 9.30 A. M.

Sunday-school and Bible classes, 2 30 P. M.

SUNDAY SCHOOL CHAPTER: Superintendent, The Rector; Assistant Supt., Walter H. Richman; Secretary and Treasurer, John F. James; Assistant Secretary, Philip Stein; Teachers: May Hall, Elizabeth Ensell, Walter H. Richman, Ethel M. Holden, Martha Gill, Margaret Kochesperger, Jennie McLaughlin, Elwood Potts, Mrs. Elwood Potts, Harry C. Cox, Jr., Miss Elise C. Michael.

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Font Roll: Superintendent, Miss E. C. Michael.

CHOIR CHAPTER:

President, The Rector.

Choirmaster, L. Willard Harris.

Organist, George Tudor.

Secretary, Walter H. Richman.

Choir Mother, Mrs. James Hewlett

Sopranos: Charles J. Wilkinson, John Wilkinson.

Rebecca V. Low, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Isabelle McLaughlin, Margaret E. Green, Isabel A. Hughes, Mrs. C. E. Wharton, Mrs. Gertrude Ricciute.

Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry.

Tenors: L. Willard Harris, Spurgeon H. Matthews.

Bassos: Walter H. Richman, Donald McHenry, Leon Hewlett, Douglas J. McHenry.

ST. VINCENT'S CHAPTER: Warden, Douglas J. McHenry; Secretary and Treasurer, Kenneth F. McHenry.

ALUMNI ASSOCIATION: President, Ellwood Potts; Vice Presidents, Edith McAfee, Harry Turner; Secretary, Mrs. Ellwood Potts; Treasurer, Miss Dora Teller.

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Church Progress

ISSUED MONTHLY BY THE

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N. W. Cor. 48th and Haverford Streets

West Philadelphia

EDITOR, THE RECTOR

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishion rs are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

Dec. 5—2nd Sunday in Advent.
12—3rd Sunday in Advent.
15—Ember Day.
17—Ember Day.
18—Ember Day.
19—4th Sunday in Advent.
21—St. Thomas, Apostle.
25—Christmas Day.
26—St. Stephen, Martyr.
Sunday after Christmas.
27—St. John, Evangelist.
28—The Innocents.
31—Eve of Circumcision.

PARISH REGISTER

Baptisms

Oct. 31—Dorothy Lillian Gareau.
Nov. 13—Jacob Arthur Yeager (adult).
14—Mrs. Caroline Ziegler (adult).
14—Thomas Henry Ziegler.
14—Thomas Frederick Harrison (adult).
14—Clarence Newton Hagy (adult).
14—Fred William Horton (adult).
16—Douglass Downs Durand (adult).

Burials

Nov. 19—Katherine C. Grieves.
20—James Porter.
24—Mrs. Emily Walker Miller.
26—Mrs. Elizabeth H. Donaldson.

COMING EVENTS

Nation-wide Preaching Mission, first two weeks, Sunday evenings, Holy Comforter. Daily, except Saturday, Redemption.

Parish Bazaar, December 16, 17, and 18, in Rectory basement.

Christmas Day, services, 8.00 and 10.30 A. M.

Holy Innocents, Sunday-school Festival, 7.00 P. M.

Every member canvass, Sunday afternoon, December 12.

MEMORIAL ALTAR FLOWERS

Jan. 10—Mrs. Clara Rawlinson.
17—Mrs. Clifford Pearson.
24—St. Agnes Chapter.
31—Mrs. Ensell.
Feb. 14—Miss Blood's Bible Class.
28—Mrs. Breerwood.

Mar. 14—Mrs. Davis and Miss Hall's Class.
21—Mr. John F. James.
Apr. 11—Memorial to Daisy Webb by her S. S. Class.
18—Mrs. Allen.
25—Mrs. William Seal.
Miss Sadie Young.
May 2—Mrs. William Turner.
9—William Webb.
16—Mrs. C. Pearson.
June 6—Mrs. Tarvis.
Mrs. Boyd and Family.
13—Mrs. C. Myers.
27—Miss Falls.
Mrs. Rebecca Eckstein.
July 18—Mr. E. J. Ensell.
25—Mr. John Dennet.
Aug. 1—Mr. and Mrs. James Douglas.
15—Mrs. German.
Sept. 12—Mrs. Helen Harris and Mr. Harris.
Oct. 3—Mr. Harper.
10—Mrs. Edward S. Messick.
Thanksgiving Day—Mrs. C. R. Currey.
Mrs. Guy Heilman
Dec. 19—Ray Williams.

EDITORIAL

The subject of greatest interest in this parish now is the every-member canvass. As we have noted above, it will be made by committees of men and women on **Sunday afternoon**, December 12. On this afternoon all the members of the congregation are urged to remain at home between the hours of two and five o'clock. There will be no attempt at "begging". Each individual **member** of the congregation will be given the privilege of signing the card which will be presented by the committee, and stating how much he will increase his pledge if he already pledges, and of making a new pledge if he is not already pledging. To those who have heretofore felt that they could not make any pledge, the suggestion will be made that if they can do no better, they will pledge **at least one cent a month**, so that we may say that all our members are pledging. After these cards are all returned to the Warden, he will send out the necessary envelopes.

At the time of this issue, the Nation-wide Preaching Mission will have entered upon its second week. Last Sunday evening, the Rev. Sydney Goodman preached in this church. During the week he was at the Church of the Redemption. To-night the service will be here again, and during the week again at the Redemption. We hope that our members have attended these services, and received the benefit which comes from extra effort to develop the spiritual life. This afternoon all the Sunday-schools in this group—St. James, St. Barnabas, Calvary, Holy Comforter, and Redemption—will assemble in St. Barnabas' Church for a rally. The schools will close their services early, that all may attend.

Why are we less active than our denominational friends? The only real way to build up the Church is by earnest and regular attendance on its services, and bringing some one else. They are always doing that. We are not. Of course, when we say **that**, we refer to the great majority of our people. They neither go themselves regularly to the services, nor do they see that their neighbor is urged to go. Yet there is no more certain way in which to build up the church, and equally there is no surer way to weaken her than by not doing these things. Just think what an inspiration it is to the others and to the Priest, when there is a church **full** at the service, and think how it must help when that is so every Sunday. We hear a great deal about strengthening the

church, but we are satisfied that there is no more effective way to accomplish that than by the two methods suggested. Let us try it for a month and see.

Again, why is it that whenever we lose a member from the church or a child from the Sunday-school, we discover that they have been enticed away by some one from a denomination? It is unfortunately true. We could cite a great many cases right here in the Holy Comforter. Is it because the people in the church are weaker than those of the denominations? Or is it because **they** are more loyal than our people? Which? It is an interesting question. In either case it does not look well for our people. It is an exhibition of the weakness of the individual which we do not like to admit. We frankly confess to a feeling of disgust for those who are so weak. Surely with our wonderful heritage and service, and the largeness of our church, our people should under no circumstances allow themselves to be attracted elsewhere. On the contrary, our people should be the ones to attract others from their home, if there is to be any attracting done.

What is the basic principle which should determine the choice of a Church? Should it be mere chance, or environment, or acquaintance? If so, where is the principle at the base of our churches? We have had occasion to say often of late that we want all the people to decide which of the churches are true to the teachings of our Lord, and then when they think they are convinced, connect themselves with that particular body. But our advice is to be sure that they have exhausted every opportunity for knowledge as to which of the Christian bodies really embody the largest amount of truth as taught by our Lord. There is a great discussion going on now in this city which has grown out of an indifferent knowledge of what is the will of our Lord as to His Church. Perhaps this may do much to clear up the atmosphere. We hope so. In the meantime, let us have a care that we do not lose much by allowing ourselves to be drawn away. It is a more serious question than we have believed.

A MINUTE

To the Memory of the late Rev. Horace F. Fuller, B.D.

At the meeting of the vestry of the Church of the Holy Comforter, a committee was appointed, consisting of Messrs. Harris, Harper, and Wilkinson, to draft a minute to the memory of the former Minister-in-Charge of the Church of the Holy Comforter, the Rev. Horace F. Fuller, B.D., a copy to be sent to the family of the deceased and to be placed in this paper. The committee reported as follows:

Philadelphia, November 17, 1915.
To the family of the Rev. Horace F. Fuller:—

At a meeting of the Vestry, the following minute was ordered on the record, and further resolved that a copy of this minute be sent to the family, and printed in the Parish paper.

We, the vestry of the Church of the Holy Comforter, deeply regret to learn of the death of the Rev Horace F. Fuller, one of our former ministers, who was greatly beloved by all the people of our parish, and others with whom he came in contact. We sympathize with the family in this their hour of trial, and pray that God may comfort them in their distress.

The Vestry,
William J. Harper, Secretary.

RECTOR'S COLUMN

The services on Christmas Day will be celebrations of the Holy Communion at 8.00 and 10.30. At the second service an address appropriate to the day will be made. Special music is being prepared for the late service. We urge every member of the congregation to attend. So many of our people make the mistake that the day is one for festivities, and give themselves over to them. Nothing is further from the original intention of the day. It is first one of devotion to the Child Christ; rejoicing for His birth, and then the joy of giving, because God gave His Son. The exchange of gifts grew up as commemorating that great Gift. We should make it a day of great gladness, but let the center of that gladness be the worship of God for His great blessing bestowed upon man. Then we will be able to really enjoy the day as it should be. Let every member be in church.

As is the custom, there will be celebrations of the Holy Communion on St. St. Thomas, St. Stephen's, St. John, and Holy Innocents' days. These services are usually unattended by a congregation. It is perhaps because of the proximity of the days to Christmas. But each of these days has its lesson and inspiration. All our people can not be there, but many of them can.

The rector wishes to express his appreciation of the very large congregations attending the Sunday services. Never have the people attended more regularly, and never have so many new faces been seen in the church. We hope all the older members are greeting the new ones. Do not wait until they show that they want to speak to you, but go to them. That is the spirit of the true fellowship.

As we have said elsewhere, new officers were elected at the last meeting of the Rector's Aid. In addition to the officers indicated on the first page, there were appointed to the Executive Committee Mrs. Knapp, Mrs. James Hewlett, Mrs. Folwell, and Mrs. Allen. This committee has decided to attend the celebration of the Holy Communion on the first Thursday of the month, and then go into session afterward, to make plans for the month's work. This practice was followed several years ago with very great success and pleasure.

The president of the Alumni Association and his executive committee have been hard at work organizing the association and preparing for the next meeting. One of the matters to which they have given their attention has been arranging the parish into districts, and now intend to see each person in each district, and solicit his interest in the association, its work and its interests. They are anrious to realize the purpose of the Association, which is to secure greater loyalty to the church by uniting its members and keepin gthem inspired.

Our article on the honesty of the people in a church who owe the church and refuse to pay, has brought forth good results. Several of our people have paid up their arrearages in pledges and others are still doing so. Some others, however, seem not to have understood us. Let us repeat: what we have pledged to God belongs to Him. If we do not pay it, we rob Him. Can there be anything more serious than that? We may attempt to convince ourselves that we can not pay. But the statement of one of our people that she was sure that if she made an effort, she could pay, is true, we fear, of almost all the others. Come along now and get right with God in this matter. Do not continue to be

robbers. It is not nice; it does not sound nice.

We have little more to say about the result of the contest for Woman Suffrage. It has been decided. Of course, we expected that a charge of fraud and politics would be brought against its opponents. But the election in this city was admittedly one of the cleanest and most honest in years. And this city, we are reminded, defeated the amendment. For the sake of our women we rejoice. This is the only interest we have ever had in the question. The threat to take it to the national capitol creates no fear in us. We give the men at the head of our national government credit for being too level-headed to give way to hysteria. We feel safe.

A STARTLING CONTRAST

1000 B. C.

For the building of Solomon's Temple —"Then the chief of the fathers and the princes of the tribes of Israel, and the captains of thousands and hundreds with the rulers of the king's work, offered willingly, and they gave for the services of the house of God. * * * Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy."—I Chron. 29: 9.

1915 A. D.

"Then the parishioners came together to consult how they were to get money to carry on the work of the Church—the people would not offer willingly, so they consulted to ether, and determined to have bazaars and sales of work, with all kinds of amusements, such as waxworks, Punch and Judy, tableaux vivants, raffles (which are illegal), fortune-telling, lucky tubs, shooting galleries, and other such things; also whist, dancing, etc."

"Then the people rejoiced that they had made some money by these means, and paid it into the bank, and were happy when they read the account of their doings in the newspapers."—Selected.

Is not the above a sad commentary on the difference between ancient and modern peoples? And the first were not **Christians.** We look upon them with much compassion for their blindness and hardness of heart. Yet they teach us the lesson which God has given to the world and illustrated by the gift of His Son. The Old Testament is full if denunciation of those who robbed God of "tithes and offerings." The denunciations have never been recalled. To-day you who refuse to give willingly and freely to the Lord the tenth which belongs to Him are under the same curses.

So many arguments have been offered to justify this wrong that we can not attempt to answer them. But one or two stand out prominently. We are **told that conditions are different to-day.** We do wish this would be shown to us. To-day we handle money; then the people handled its equivalent. A tenth is a tenth, whether it be in kind or equivalent. It is the offering of what we have. We are also told that the mode of living is different to-day, and costs more. That is true, but this does not effect the responsibility of the people. The cost of living to some extent is within our control. We may have to pay more for what we get, but we can get less. It is questionable as to whether our mode of living is not in itself sinful. It is at least wasteful. Now what we receive we receive from the hand of God. He has a perfect right to say to us that we must return to Him a certain amount. We have no right to reply: "But we need what we have in order that we may live." If it belongs to God, it does not belong to us." It is dishonest in us to keep it.

We can not refrain from giving an **illustration which is suggested to us.** If a man sees fit to give a certain amount of money to a number of people who are dependent, and then says to them that he will require a tithe of what they receive from him, he is entirely justified. Surely they have no right to refuse his demand, since he demands only what he could have refused to give. So when God demands His tithe, He demands inly what He has a perfect right to.

OUR WORK

Rector's Aid.—Our women in the parish have at last discovered what a benefit it is for them to be members of the **Rector's Aid Chapter. During the past** few weeks, a number have been added to the membership, and are attending regularly. The chapter meets at the rectory each Thursday afternoon for the present. It was interested in the Diocesan bazaar, where they had a table from which they realized $28, and handed to St. George's Church for their benefit. At present, preparations are being made for our own bazaar, which will be held on December 16, 17, and 18, in the basement of the rectory. Invitations have been sent out to the members, asking for donations of anything saleable to be put on the tables on those evenings. We are sure there is not a member of the parish who does not wish to aid this year. At the meeting on November 18, officers for the year were elected. We are sure that we have an energetic force in the new officers. Mrs. Martin, who was elected Secretary, has been our President for five years, the longest term served by any president during the life of the Aid. Her administration was marked by faithfulness and force, and was eminently successful. During the five years she was absent from her post but once.

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Brotherhood of St. Andrew.—We are pleased to welcome one new member, and to have the prospect of another. We are not attempting to have a large chapter, but we do want a few more men. There are men, devoted and earnest, in the parish who should offer themselves. We hope they will do so soon. The work is purely spiritual; there are no bands, trumpets, or other noise about it. It needs devoted men.

Daughters of the King.—Four new members have been added to our number. The effort now must be made to have them attend the meetings regularly. These meetings are interesting and profitable. They are not entertaining; they are not intended to be. Like the Brotherhood, the work is purely spiritual, and demands an earnest devotion to its interests.

G. F. S.—We believe new life has come into the Friendly this fall. The attendance is good, and seems to be growing. New members are being added, and they are becoming interested in the work. At the present time, the girls are preparing for the bazaar. They conducted a cabbage patch at the Diocesan bazaar for St. George's Church at which they cleared $13. As is the custom, the chapter provided several Thanksgiving baskets for poor families, and decorated the Altar for Thanksgiving Day.

St. Agnes Chapter.—The experience of the other chapters in renewed interest and members is also ours. The win-

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ter is being devoted chiefly to providing for those who are in need in the parish and neighborhood.

The Vestry.—At the meeting this month, the question of a new floor covering was the most serious business. After discussing the matter thoroughly, it was decided to try to raise sufficient funds with which to lay a patent flooring. It was felt that this would not only be more durable and lasting, but also more sanitary. The every member canvass was also a subject of considerable interest. The members of the vestry expressed themselves willing to do anything necessary for the furtherance of this work. The plans are in the hands of the wardens.

Sunday School.—The rector has been working hard to improve the school. He has many difficulties; chiefly due to the indifference of the parents of the children. The boys' question is the most serious. He has discovered that should every boy in the families in the parish between the years of ten and twenty attend the school, there would be only fifteen. This means that if our school is to be successful in numbers on the boys' side, there must be additions from families outside this particular congregation. Then the parents of the boys who should attend neither insist upon their boys attending regularly, nor learning anything while they are in the school. We admit the fact that our system does not appeal to the child who

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attends Sunday School for amusement, but that he must learn. This does not appeal to many of the boys, and in consequence, unless their parents insist upon them attending their own school, they go elsewhere. We are determined that we will not change our system, but we do hope that the parents will awaken to the need of their co-operation, and have the boys attend and **learn.** We are re-organizing our boys' classes, and hope soon to have them much improved.

Choir Notes.—Those who did not attend the Musicale missed an enjoyable evening; at least that is the opinion of those who were there. The whole affair was a success, the total receipts being $61.98. As the hall was rented and the musicians for the dancing were paid, expenses were heavy, amounting to $39.12, leaving a profit of $22.86, and more ticket money to come in.—The Choir desires to thank the members of the congregation who bought tickets. We now know just how many appreciate our efforts at each service on Sunday, and we thank them for the encouragement given.—The Choir appreciates the help given by those outside the Church who took part in the Musicale; it was fine and generous for them to help so willingly.—Especial thanks are due to Mrs. James Hewlett for her donation of time and materials at the refreshment table, and to Messrs. Harper, James, and Wilkinson for looking after the wardrobes.—The writer desires to bear testimony to the hard work done by Miss Reba Lowe, to whom is due a very large part of the success of the Musicale. It understood that Miss Lowe was so interested in the affair that she could not sleep at night, and if that does not show interest, what does?—For the fourth time, St. John's Lodge, F. & A. M., has invited our Choir to sing for them at the Masonic Home, 3333 North Broad Street, on Sunday afternoon, December 26, at four o'clock. The Choir is much pleased to receive the invitation, as they enjoy singing for the old folks at the Home, and the members of the Lodge always say such nice thing after the service.—L. W. H.

MEN'S MEETING

The Y. M. C. A. and the churches of the community are holding a series of Sunday meetings at four o'clock, in the Locust Theater, Fifty-second and Locust Streets.

Well-known speakers have been secured, good singing and the Kimbal Organ. All men are welcome.

H. C. C.

ARE WE THANKFUL?

That war has not played its havoc in this country?

That our harvest this last year was the largest ever?

That things are improving, and a new era of prosperity is upon us?

That death has not entered our family?

That we have had steady employment?

That we have enjoyed good health?

God's blessings are too numerous to count. Should we not show that we are truly thankful in some way? On Sunday afternoon, December 12, a canvass is to be made of the parish, to see if we can not put our church on a solid footing. Our offerings are not near enough, and a new carpet for the church is needed, also repairs to roof, walls, and fence.

Would not this be a good time to show Almighty God that we are grateful, by giving a little more to His Church?

O praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful. H. C. C.

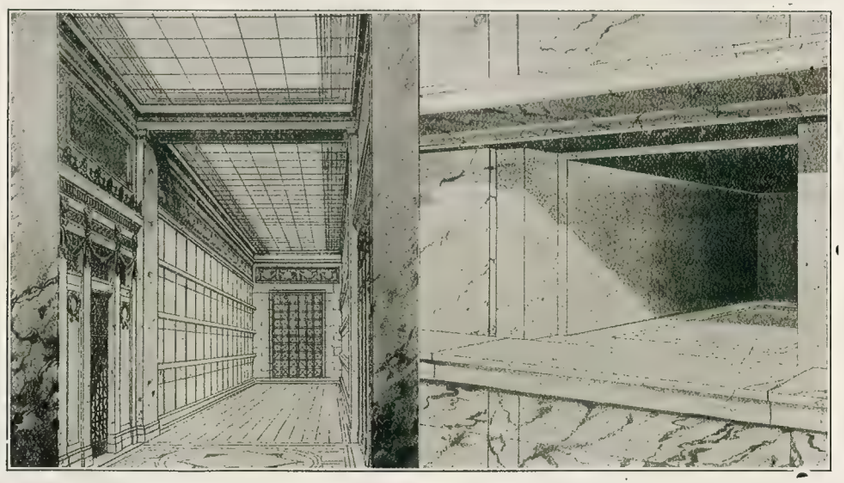
NOTES AND COMMENTS

Mr. Charles W. Cox, who planted the trees about the church and rectory, in memory of his son, has furnished three trees to take the place of those which had died. We want to thank him.

Mr. Walter Richman has presented the church with a beautiful pulpit Bible and a church hymnal for the prayer desk, both suitably inscribed, as memorials. We want to express our appreciation of the gifts.

Never have we been more impressed with the need of a parish house than now. There is no way for us to take care of the large number of young people who come into the parish. There is no place in which to conduct the ordinary activities of the parish. We should have a Sunday School room fitted for the Main and Primary schools, in which each could meet separately. We should have a place for the amusement of the people during the week. Without these, we can never do our work. $25,000 would furnish this much-needed building. Are there not among your friends some people who would be willing to aid?

In suffering, man realizes his utter helplessness. Our prayers show our dependence on God.—Humpstone.



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RULES FOR KILLING A CHURCH

1. Don't come. (Psa. 42: 4; 96: 8; 100: 4.)

2. If you do come, come late. (Psa. 84: 10.)

3. If too wet or too dry, too hot or too cold, don't think of coming. (Psa. 122: 1.)

4. Don't imagine the front seats are for you. People might think you conceited.

5. Come bound to find fault. (Psa. 100: 4, 5.)

6. Don't ever think of praying for your rector or the Church. (Eph. 6: 18, 19; II Thess. 3: 1.)

7. Don't sing. (Psa. 95: 1, 2; I Cor. 14: 15.)

8. Don't attend week-day services. (Acts 3: 1; Acts 21.)

9. Don't encourage the rector, but tell his faults to others. (Gal. 6: 1.) If his sermon helps you, don't let him know, it might make him vain.

10. If you see a stranger in the audience, don't offer to shake hands, or ask him to come again, people might think you bold. (Heb. 13: 2.)

11. Never try to bring any one to Church with you. (St. John 1: 41, 45; St. John 12: 20-21.)

12. Don't believe in Missions. (St. Matt. 28: 19, 20.)

13. Dou't give much to benevolence. (I Cor. 16: 2.)

14. Let the rector do all the work. (Isa. 41: 6, 7.)

15. See that his salary is always behind. (I Cor. 9: 14.)

16. If he does not visit as often as you think he should, treat him very coolly; he has nothing particular to do, and could come oftener. (I Thess. 5: 12, 13.)

17. Don't take your Church Paper.

18. Try to run the Church. (St. Mark 10: 42-45.)

19. If you see any one willing to take hold and help carry on any of the Church work, be sure to find fault, and accuse him of being bold and forward. (II Chron. 31: 20, 21; Ecl. 9: 10.)

20. Never speak to any one of Christ, your rector should do all that kind of work. (Dan. 12: 3; St. James 5: 20.)

21. Don't go to Sunday School, it is childish. (Psa. 1: 9, 38, 54, 97, 105, 130, 133; St. Matt. 18: 4.)

22. Don't be particular how God's house looks inside or out, but keep your own home looking nice. (I Kings 6: 21. 22; Haggai 1: 2-4.)—Church Times.

OUR WORK

Because we are Christians, there ought to be the notes of joy and gladness and laughter in our work. Our hearts ought to be full of praise to God and good-will to our fellows. This ought to be within the church as well as without. Our fellowships ought to be wholesome, inspiring, uplifting, cheering, winsome. Let the joy of believing be manifest everywhere in our work. When-the light of the Gospel dawns, all the darkness with its broods of evil runs away. A man once upon a time felt that this was so, and he said: "I was glad when they said unto me, Let us go into the house of the Lord." That is the spirit that wins, soothes, heals, saves. "Let your light shine before men, that they may see your good works and glorify your **Father who is in heaven."** Of all places in the world where brotherliness ought to show itself at its best, is in the Christian Church. It is difficult to show men what we have not. We always show them what we have.

Holy practice is the most decisive evidence of the reality of our repentance. "Bring forth fruits meet for repentance."—Jonathan Edwards.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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If you are just a little strong-headed, go to "Moses".

If you are getting weak-kneed, take a look at "Elijah".

If there is no song in your heart, listen to "David".

If you are a policy man, read "Daniel".

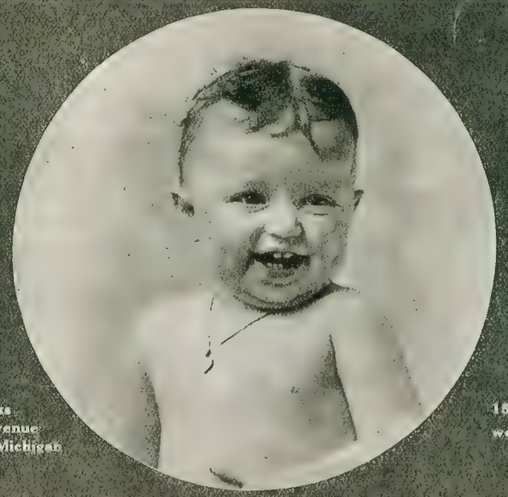
If you are getting sordid, spend a while with "Isaiah".

If you are chilly, get the "Beloved Disciple" to put his arms around you.

If you are getting lazy, watch "St. James".

If you are losing sight of the future, climb up to "Revelation", and get a glimpse of the promised land.—The Golden Censor.

Our brain is a seventy-year clock. The Angel of Life winds it up once for all, then closes the case and gives the key into the hand of the Angel of the Resurrection.—Oliver Wendell Holmes.



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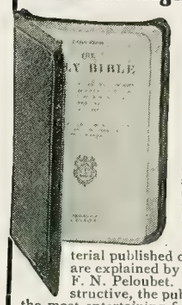
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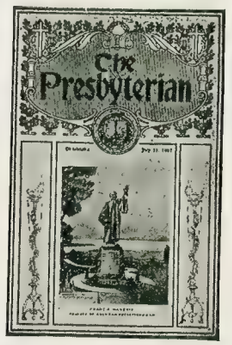
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Church Progress

Volume Fourteen PHILADELPHIA, FEBRUARY, 1916 Number Five

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Tenors: L. Willard Harris, Spurgeon H. Matthews.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

FEBRUARY

2—Purification of the B. V. M.
6—5th Sunday after the Epiphany.
13—6th Sunday after the Epiphany.
20—Septuagesima Sunday.
24—St. Matthias.
27—Sexagesima Sunday.

PARISH REGISTER

Baptisms

Dec. 30—Oliver John Rodier Kilpatrick.
Jan. 23—Paul Herman Ziegler.

Marriages

Jan. 18—Earl Wilson Cubbler and Evelyn Bradbury Mills.

Burials

Dec. 28—William Long.
30—James Bryson.
Jan. 7—Mary Emma Lowe Gray.
12—George Teller.
25—Joseph Blake.
26—Lilian Hope Fish.

Communicants Received

Jan. 21—Samuel VanDivier, Martyl VanDivier, Mrs. Thresa Anderson.

COMING EVENTS

Sauerkraut Supper, February 10.
Ash Wednesday, March 8.
Confirmation, March 19.
Easter Day, April 23.

MEMORIAL ALTAR FLOWERS

Jan. 2—Walter H. Richman.
9—Mrs. Clara Rawlinson.
16—Mrs. Clifford Pearson.
23—St. Agnes Chapter.
Feb. 6—The Choir.
13—Miss Blood's Bible Class.
27—Mrs. Breerwood.
Mar. 12—Mrs. Davis and Miss Hall's Class.
19—Mr. John F. James.
Apr. 9—Memorial to Daisy Webb, by her S. S. Class
16—Mrs. Allen.
23—Mrs. William Seal.
Miss Sadie Young.
Mrs. Sadie Wangemann.
May 7—William Webb.
14—Mrs. C. Pearson.
June 4—Mrs. Tarvis.
Mrs. Boyd and Family.

11—Mrs. C. Myers.
25—Miss Falls.
Mrs. Rebecca Eckstein.
July 16—Mr. E. J. Ensell.
23—Mr. John Dennet.
30—Mr. and Mrs. James Douglas.
Sept. 17—Mrs. Helen Harris and Mr. Harris.
24—Walter H. Richman.
Oct. 1—Mr. Harper.
8—Mrs. Edward S. Messick.
Thanksgiving Day—Mrs. C. R. Currey, Mrs. Guy Heilman.
Dec. 3—A. W. Yale, M.D.
10—Mrs. Toyer.
17—Ray Williams.

RETRO- AND PRO-SPECTIVE

February 1 was the thirteenth anniversary of the incumbency of the present rector. Naturally, at such a time we are moved to look backward and forward; to note the things which have been and are yet to be done, and the conditions under which they have been done in the past, and are to be done in the future.

There are two standards by which a parish must be estimated as successful or not: the physical and the spiritual. The first of these has to do with the financial and numerical growth; and by most people is considered the more important. The second has the higher place in the minds of those who seek to understand the purpose of God in His Church. In fact, the two are mutually interdependent, when viewed in the right light. We ought to strive for large numbers, in order that our influence for good can be increased to the limit of our power; and we should hold the financial definitely before the people as the means by which they may exercise the spirit of sacrifice. The latter, when properly presented, is a spiritual fact of great importance.

In these two particulars, the past thirteen years have been most encouraging. Upon our entrance to the parish, we found an income of about nine hundred dollars yearly, including a grant of three hundred dollars from the Sustentation Fund. This has been increased, until in the past year it has reached six thousand dollars, of which about one-half came from without the parish. We also found a membership of about fifty. This has been increased to four hundred and fifty. During that period of time a large number have come and gone, yet leaving a residium as stated above.

Of course, we are unable to estimate the spiritual progress of the parish. The results of this department must be left to God. We do know that the most earnest efforts have been made during the thirteen years to present the religion of Christ in the most winning way as a spiritual force. We have striven to teach Christ as a personal Christ. We have tried to lay emphasis upon the worship of God and the building up of His Kingdom as the sole effort of our religion. We have endeavored to lead our people away from the idea of saving their souls to the greater one of saving the souls of others and bringing them into that kingdom. How far we have succeeded we do not pretend to say.

In the effort to accomplish that which God seems to have so clearly assigned us, we have been compelled to labor under the greatest difficulties. Some of these have been from within, and the more difficult, because of that. Others have had to do with our equipment. Under the first head is that of the indifference of so many of our people. Their sense of responsibility has been sadly lacking. Very few Christians realize the power of attendance upon church services. Apart from the fact that Christ has definitely commended us all to attend, there is the fact of our influence. We commit a two-fold sin when absent. We refuse that worship which God has commanded us to make, and thus sin against Him. We failed to exert our in-

fluence toward having our neighbor attend and thus sin against Him. Under the second head must be placed the tools, as it were, with which we must work.

We find ourselves in the midst of a large community of humble people, who should have an institutional work carried on for them. They have no place in which to meet, to play, or to be entertained. We are well supplied with a low, degraded class of saloon, which is always ready to receive and provide entertainment for all comers. For these people we have no place. Nor have we a place in which to instruct the children, nor in which to worship. We have but one building. In this we are compelled to worship, conduct the sessions of our Sunday School, and to care for all our activities. This building is 40 by 70 feet, and has no cellar, and only one room.

In this important field we find ourselves entirely alone. No Christian body of any kind excepting the Roman Church, touches the people. What IT is doing for the people can be learned by simply spending a few hours here on a Sunday. Yet what are we able to do? We are losing from time to time many of those who are anxious to be with us and enjoy our services, but who feel that some provision should be made for their social welfare. The loss of these is a serious matter, but it is nothing compared to the failure to accomplish what has so manifestly been given us to do.

Unfortunately, our people will never be able to provide for this need. They do well to support the services and the work established. We are forced to look elsewhere for help. Up to the present we have looked in vain, but we are still hopeful, and feel that some day some earnest member of the Church, full of real missionary spirit, will come to our rescue. Until that time we can do no other than we have during the past thirteen years.

Another fact that we have noted, is the tendency of some people to go elsewhere for their church life, because this parish is small and weak. We have always been unable to understand this. It would seem that the very nature of our religion is that of sacrifice. While it is very delightful to attend a large and well-equipped Church, it should be more satisfying to the soul to help build up a struggling one. This spirit has done much to intensify our difficulties.

But we enter upon our next year full of hope. The past few months have been the best of our entire thirteen years. More people have come to us and connected themselves with our work. More people have taken upon themselves the duty of assisting in the financial obligations, and altogether the Church of the Holy Comforter is stronger to-day than ever in its history.

PERSONALS

The past month has been one of peculiar sadness to us. Not only have we lost an unusual number of our own people by death, but we have lost some of them under distressing circumstances. On January 2, a terrible fire broke out in an apartment house uptown, in which Mr. and Mrs. Wilson Gray were residing, and before Mr. Gray could rescue his wife, she was burned beyond hope of recovery. That night her soul passed away. Mr. Gray lingered until Friday, the day on which the remains of his wife were interred, and he, too, passed away. The city received a shock from which it took many days to recover. The families of the sufferers were completely prostrated, and a large part of the parish dazed. The Rev. C. Grant Hopper, of the Presbyterian Church, and the Rector officiated at both funerals. Mr. Gray was a member of Mr. Hopper's congregation.

We all knew Mrs. Gray well. As the sister of our faithful choir member, Miss Rebecca Lowe, she has been interested in the progress and development of our parish for many years, and frequently suggested and carried out plans for its financial betterment. Only recently she rendered great assistance in the making of an entertainment and dance for the benefit of the Church a great success. She was always ready to devote her time to this parish, and to bring in her large circle of friends to help her.

Rarely has there been a young lady so popular. Always cheerful and happy, she radiated these in every direction and filled the lives of all who came in contact with her with joy. The great respect in which she was held was evidenced by the large floral offering made at the time of the services, and the number of her co-laborers who came to the Church in a body. Our deepest sympathies go out to the bereaved family.

The act of Mr. Gray in the attempt to rescue his wife was best described in the words of Mr. Hopper at the services which were held at the home of his sisters and brothers. Nothing but great love could have impelled him to walk into the very jaws of death, and that a terrible one, too. We also extend our sympathies to the brothers and sisters.

Another of our choir members passed through a sudden and sad bereavement. Mr. George Teller, who was confirmed in the Church and for some years a faithful communicant when at home, passed away suddenly, though not altogether unexpectedly. He leaves a widow, who has been for many years an earnest worker in the parish, and a daughter, Miss Dora, whom the rector baptized and presented for confirmation here. She has also been a faithful member of the choir for some years. We extend our deepest sympathy to the bereaved ones.

Three other members of our congregation were suddenly called home, Mr. Bryson, Mr. Blake, and Mrs. Fish. All had been ill for some months, but when death made its call, it came to the families as a surprise. Our sympathies go out to the

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families of all these who have been called home, but especially to the two daughters which Mrs. Fish left behind. They were both away from home at the time, and utterly unconscious of the fact that their mother was even particularly ill. The shock which they experienced upon reaching their home and finding the evidence of the call of the reaper was very great.

May their souls enjoy perpetual rest.

Our faithful Vestryman and choir director, and his mother, Mrs. Harris, have also been compelled to pass through the valley during the past month. Mrs. Blake, a sister of Mrs. Harris, and for many years a most faithful member of and worker in the Church in Woodbury, N. J., was called to her rest. Our profound sympathy also goes out to them.

OUR WORK

VESTRY.—Our meeting was chiefly devoted to routine business. The reports from the various departments were full of hope and encouragement. The resolution introduced last month, to meet quarterly in the future, instead of monthly, came up and was finally passed. The need for improvements to the exterior of the building and for a new floor covering were discussed.

RECTOR'S AID.—All our members have been afflicted with the grippe, which has seriously interfered with the attendance upon the meetings. The first of the monthly meetings of the Executive Committee was held in the home of the president, on Thursday morning, January 13, after a celebration of the Holy Communion. The work of the Aid was thoroughly discussed, and the committee decided to recommend that a sauerkraut supper be given on Thursday evening, February 10, and the fair to be held on Thursday, Friday and Saturday, November 23, 24, and 25. At the regular meeting, the recommendation of the committee as to the sauerkraut supper was adopted. The question of the date of the fair to be considered at an early meeting. At the same meeting, the reports from the fair in December were heard and received. The returns to date are less than one hundred dollars. The fair met with the two serious hindrances: sickness and bad weather.

DAUGHTERS OF THE KING.—At the last meeting of the chapter, two young women were received into membership. The officers for the year were elected, with the following result: Miss Ethel Holden, president; Miss Edith MacAfee, secretary, and Mrs. John Martin, treasurer. The Daughters have decided to completely repair all the vestments of the rector, and see that new ones are made. They will continue their work among the poor, and expect to do large things in this way in the future. More new members are needed to accomplish greater results.

G. F. S.—For some weesk rehearsals for a play have been held. We do not know where the play is to be given, but announcements will be made in the church soon.

BROTHERHOOD OF ST. ANDREW.—The meetings are being held regularly, and the work goes quietly on. As we have said before, the very nature of the aims of this organization prevents striking reports. The work is made purely spiritual, and the results can not be measured by reports. We do wish we could have more men take up this work. Its nature makes no appeal to the average man unless he is peculiarly spiritual.

ST. AGNES CHAPTER.—Not much can be reported of our work from time to time. It is mainly routine. New members are being added almost every week. On Sunday, the 23rd, the chapter provided the flowers for the Altar, this being the Sunday nearest St. Agnes Day, which falls upon the 21st.

SUNDAY-SCHOOL.—Never in its history has the outlook for the school been so bright. Two new classes were promoted from the primary to the intermediate department, and are being taught by Mrs. Herman Ziegler and Mr. William Webb. Mr. C. Albin Craner has taken one class of boys, and Mr. Donald McHenry, another. This fairly well completes the organization of the intermediate department. The teachers on the boys' side are striving to bring back all the boys who have been in the school, and for some reason have absented themselves for some time. New scholars are being enrolled almost every Sunday.

RECTOR'S COLUMN

Through the initiative of Mr. Harper, the Church of the Holy Comforter has entered the contest being conducted by the *North American*, for a moving picture machine. Coupons appear in each, daily and Sunday issue, of that paper, which may be credited to our church. It would be appreciated very much if every member of the congregation would either collect the coupons or secure them from their friends who may receive the paper, and forward them to Mr. William J. Harper, 13 N. Fifty-first Street, who will gladly send them to the paper. The rector has a number of subscription blanks, on which he will be pleased to enter subscriptions for the paper. Each daily subscription will give 400 coupons, and daily and Sunday, 800.

For some months the rector has been conducting a Bible class on Friday evening for adults. The study has been of the Gospel of St. John. This class was started at the earnest solicitation of several members of the congregation, a few of whom have attended. Many others have never

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been present. Repeatedly the rector has announced that he would be willing to arrange the meeting of the class for another evening, if more convenient for those who have expressed their desire for such study. No expression of opinion has been made. He is still ready to entertain suggestions on this question. The chief purpose of this class is to provide for those who can not attend the Sunday-school, and who wish to study the Bible. At the present time, an adult class for women is being conducted by the rector on Sunday afternoons, to which every woman is invited. If it should seem advisable, the rector is willing to make it a mixed class. Let us hear from those who think it would be wise to make this change.

We feel more and more the need for wider Bible study. Our people are deplorably ignorant upon the simplest questions in that wonderful Book. Yet our glory as a Church is that, above all things, we stand for *The Book*. It is quite difficult for us to do much standing for it if we know nothing of its contents. To merely stand abstractly for a book is to make that book a fetish of worship. There has been too much of that in the past with serious results. Let us strive to change it.

Again, can our people not get into the habit of attending one service a week? Each Thursday, the rector celebrates the Holy Communion, with almost no attendance. Our men can not come out except on rare occasions, but surely our women can. Would it not be a beautiful thought that while our men are laboring for their families, their women would be praying for them? Think it out.

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How about the Lenten services? It is time to arrange our work for them. A card will be sent out announcing the services. Be ready for it.

We are very much indebted to Mr. George L. Maitland, the piano tuner, for tuning the piano in the church. Mr. Maitland has kindly done this for us two or three times.

The announcement of the sixty-sixth Local Assembly of the Daughters of the King will be held in St. Barnabas' Church, Third and Dauphin Streets, on Tuesday, February 8. A very interesting program has been arranged. All women who are interested in spiritual activities are invited to attend. The sessions will be 4.30 and 8.00 o'clock.

The Bishop of the Diocese will make a series of addresses, beginning on February 17, and continuing until March 2, on Thursdays. The first of these, which will be on the sbuject, "The Incarnation," will be delivered in St. Mary's Church, West Philadelphia, on February 17, at 4.00 P. M. The second, on the subject, "The Church," will be deliverd in Calvary Church, Germantown, on February 24, at 4.00 P. M. The third will be delivered in St. Simeon's Church, Philadelphia, on the subject, "The Sacraments," on Thursday, March 2, at 8.15 P. M., and the last, on the subject, "The Ministry," will be delivered in St. James' Church, Philadelphia, on Monday, March 6, at 11.30 A. M. The public is invited to all these services.

The rector is meeting classes for instruction preparatory to confirmation, on Thursdays, afternoon and evening. In the afternoon he expects the children and those who cannot attend the evening classes. In the evening he expects the adults and those who can not attend in the afternoon. The Bishop of the diocese will be with us on the evening of March 19, for confirmation. The rector expects to have a fairly large class, but will present no one who has not been properly prepared. He invites all those who have not been confirmed to confer with him at once.

NOTICE!

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Church Progress

Volume Fourteen PHILADELPHIA, MARCH, 1916 Number Six

Church of the Holy Comforter

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Church Progress

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West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Highland Ave.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

March

5—Quinquagesima.
8—Ash Wednesday.
12—First Sunday in Lent.
15—Ember Day.
17—Ember Day.
18—Ember Day.
19—Second Sunday in Lent.
25—Annunciation B. V. M.
26—Third Sunday in Lent.

PARISH REGISTER

Baptism

Feb. 6—Rachel Williams Messick.

Burial

Feb. 5—Robert Craig.

Communicants Received

Feb. 5—Mrs. Josephine Weber.

Communicants Transferred

Feb. 5—Mrs. Anna Cassady Lang.
8—Robert B. Cope.
Mrs. Mabel Cope.

COMING EVENTS

Mar. 8—Ash Wednesday.
19—Confirmation.
April 23—Easter Day.

THE FIRST CALL FOR LENT

Septuagesima Sunday looks forward to Lent. It is the first call.

"Once more the solemn season calls
A holy fast to keep."

Once more—only once—to many, the last call. If you knew this Lent were to be your last, how real you would make its communions, its services, its prayers, its labors, its self-denials. How faithfully you would use any and every means to strengthen your spiritual life. Once more. One more opportunity. Use it well.

Lent is a means, not an end. Use the means, and be sure you secure the end.

IN THE INTEREST OF CHURCH-GOING

"Sunday Hours 24
For Sleep 8
For Church 1½
At One's Own Disposal ..... 14½"

THE GOSPEL ACCORDING TO YOU

"*You* are writing a gospel, a chapter each day,
By things that you do, by words that you say.
Men read what you write, whether faithless or true.
Say! What is the gospel according to *You?*"

MEMORIAL ALTAR FLOWERS

Jan. 2—Walter H. Richman.
9—Mrs. Clara Rawlinson.
16—Mrs. Clifford Pearson.
23—St. Agnes Chapter.
Feb. 6—The Choir.
13—Miss Blood's Bible Class.
27—Mrs. Breerwood.
Mar. 12—Mrs. Davis and Miss Hall's Class.
19—Mr. John F. James.
Apr. 9—Memorial to Daisy Webb, by her S. S. Class
16—Mrs. Allen.
23—Mrs. William Seal.
Miss Sadie Young.
Mrs. Sadie Wangemann.
May 7—William Webb.
14—Mrs. C. Pearson.
June 4—Mrs. Tarvis.
Mrs. Boyd and Family.
11—Mrs. C. Myers.
25—Miss Falls.
Mrs. Rebecca Eckstein.
July 16—Mr. E. J. Ensell.
23—Mr. John Dennet.
30—Mr. and Mrs. James Douglas.
Sept. 17—Mrs. Helen Harris and Mr. Harris.
24—Walter H. Richman.
Oct. 1—Mr. Harper.
8—Mrs. Edward S. Messick.
Thanksgiving Day—Mrs. C. R. Currey, Mrs. Guy Heilman.
Dec. 3—A. W. Yale, M.D.
10—Mrs. Toyer.
17—Ray Williams.

EDITORIAL

The Rt. Rev. Philip Mercer Rhinelander, D.D., LL.D., D.C.L., our beloved Bishop, will be with us on the evening of the second Sunday in Lent, preach the sermon, and confirm a class which the Rector will present to him. As the place of confirmation in the Church has been a subject of of much discussion, it seems now a fitting time to attempt to state what it does for its participants. The common idea that by means of confirmation a person is made a member of the Church is a mistaken one. To the question in the Catechism, "Who gave you this name?' the answer is: "My Sponsors in Baptism; wherein I was *made a member* of Christ, the Child of God, and an inheritor of the Kingdom of heaven." As the Church is the visible Body of Christ here on earth, the baptized person is made a member of *it* at the time of *baptism. Every baptized child* or *person* is then a member of the Church, and can never become more a member by any rite, sacrament or ceremony. All the responsibilities of membership rest upon him immediately after baptism.

Then what does happen at confirmation? The answer may well come from the office itself. The Bishop asks the candidates: "Do ye here in the presence of God, and this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?" When the Bishop lays his hands upon the heads of the candidates, he says: "Defend, O Lord, this thy child (or this thy servant) with Thy heavenly grace: that he may *continue* thine forever; and *daily increase* in thy Holy Sirit more and more, until he come unto thy everlasting kingdom." At the close of the office this significant rubric stands: "The Min-

ister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper." And another rubric in the same place says: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

At the present time we are not concerned with the controversy on the meaning of the latter rubric. It suffices for our purpose that the Church has put it there at the close of the confirmation office. The purpose of the office seems apparent from all these quotations. Confirmation confers certain gifts, as is more fully brought out in the prayer which the Bishop says after the candidates have reecived the laying on of hands, and grants the privilege of receiving the Holy Communion. It is the door to that sacrament. By means of confirmation the baptized person is permitted to receive that which will enable him to live the life to which his baptism has obligated him. It *adds* no *responsibilities,* but it does give grace by which the person may better assume these responsibilities.

*

A few of the clergy of this diocese would give us the impression that our beloved Church in this country is on the verge of a split, and that internal dissension is rampant. We are quite certain this is only the result of a disordered condition of the mind of these men. The Church has passed through many such experiences before and come out whole, and perhaps somewhat better for the experience.

As some disturbed minds would have it, there is a struggle going on between "Protestantism" and "Catholicism" within the ranks of our Church. Whether they refer to the old controversy on ritual or not, it is somewhat difficult to decide. At times we think it is, again we think not, but that it is along new lines the supposed conflict is being waged. What the new lines are we have been quite unable to discover. Many of those who are in the forefront of the "protestant" movement are wearing vestments, have lights on the Altar, and sing the service with the aid of a vested choir. Only once have we seen any reference to a serious doctrinal question in the controversy. That was to the teaching of Rome on Transubstantiation. But we have inquired carefully and find that not more than, perhaps, a half-dozen priests of the Church in this diocese attempt to teach that doctrine. We are quite sure they will not convert the great body of clergy here. In themselves they can do little harm, since generally they have very small congregations, and *they* are so parochial as not to touch the life of the Church to any great extent. It is true that there is an organization in the Church which is devoting itself to prayers for the restoration of "these ancient practices," whatever these practices may be. But we have firm faith in God that He will not answer such prayers. Should He do so, then we might well question our type of "protestantism".

It is unfortunate that the Panama Congress controversy had to come up. But then it is a question as to whether or not these are not the birth pains of a great religious movement for the Latin-American people. There are two sides to the question involved. We may well hesitate to endorse the action of the Board of Missions, perhaps not so much because it has entered upon a work in "catholic" countries, but because of the many questions of polity involved in our own Church. As we understand it, the General Convention refused to enter this Congress. It is a serious question as to whether or not the Board has not reversed the action of the General Convention without the consent of that Convention. If so, then it has put itself up as the governing body of the Church. This brings about rather serious complications. On the other hand, it is difficult for us to say just how far the Church should go in the cleaning up, religiously speaking, a country which is steeped in darkest degradation. But can protestantism do what "catholicism" has not accomplished? The only way to answer that question, it seems to us, is to know the conditions under which the work there has been conducted by the "catholic" Church.

But just why there should be a split in the Church, because of this controversy in the Board of Missions, we are quite unable to see. We may be dull, but we can not see why. At any rate, the Church has come through many worse troubles before, and is alive and united, and we feel sure it will come through this safely.

RECTOR'S COLUMN

Again we say that we will not recommend any person for a position of whose faithfulness we are not assured. The only way in which we can satisfy ourselves of that faithfulness is by seeing the person in church attending to his duty. Otherwise we have no knowledge of the person as a business possibility. Every little while we receive letters from business firms saying that they have been referred to us by some one in the parish. All that we can do is to say in reply that the person is unfaithful to his duties in the church; we can not see how we can say that he will be different in his business relations. We ask that no one give our name unless he can fulfill the conditions which we make for ourselves.

We want to remind our people of the services which will be held in this church during Lent. We shall be unable to have all the services we would like, or think best for the people, because the rector is alone, and because the *people will not attend.* Our experience of past years does not give us much encouragement. There has always been a faithful few who have attended, but the greater part of the people of the parish ignore the requirements of the season. We verily believe that many of our people are scarcely conscious of its presence. How

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Churchmen can ignore their obligations is beyond our understanding. If for no other reason, the fact that the Church calls them they should be willing to respond. When the spiritual blessings which come with the observance of Lent are considered, we should think that all Churchmen would attend every service possible. We appreciate the fact that some of our people are employed, so that they can not attend any service during the day, except it be those which are conducted down-town at noon. But we also know that every member of the Church could be at the Sunday and evening services during the week. We are compelled to believe that it is either laziness or indifference which causes this neglect. Whatever it is, the effect of the neglect is deadly. This fact should be seriously considered. Let us all in this parish decide that we will attend *every service* during Lent this year.

Mrs. William Watson, who has become deeply interested in the work of the Church of the Holy Comforter, is arranging for a concert to be given in Loeser Academy, the hall over the Nixon theater, on Thursday evening, April 27. A dance will follow the concert. Mrs. Watson has interested many of her prominent musical friends in this concert, and those who attend are promised a great musical treat. Tickets will be fifty cents, which will include the dance. The purpose of the concert is to raise money for the floor covering, which we hope to have laid, if at all possible, before Easter. We are sure that all the members of the parish will assist to the full measure of their ability.

It often happens that the men who are responsible for the chief strength and durability of a building are those of whom nothing is heard. This is also true in the work of the church. The one individual in whom we are often the least interested is the sexton. Yet in many ways he is the most important personage in the work of the parish. Without him, a congregation could not be held for long, no matter how beautiful the service, or good the sermon might be. This we have found specially true this winter. Owing to the watchful care and attention of Mr. Wheeler, we have had a warm and comfortable building throughout the entire winter. As a result, the congregation has continued large throughout the winter.

Several months since we published a list of the memorials which had been given to the parish during its history. Our attention has been called to an omission which we regret having made. The pyx, or bread box, for the communion, was presented by Miss Ethel McCarty, who was called to her rest some time ago. Miss McCarty was one of our most earnest workers.

A directory will be issued about the 19th of March. We are striving to have all the names of the members of the parish in this issue and the addresses correct. Our effort in this direction in the past has not been very successful, and we have felt that the directory has been of little real value. The fault has been partly due to the printer, and partly to the people who have failed to notify us of changes in residence. We have changed printers, and the present firm assure us that no errors will be allowed to slip through. Now, if our people will call our attention to removals of either themselves, or other members of the parish, we shall be able to issue a correct directory this year.

We thank the many people who are aiding us in the moving picture machine contest, which is being carried on in the North American. We have received coupons from all parts of the city, and from many people who have not sent in their names. We want to thank them all. We are also deeply indebted to our neighbors, St. Barnabas and Redemption parishes, for the assistance which has come through their rectors. There seems to be a fair prospect of our being one of the successful contestants. Mr. Harper has been successfully guiding the contest for us.

We expect to have a rally of the Stonemen's Fellowship in the Church on Sunday morning, March 26, at which time the Rev. H. C. Stone will be present and preach. This will be the second public meeting of the Fellowship in this Church. Unfortunately, the night on which the first was held was very inclement, and the attendance was not as large as we desired. We are quite sure the congregation on the 26th will tax the full capacity of the building. We want all our own people to be in their places also.

OUR WORK

Rector's Aid.—Our Aid has been continuing in its progress during the past month. The meetings have been enthusiastically attended, in spite of the great amount of sickness which has prevailed. All the members assisted in the sauer kraut supper, which was given on the 10th, and made it a success. We are unable to say what the amount realized was. The members of the Aid have responded to the call of the Rector, and some of them attended the celebration on Thursday mornings, so that there has been a congregation each week. In addition to assisting Mrs. Watson in her concert, plans are being made for the bazaar, which is to be held in the fall. They have decided to be forehanded this year, and have preparations made long before.

Daughters of the King.—At the last meeting there were present seven mem-

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bers. This is the largest attendance the chapter has had. The new members are taking vigorous hold of the work. Much repair work on the Altar fabric has been undertaken. Some new embroidery is being done, and all the hangings and stoles being put into good order. The members intend to do some work among the sick also. The rector has handed the president some names upon whom to call.

G. F. S.—After consideration preparation, the girls presented a play which was given in the parish hall of Calvary Church. The parish house, through the kindness of the rector, Dr. Steel, was loaned to the chapter for the occasion. The girls were assisted in the preparations for and the play by Mrs. Alexander and her daughter, Miss Elsie. At the present writing we were unable to say what kind of an audience there was.

ST. VINCENT'S.—The chapter wishes to express thanks to all those who aided, either by donation or purchase, in the realization of $16.00 on our bake, which was held on Saturday afternoon, January 29. A part of this amount will be used to pay for the purchase of the vestments for the rector. We hope that those who enjoyed the cakes, pies, candy, and bread will let us be recipients of future orders when we have another bake.—*Kenneth Fulton McHenry, Secretary.*

BROTHERHOOD OF ST. ANDREW.—As we have said before, the nature of the work of this chapter is such as to prevent very

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definite reports. The chapter has another new member. It is doing its work faithfully. Some of its members assisted in the house-to-house canvass which was made under the direction of the West Philadelphia Ministerial Association. This is something which the rector has hoped for for some years. We are pleased to get the results. There were a few Church families found in the district covered by our men. We are looking after them.

USHERS' ASSOCIATION.—For some time this association has been quiescent. Some of its members have decided to revive it, and for that purpose a meeting has been held. There is much good work in the parish to be done by such an organization. We hope that earnest-minded young men will express a desire to connect themselves with it. We are confident the officers will welcome them.

THE CHOIR.—We are working on a new Communion Service for Easter-day. It is a fine, devotional setting, by Herbert Waering, and should add greatly to the chief service for the Queen Festival.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Without a pastor, your church needs your presence as never before. The visiting minister will form his judgment of the Church by the attendance of the members. The small percentage of members present, especially at the morning services, leads him to feel that there is a luke-warmness which ought not to characterize the children of God. The reputation of your church is affected by the vacant places.

The immediate community demands an intensified loyalty in attendance at his time. The spiritual temperature of your congregation is being taken by the neighborhood each Lord's Day morning. As the attendance decreases, the power of the Church for good diminishes. Souls that were almost saved and for whom perhaps you have been praying, become stranded at the very entrance to the harbor. You are not indifferent to their welfare and salvation. The way may become death for them, just as the Church services are hindered by the small attendance.

The community need is a loud call to you to be in your pew every Sunday. You are missing just the word God wants you to hear. You endanger your own spiritual welfare by your absence. Just the additional effort, if effort is required, will be of vital help to you. Your own burdens will be lightened, your own soul will be uplifted; the new face in the pulpit; the old message in new dress may be just for you—and then, in the presence of God, in his house, the little talk with Jesus—how sweet.

We may be near to Him at all times—and more than all when we kneel down to pray—as the beloved disciple was when he laid his head up on His breast. To ears that have been closed His voice may seem indeed to sound no longer. The loud noises of wa may shake the world. But the secret of the Lord is with them that fear Him, and he will show them his covenant. He promised to be with us always, and we have not found His promise fail.—Dean Farrar.

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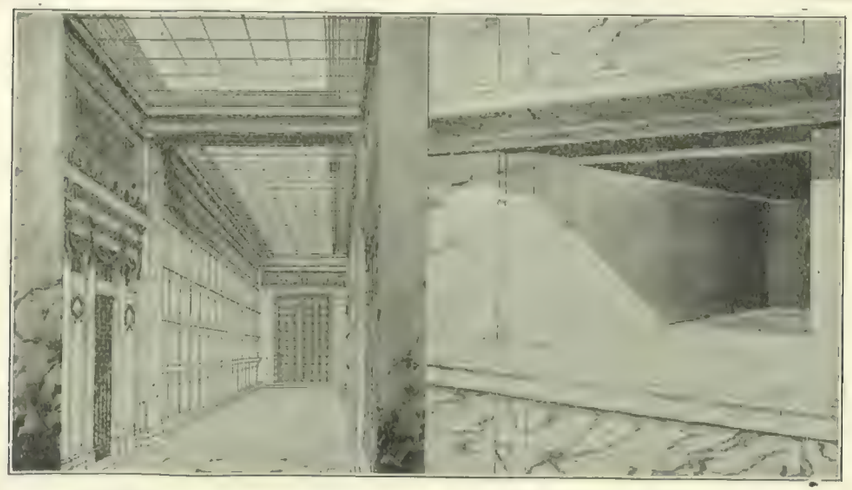
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Four-score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure.

We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground.

The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced.

It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.



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Church Progress

Volume Fourteen PHILADELPHIA, AUGUST, 1916 Number Eleven

Church of the Holy Comforter

Haverford Avenue at 48th Street
WEST PHILADELPHIA

REV. EDWARD JAMES McHENRY, RECTOR
Rectory, Haverford Ave. at 48th St.
Bell 'Phone—Belmont 271.

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Donald Edward McHenry.
DOUGLAS JAMES McHENRY.

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Holy Eucharist, every Sunday, 8.00; and 11.00 A. M., and Thursdays and Holy Days, 9.30 A. M.

Sunday-school and Bible classes, 12 Noon.

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Secretary, Donald E. McHenry.
Choir Mother, Mrs. James Hewlett

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Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris, Fred Horton.

Bassos: Charles M. Conway, Donald McHenry, Douglas J. McHenry.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

Aug. 6—Seventh Sunday after Trinity. Transfiguration.
13—Eighth Sunday after Trinity.
20—Ninth Sunday after Trinity.
24—St. Bartholomew.
27—Tenth Sunday after Trinity.

PARISH REGISTER

Marriages

July 1—Charles Mordicai Conway and Isabella Bradley Wilkinson.
19—Richard E. Stephenson and Frances Mildred Rust.

Burials

June 22—Marion Lowry.
July 19—John Edward Lyons.

COMING EVENTS

Nov. 23-25—Bazaar.

MEMORIAL ALTAR FLOWERS

Jan. 2—Walter H. Richman.
9—Mrs. Clara Rowlinson.
16—Mrs. Clifford Pearson.
23—St. Agnes Chapter.
30—Mrs. Wm. M. Watson.
Feb. 6—The Choir.
13—Miss Blood's Bible Class.
20—Mrs. Wm. M. Watson.
27—Mrs. Breerwood.
Mar. 12—Mrs. Davis, Children of Mrs. Bennett.
19—Miss Hall's Class.
26—Mr. John J. James.
Apr. 9—Memorial to Daisy Webb, by her S. S. Class
16—Mrs. Allen.
23—Mrs. William Seal.
May 7—William Webb.
14—Mrs. C. Pearson. Children of Mr. Dey.
June 4—Mrs. Tarvis. Mrs. Boyd and Family.
11—Mrs. C. Myers.
25—Miss Falls. Mrs. Rebecca Eckstein.
July 23—Mr. John Dennet.
Aug. 6—Mrs. William M. Watson.
Sept. 17—Mrs. Helen Harris and Mr. Harris.
24—Walter H. Richman.
Oct. 1—Mr. Harper.
8—Mrs. Edward S. Messick.
22—Mrs. Wm. M. Watson.

Thanksgiving Day—Mrs. C. R. Currey, Mrs. Guy Heilman.
Dec. 3—A. W. Yale, M.D.
10—Mrs. Toyer.
17—Ray Williams.

Summer Church attendance in this climate is always a problem. The extreme heat and the many diversions and attractions is made an excuse for either entire or partial neglect of church and its obligations. We are not unmindful of the fact that almost everybody nowadays goes away for a part of the season. Whether we go away or remain at home, the question is, are we justified in neglecting our duty? If we are at home we can attend services. If we are away, we can do the same. There is no place where there is no church. The only question is what does God expect of us. Our own inclinations ought not to be consulted. We might also say our own comfort. What does God require of us? The answer is to be found in the first four commandments. The first duty of man is to worship God. No one has yet discovered that climate or comfort or anything else has been accepted as a good excuse for neglect of this important duty. God does not take a vacation and leave His children to take care of themselves during the summer months. He looks after them twelve months in the year, and all the years of their life.

We have asked ourselves the question many times this summer: suppose we should be in a climate, such as we have during the heated season, all the year round, would we neglect the worship of God altogether? If the answer be negative as to the year, why should it be different for the few summer months?

A question in which we have been deeply interested for years and which has particularly claimed our attention for the past few months is: Why is the Church of the Holy Comforter not making all the progress it should?

Now we fully understand that there will be as many answers as there are people to answer. But we also know that there are a few answers which are usually given. We want to frankly investigate these, and see if there is anything in them.

The most common are. "We are hemmed in by the asylum wall," and "the people of the Church of the Holy Comforter are peculiar." As to the first, we will grant that if the wall was not there, we would have a larger field and greater opportunity. But do we realize that there are thousands of people on this side of the wall, and that we touch a very large territory of blocks beyond it? In the second place, do we realize that the personnel of the congregation has completely changed within the memory of the present rector? Yet *conditions have not changed.* No, we are satisfied that neither reason is correct. Nor is any other than one fundamental reason the correct one. That is that many of our people have not learned to *love their church,* and are not willing to sacrifice for it. Beside this there are, of course, many minor reasons, but they are all dependent upon that one. Christ understood human nature well, when He said that "Where your treasure is, there will be your heart also."

Keeping in mind this statement of our Lord, we are reminded that our most serious faults are looking at things *past,* and the lack of "pep". Our people are too retrospective. People who are so, are not apt to make much progress. Opportunity moves on; never lags behind. Our past may have been good or bad. If good, then we should profit by the lessons of that good, and move on. If bad, we should then also profit by the lessons learned, and avoid mistakes in the future. Under any circumstances we should set our standard for the future high and aim to maintain it. This can not be done except by recognizing that there are problems to be solved and obstacles to be overcome. These problems can not be solved, nor the obstacles overcome, except by the exercise of great determina-

tion and courage. The greater the problem, and the more difficult the obstacle, the more we must leave the past alone, and give our attention to the present. Here is where we in the Church of the Holy Comforter fail. An unsuccessful effort or a small congregation means failure to our people.

The successful man in the world, instead of comparing his failures with the successes of others, set himself to work to discover the reason for the failures. His first study is himself. Wherein has he made his mistake, is his first question. Instead of sitting down and bewailing his fate, he goes at the solution of the problem, determined to solve it. He seeks the obstacles and determines to overcome them. Not so our people. They stand in front of some church which has a large congregation, and say why is it that our church can not have the same? Or hear of an affair which has been unusually successful, and say why is it that our people do not do the same thing? When in fact, if our people would get out after the people in the same way the successful church does, we would have just as large congregations, and if our people would work with the same zeal and enthusiasm as the others do, we would be just as successful in our affairs. In other words, instead of wailing over our problems, we would solve them, and looking too closely at our obstacles, we would step over them, there would be no congregation in the city more successful.

All this means one thing that few of our people are willing to do, viz., sacrifice. We are compelled to confess that we know of no congregation where a larger percentage of the people are unwilling to put themselves out for their church than right here. We have some faithful ones; all honor to them. We believe their number is increasing, but there is ample room for improvement. This goes back to our fundamental principle: love for the church. So long as love for self and ease and comfort is first, we shall see larger congregations and more successful churches elsewhere. When our people are willing to give unstintingly of themselves and time for their church, there will be no limit to our success. Dear parishioner, our possibilities are great. We have a wonderful service; a harmonious people, and a good field. Let us use them. Let us put "pep" into our work, and nothing will prevent us having unbounded success.

OUR WORK

Our Street Carnival had a setback from the start, and it was necessary for us to continue it the latter part of the second week. On Thursday it rained hard. Friday we had about an hour of good weather in which we were able to open the carnival and sell a few articles. Saturday evening we were quite successful. On the following Thursday, Friday and Sturdaay, we had beautiful weather, and in consequence met with considerable success. At the present time we are unable to say exactly how much money has been realized, as the returns are not all in, but will be about $250.00. In our next issue we expect to publish all the facts about the carnival.

We feel deeply indebted to the many members of our congregation who so generously responded to our appeal for articles for sale, and to those who came and bought. We feel sure that apart from the joy of giving there was the joy of sociability which existed to an unusual degree during the evenings of the carnival. The very informal character of the occasion made possible an unusual degree of cordiality. We also want to thank our neighbors for their kind and generous treatment. We believed it better not to spread out the booths over so large a territory as in former years, and confined ourselves to the street in front of the church. We appreciate that this did not call for much decoration on the part of the people in the neighborhood. But we do want to thank those who did decorate their homes.

We are unable to thank individually those who worked at the booths, but in our review of the affair will give the names. We do want to say, however, that our appreciation of the donations and tables by some of our people is very great. For a time we thought that we would not have any music, but through the determined effort of Mr. Douglas McHenry, a splendid band was secured and paid for by himself.

We have two Ingersoll watches and a box of cigars left. Will sell the watches for 75 cents each; the cigars for $1.50 for the 25 ten-cent smokes. Ask Mr. Harris.

The personnel of our organization for the coming season will change very little. Miss May Hall has kindly consented to assume charge of the G. F. S. She will have a social meeting in the early part of September, to which she expects to invite all the G. F. S. members, present and former, who reside in the parish. She will also extend a cordial invitation to a number of the young men who are acquainted with the members to be with them. We bespeak the earnest interest of all those who shall be invited to this meeting.

Mrs. Thomas Smith has also indicated her intention to have her Bible Class for a social evening, in connection with the Bible class of young men taught by Mr. Smith. Invitations for this event will be out in the early part of September.

The rector also expects to have a social evening for the teachers and officers of the school in the early part of September. This will be in the way of an opening of the school for the season. We are expecting great things from the school this coming year.

The rector wants a man to take charge of the school as superintendent. It will not be an easy position. But it will afford a great amount of satisfaction to the one who holds it. The rector feels physically unable to continue this work much longer.

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We can not refrain from speaking of the organizations which continued their meetings a large part of the summer months. The Daughters of the King met weekly until the last of July. The regular business meetings of the Rector's Aid, Altar Committees, and the St. Vincent Chapter were also held during July.

RECTOR'S COLUMN

We are called upon to again extend our sympathy to a well-known family in our congregation. On the morning of Sunday, July 16, the soul of John Edward Lyons passed from its body. Taken suddenly ill and hastily removed to the hospital, he was operated upon, with but little hope of his recovery. Only a few hours after he passed away. John has been in our Sunday School almost from the first. He arrived in this country from England. A few years ago he was confirmed, and has since been a communicant member in the parish. Mr. and Mrs. Lyons, with the other members of the family, have been closely connected with the parish for years. To them we extend our sympathy, and pray that God may comfort them.

During August there will be a celebration of the Holy Communion at eight and ten-thirty o'clock each Sunday, excepting, perhaps, the last. Announcement will be made on the third Sunday as to the services on the following. The Sunday school will continue to meet immediately after the late morning service. There will be no evening service until the first Sunday in September. On that Sunday all the regular services will be resumed, and the hour of assembling of the Sunday school will be definitely arranged and announced. The annual rally of the congregation after the vacation season will be held at the ten-thirty service on the second Sunday, the 10th of September. All the congregation is urged to attend and make their communion, and commence the season right.

Through the kindness of friends, the rector is enabled to secure the services of a priest to take charge of his services, and he to go away for the month of August. The Rev. Thomas T. Butler, of Haddon Heights, N. J., who has been with us before, will have charge of the parish during the absence of the rector. The rector will spend the month in Chicago, with friends.

MISSIONS

A correspondent of the New York Times recently suggested that the Government should spend ten million dollars to establish schools and colleges where the youth of Mexico might be trained, as the best way of bringing the nation out of its present turbulent condition. A Churchman, writing in reply, calls attention to the fact that this is exactly what the religious bodies of the country have been trying to do. For example, our own Church has had a bishop and twenty-five clergy there. They have established schools, a college settlement house, an industrial school and a farm school, but when they have appealed to this country for support, many of our citizens unfortunately have turned a deaf ear.

A chaplain of one of the New York regiments now in Texas, who is a clergyman of the Church, and to whom a Communion service had been loaned for his use, writes under date of July 11: "You will be glad to know that at the celebration of the Holy Communion on Sunday, at 5.45 A. M., at which your chalice and paten were used, almost the entire regiment was present, and between 100 and 200 men took the Communion. My fondest expectations as to usefulness have been surpassed. The interest in the services, the eagerness of the men to consult and talk seriously with the chaplain, the appreciation by the men of my efforts to get their letters to them promptly, and the gratitude of the men in the hospital for the attention I can give them, are all very wonderful. Men have come to me to say that they want to prepare for confirmation, to tell me about their families, and numberless other concerns in which they are deeply interested."

The Fifteenth Infantry of our army is stationed at Tientsin, China. Recently the children of the regiment, under the direction of Chaplain and Mrs. H. Watts, gave a sale and entertainment, the proceeds of which were devoted to the children's ward of St. Luke's Hospital, Shanghai. This, together with their Easter offering for the same object, amounted to $500, and has been sent to Bishop Graves. This does great credit to the Fifteenth Infantry and the Americans in Tientsin who interested themselves in the enterprise.

FAITH AND PRACTICE

Christians call the Bible the only rule of faith and practice; but is it the only rule of practice? Do we take this Bible when any question of doubtful propriety comes up, and ask ourselves what the Bible says on that subject? Do we make the Bible the standard of our life? Do we take that Bible when difficulties arise, and say, "How does Paul's teaching or Jesus Christ's teaching bear upon this?" Nay; we are more apt to be governed by what people will say, by what they all do, and by what the law allows.—Francis L. Patton.

To one and all, we wish you pleasant holidays, returning with new ideas for our work, renewed vigor and determination to press onward and upward "toward the mark for the prize of the high calling of God in Christ Jesus."

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TWO SINNERS

There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart keep quiet
When the blood is a river that's running riot?
And boys will be boys, the old folks say,
And the man is the better who's had his day.

The sinner reformed;—and the preacher told
Of the prodigal son who came back to the fold.
And Christian people threw open the door call."
With a warmer welcome than ever before.
Wealth and honor were his to command,
And a spotless woman gave him her hand.
And the world strewed their pathway with blossoms abloom,
Crying, "God bless Layde, and God bless groom!"

There was a maiden who went astray
In the golden dawn of her life's young day;
She had more passion and heart than head,
And she followed blindly where fond Love led.
And Love unchecked is a dangerous guide,
To wander at will by a fair girl's side.

The woman repented and turned from sin,
But no door opened to let her in,
The preacher prayed that she might be forgiven,
But told her to look for mercy—in heaven.
For this is the law of the earth, we know;
That the woman is stoned, while the man may go.

A brave man wedded her after all,
But the world said, frowning, "We shall not

—*Ebenezer Usher.*

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CHILDREN'S SERMON

How the Moon Helps the Sun

It is a part of the sun's business to light up this world of ours; to shine all day long, so that people may see their way. It has other things to do, indeed; yet that is a large part of its work. But what shall the poor world do when the sun goes down over the horizon, out of sight? It would never do to leave us altogether in the dark. So the good Father, who made the world and never forgets to take care of it, has set the moon in the sky to help the sun carry on the business.

And how does the moon help? It has no light of its own, as the sun has. But as it sails along, far above the earth, it keeps its face turned towards the sun, and the sunlight which it catches it throws down upon the earth.

Do you remember that Jesus said, "I am the light of the world?" But what should the world do when Jesus went back to his Father's home in heaven? How could it be lighted any more? Would not the darkness be terrible when he was gone?

Jesus told his disciples that they, too, were to be the light of the world. And that has been the beautiful business of every Christian ever since; to help Christ lighten the world. And there is great need of it, too; for many people are living in the dark. Even a child-Christian can help. We have no light of our own, any more than the moon has. But if we keep our faces toward Christ, he will shine upon us. And people will see in us the light which comes from him. That is one thing which prayer does; it turns our faces toward Christ. And so it keeps us in the light which made his face so beautiful.—Frank Bayley.

"As the Lord hath prospered you."
"Freely ye have received, freely give."

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"Have received your pamphlet entitled, "The Coming of the Lord Draweth Nigh," and must say you have made out a strong case in Scripture presentation of your position. I enjoyed reading it very much."

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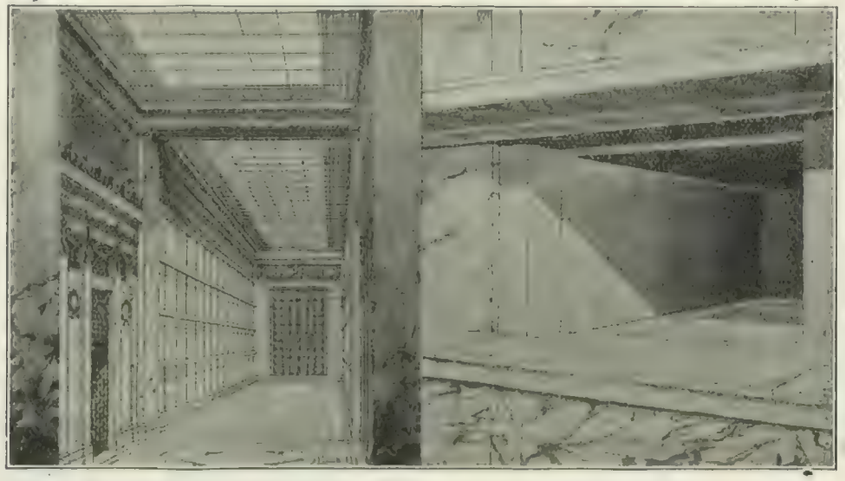
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Church Progress

Volume Fifteen PHILADELPHIA, OCTOBER, 1916 Number One

Church of the Holy Comforter

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Church Progress

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West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

October

1—15th Sunday after Trinity.
8—16th Sunday after Trinity.
15—17th Sunday after Trinity.
18—St. Luke.
22—18th Sunday after Trinity.
28—St. Simeon.
29—19th Sunday after Trinity.

PARISH REGISTER

Baptism

Aug. 20—James John Gill.
Sept. 3—Emily Beinlich,
Emma May MacMullett.

Burials

Sept. 5—Edward Allen Smith.
6—Emily Beinlich.
18—Irene Piper.

DATES TO BE REMEMBERED

Nov. 23-25—Bazaar.

MEMORIAL ALTAR FLOWERS

Jan. 2—Walter H. Richman.
9—Mrs. Clara Rowlinson.
16—Mrs. Clifford Pearson.
23—St. Agnes Chapter.
30—Mrs. Wm. M. Watson.
Feb. 6—The Choir.
13—Miss Blood's Bible Class.
20—Mrs. Wm. M. Watson.
27—Mrs. Breerwood.
Mar. 12—Mrs. Davis,
Children of Mrs. Bennett.
19—Miss Hall's Class.
26—Mr. John J. James.
Apr. 9—Memorial to Daisy Webb, by her S. S. Class
16—Mrs. Allen.
23—Mrs. William Seal.
May 7—William Webb.
14—Mrs. C. Pearson.
Children of Mr. Dey.
June 4—Mrs. Tarvis.
Mrs. Boyd and Family.
11—Mrs. C. Myers.
25—Miss Falls.
Mrs. Rebecca Eckstein.
July 23—Mr. John Dennet.
Aug. 6—Mrs. William M. Watson.
Sept. 17—Mrs. Helen Harris and
Mr. Harris.
24—Walter H. Richman.
Oct. 1—Mr. Harper.
8—Mrs. Edward S. Messick.
22—Mrs. Wm. M. Watson.

Thanksgiving Day—Mrs. C. R. Currey,
Mrs. Guy Heilman.
Dec. 3—A. W. Yale, M.D.
10—Mrs. Toyer.
17—Ray Williams.

LET US DECIDE TO

Attend services at least once each Sunday.

Make our communion at least once each month.

Do some work in one of the chapters.

Aid in the Church School work.

Aid in the Choir development.

Give liberally to Christ through our parish.

"The rector will not miss me from service," is frequently said. Perhaps not, but the Lord will. Which is the more important? There is one reason only for attending church services; viz., to worship God; see II Kings 17: 36; I Chron. 16: 29; Ps. 29: 95; 6: 99; 5: 100. Failing in obeying these injunctions, we fail in our duty. That is sin.

When we entered upon the work of this parish, we had a theory. It was that if the children should be taken under instructions, about Church going, at the beginning of their lives, they would always go. We took several young children who we found in the parish and taught them. For some years after, they attended all the services faithfully. But we had not taken into account the influence of the parents. Before a great while after they became young men and women, having observed the continued absence of their parents from the services, they one by one followed their parents' examples. These same young people to-day attend quite irregularly; why? Can the parents answer the question? What will be the answer they will give to God when he calls them to account for their failure to set the example?

If the Churchmen within ten minutes' walk of the Church would attend the services, there would be no room for others. Try it.

If there is one lesson more than any other taught in the twentieth chapter of St. Matthew, it is that no one is permitted to remain idle in the Kingdom of God; that means in His Church. Each set of men were set to doing something as soon as the master found them standing around idle. It may be well to think seriously of this. Read the chapter. Then come to the rector and ask for something to do in the Church.

It is insufficient to say that I have all the work I can do in my own home or business. That is one of the fundamental sins of the race. To devote ourselves to ourselves or those whom we love in this life is pure selfishness. Think it over. The home or business is important, but God's work is more important.

I see no business in life but the work of Christ.—Henry Martyn.

IN MEMORIAM

Mrs. Annie Rhea Matlack,
James Kelly,
George Winslow Pearson,
Mrs. Elizabeth W. Bailly,
Howard Nathan Rickards,
Mrs. Emma J. Field,
Mrs. Annie Spicer,
Charles G. Kochersperger,
Charles J. Wilkinson,
Mrs. Rachael A. Frankenfield,
Mrs. Anna Dey Bennett,
Robert Walker Leister.

"Almighty God, with whom do live the spirits of those who depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give Thee hearty thanks for the good examples of all those thy servants who, having finished their course in faith, do now

rest from their labors. And we beseech thee that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ, our Lord. *Amen.*"

RECTOR'S COLUMN

We want to urge all the members of the congregation to prepare for the bazaar which is to be held in November. Heretofore, this has been left to a few people, with the result that it has not reached the proportions in should in a parish of this size. We are sorry that the enthusiasm necessary to make it the success it should be has not been aroused earlier in the year. We have ben talking about it for some months, but one of the most serious faults of the day is to procrastinate. In this respect we in this parish are seriously at fault. Early active work is necessary to interest all the members and to get the results which we have a right to expect. But we are sure that all the members will respond quickly and liberally, now that the matter is called to our attention. No one in the parish is excepted. Make or buy articles and send them to the rectory as soon as possible. Nothing will be too small or insignificant. Useful articles are most apt to sell quickly. Why not *every* woman in the congregation, in addition to some other article she will make, send in an apron? These always sell.

Again we expect to have an "every member" canvass before the first of the year. Our experiment last year was a success, and was received by most of our people with favor. We are quite sure that it will be more successful this year, since its nature is better understood. There is scarcely a parish in the country that is not using this method of bringing the members more closely into touch with its workings, and securing their interest in the financial support. We bespeak a free and liberal response from all our congregation, and we are sure that we shall not be disappointed.

In another column we refer to a change in the system of work which is to be introduced into the Church School. One of the important factors in this system is the part the parents share. Lessons will be assigned each week, and home work will be required of each pupil. Notice of this will be sent to each child's parents, and we urge that they see that the children do the work. We have been dissatisfied with the results from the system in the school, and feel that this is a corrective for the mistakes in the past.

We expect, each month, hereafter, to include a list of the names of those members of the parish who have departed in the corresponding month in past years by way of a memorial. The idea, beside keeping fresh the memory of the dear departed ones, may also suggest some memorial, such as flowers for the Altar or some substantial gift to the parish church.

We are including a note taken from the secular press, which speaks volumes. It has more force since the judge is interested in a purely moral question. Yet thousands every day say that if they live moral and upright lives, "they are all right". Are they?

Finds Neglect of Church Cause Domestic Trouble

Chicago, July 3.—Judge John Rooney, in the court of domestic relations, said today:

"I find that three out of four cases of domestic trouble which have come before me since I have been on this bnch result from the neglect of husband and wife to attend any church services. I do not care what church one attends, but I do think any man or woman could spare at least an hour a week to pay reverence to the Omnipotent.

"Every day I have parents before me, neither of whom attends church. How can they expect to have any influence on their children's moral training if they themselves do not set the example in attending church?"

OUR WORK

Church School.—We have greater reason for encouragement on account of the outlook of our school than at any time during the past fifteen years. We have been able to secure the able assistance of Mr. Vincent Drayton, to take the position of Lay Superintendent. Mrs. Drayton will also assist in the teaching in the Main School. We hope also to have another very efficient teacher for that department. Mr. and Mrs. Smith have taken charge of the Bible classes; thus insuring their success. We have decided to take up the Christian Nurture series of lessons as recommended by the Board of Religious Education of the Church. The work in these is progressive; each class has its own lesson fitted to the needs and ability of the children in that class. The school will open for all the children on October 1. We have regretted the break in the school work, which was made necessary by the epidemic, but hope the enthusiastic efforts of the teachers and pupils will offset the ill effects.

Rector's Aid.—In spite of the very hot day, several members were present at the opening meeting of the fall. On the third Thursday, the ladies held a social meeting, to which several of the women in the parish who have not been in the habit of attending were invited. Some of these invitations were accepted, and the afternoon was most pleasantly spent. The Aid is devoting its energies chiefly to making the bazaar which is to be held in November a success.

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Daughters of the King.—The fall meetings were resumed on the first Wednesday of the month by going in a body to the Inasmuch Mission, where service was held for the men, the rector preaching and the members leading in the singing. This is a departure which will insure new life for the chapter. It will bring the young women into closer contact with the best work of the Church. Another member has been added, and more are expected. There is a good field for our young women in this chapter.

Girls' Friendly.—A meeting was called for the last Thursday of the month. As this is written before that date, we are unable to report results. We do urge all the girls who are not otherwise attached in the parish to seriously consider this work. Mrs. Thomas I. Gill has kindly consented to aid Miss Hall, as Associate, in the work. We want two or three more women for the same work.

Brotherhood of St. Andrew.—We are pleased to report that the meetings of the Brotherhood, which had been suspended for the month of August, opened with all the members who were in town present. The meeting was interesting and enthusiastic. Work for the winter was outlined and decided upon. One new member was added. We are still looking for some more consecrated men for this chapter.

St. Agnes.—The matron met the older members on Saturday afternoon, September 16, to confer about the work for the winter. It was decided to divide the work into departments, and to place one of the older members in charge of each department. This idea was received with great enthusiasm. Among the tasks undertaken will be that of baking, which will be done by some of the older members in the kitchen of the parish house, and the baked stuff will be offered for sale.

St. Vincent's.—There are few people in the present century who, being connected with a large business, do not have several, or at least one, assistant, who is expected to see that his work does not get confused, but progresses in a smooth and orderly manner. What a chaos this world would be in if it were not for this large band of helpers, each trained to do his little part. In fact, it would be impossible to carry out the prodigious plans that are created in the brains of man to-day.

There are few people who realize that the great business of God requires, the same basic principles upon which the great industries are run. Some think of the Church of Christ as an organization of people banded together for the promotion of their social aims; and as a club created by themselves, they strive to make themselves big enough to criticise the workings of this great system; especially has this been done with one of the most important departments of the organization, the Acolytes Guild.

The acolytes, or altar boys, as they are more generally known, are a very important factor in the working out of this whole scheme. They are not in their positions in the sanctuary to attract notice or add to the beauty of the service, as some people wish to think; but they are there for the purpose of insuring the smooth and orderly manner of the service. Think this over, and see if this does not comply with the working of our daily problems, which we demand for our own goood. What a service it would be if the Altar Guild should forget some of the necessary things with which to carry on the service, and it was necessary for them to in terrupt the devotion of the people, to set things right. This is what the acolytes are to illuminate.

For some years this parish has had the help and assistance of a number of young men in the service to make it what it should be. These have been banded together, under the name of the St. Vincent Guild, having for its leader the Rector; the management being in the hands of a warden appointed by the Rector. The work is comparatively simple, and not in the least disagreeable, besides the members have benefitted by their connection with the Guild.

The present warden is now trying to extend these privileges to all young men of the parish, and is making an appeal to them to see the Rector, to talk over the question with him, getting full information as to the workings of the Guild. There are pleasant times along with the work. Big things are being planned by the warden for the future. We all extend a hearty invitation for you to help us realize them.

D. J. M., *Warden.*

HALF AND HALF LIFE

Have you ever noticed that people who flatter themselves that it is not foolish to live a kind of half-and-half life, sanctified so far as belonging to God is concerned, but living in the most perilous surroundings and dangerous habits, always think that they can escape the danger of corruption and influence others? Lot dwelt in Sodom with the expectation that he could affect the people around him for good. But he assured that the world will drag you down to their level; you will never bring them up to your level until you have taught them boldly to know Christ and to see the depravity of their nature and their ways.—H. W. Webb-Peploe.

Anger does nobody good, but patience is the father of kindness.—African Proverb.

The summer is ended, now for work.

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WE SHOULDN'T WORRY

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

We have erred in that dark hour
We have known,
When the tears fell with the shower
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every morrow
Can be sad.
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

IN THE HANDS OF THE MASTER

"Without me ye can do nothing," said Jesus to his disciples. The message of the Pentecost is: Weak men and insufficient of themselves when yielded fully to the power of the Holy Ghost become mighty through God to the pulling down of strongholds.

It was announced that Signor Vitelli would play upon his five thousand dollar violin in the great auditorium at Ocean Grove. The huge building, seating twelve thousand people, was packed, and when the great musician came upon the stage, he was met with thundering applause. He took a violin from the table, and drawing the bow across the strings, he made it give out some of the most marvelous music the audience had ever heard. His bow trembled like the wing of a bird, and in every quiver there was an ecstasy of music rapturous and sublime. Then something seemed to go wrong; he turned one of the pegs and drew the bow across the strings, but they did not seem to please him. He touched another peg, and then another, and again he tried the instrument, but something was plainly going wrong. The audience noticed a scowl settling down upon his features. He tried again and again, and seemed to be losing control of himself. Once more he turned the pegs and tested the strings; and suddenly he grasped the violin by the neck and broke it into a hundred fragments over a chair by his side. Half of the great audience spring to their feet as if to rebuke the man for such an unwarranted display of temper, and for the destruction of so costly an instrument. But godly Father Stokes arose and motioned the audience back, and said, "Friends, Signor Vitelli was only trying to teach us a lesson. There are so many people who seem to think the music is in the instrument, and there are so many violinists who seem to think that if they only had a violin like Signor Vitelli's, they could bring forth music as he does But Signor Vitelli wanted us to know that after all, the music is not so much in the instrument as it is in the master. The violin which Signor Vitelli just destroyed cost $1.28; he will now play upon his five thousand dollar violin." And then the great artist picked up his own instrument, and although the music was wonderful, indeed, it would have doubtless taken a better musician than you or I to have told the difference.

It is a rather remarkable thing, that of all the cases of healing mentioned in the Gospels, the greater number were brought to Christ by others, and it was largely the faith of those that brought them that figured most in their salvation.

"Thou shalt love thy neighbor as thyself." —Matt. 19: 19.

RECEPTIVENESS

Receive ye! The measure of our receptivity and faith is the measure of the infilling of the Holy Spirit. He can only come to human hearts and lives that ask for Him and seek for Him until they find Him. The vast reservoir of God's wonderful love is full to overflowing and we must become attached to this fountain-head and be emptied so that He can fill us. He wants to fill us and to make us full; to give us Gospel measure pressed down, shaken together, and running over. The Holy Spirit desires and designs to take and keep possession of our deepest, inmost life. He wants to flow over and flow out through our lips and looks and lives. He means to energize our bodies by His quickening and sanctifying power to be His temples, not only divinely healed, but full of life divine. Be ye filled.

OTHER BOYS WILL RISE

The railway situation brought to light the fact that most railway presidents have arisen from the ranks of employees. Louis Hill, of the Great Northern, succeeded his father, James J. Hill, and of course did not come up from the ranks. Hale Holden, of the Chicago, Burlington and Quincy, and Fairfax Harrison, of the Southern, were lawyers; Daniel Willard, of the Baltimore and Ohio, was once a fireman; James H. Heustis, of the Boston and Maine, began as office boy; Howard Elliott, of the New Haven and Hartford, began as a railway surveyor; C. P. Markham, of the Illinois Central, began as a section hand at seventy-five cents a day; E. P. Ripley, of the Atchison, Topeka and Santa Fe, began as a traffic clerk; Robert S. Lovett, president of the Union Pacific, is a Southerner who found himself penniless at the close of the Civil War, and began as a teamster, hauling ties for the Santa Fe in Texas.

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HOW TO ENJOY SUNDAY

BY ONE WHO HAS TRIED IT

1. Stay home Saturday night and get acquainted with your family. Retire a little earlier than usual.

2. Get up early and help do the necessary work of the home. An honest division of labor helps oil the wheels of the household; but a man who sits around reading the morning paper and leting his wife do all the work—

3. If possible, make your plans to go to the Bible school. Go to church. Religion and worship are necessary to a full-grown life.

4. If you have a neighbor who does not go to church, invite him to go with him. If he faints away at your invitation, telephone to the head usher of this church, and he will send an automobile for him.

5. Do not expect your wife to rush home from church and get you an extra good Sunday dinner. Let the Sunday meals demand a minimum of labor for housekeepers.

6. Keep some inspiring book on hand for Sunday reading. Write some letters to friends or to the boy or girl away from home.

7. Ask some one who is not a Christian to confess Jesus as Saviour. How long have you been a Christian yourself without doing this?

8. Get all you can out of the Sunday church services, either as a worker or a good listener and doer. Do not criticise the choir. You are not such a great singer yourself.

9. Keep thanking God all day that you are well enough to work, and good enough to keep out of jail.

10. Close the day with a song and a prayer after calling up the preacher and telling him you plan to follow his advice when you go to work to-morrow.—*From the Calendar of the First Congregational Church, Topeka, Kansas.*

THE HORSESHOE CURVE

Coming from the West, after passing Gallitzin, we begin that steep descent to Altoona. Winding in and out as we follow the curvature of hill after hill, we are awed by the view of deep valley immediately below us and charmed by the beauty of wooded mountain rising beyond. Then as we approach the Horseshoe, our delight is suddenly ended by a long train of loaded coal cars standing between us and the view. How irritating that this far-famed prospect is thus hidden and our fleeting opportunity lost. Will the succession of hideous black coal cars never end?

Then our train slows and comes to a stand. We sit with the scarred face of the mountain towering close on one side and a coal car towering closer on the other. A passenger train with its extra locomotive comes puffing past us up the grade. This is presently followed by another. But why do we stand We are on the right track; on time. Why wait?

Then we move on. Soon we have passed the coal train, then the little round signal tower that had told us to stop. We sweep around another hill and the Horse-shoe is before us with its nestling lakes glimmering in the sun. As we drink in the delight of the scene we almost fail to notice the long double line of freight trains that stand blocking both upbound tracks. Right on the famous curve there has been a freight wreck. Looking back we can see the derrick lift the side of a car and swing it over the bank. How long those upbound passengers had waited until a way was cleared, we could not tell. Yes, we were in the right, but we were told to wait that they might have a chance.

Sometimes we wonder why our efforts do not prosper when we feel confident that they are right. We fret at the detaining signal that God places across our path. It may be that we must give up "our rights" that our brother, toiling upward, be not hindered. A little farther on, and we shall understand.

W. C. R.

The war is drawing to a close, and the time for the reconstruction of society is at hand. If we have enough of war and all the things that make war, let us by word and deed help build a new civilization on the foundation of Christ. A real live Christian will count for much in these days of re-construction.

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Church Progress

Volume Fifteen PHILADELPHIA, NOVEMBER, 1916 Number Two

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Holy Eucharist, every Sunday, 8.00; and 11.00 A. M.; Wednesdays and Holy Days, 9.30 A. M.

Church-school and Bible classes, 2.30 P. M.

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Font Roll: Superintendent, ——— ———

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Organist, George Tudor.
Secretary, Donald E. McHenry.
Choir Mother, Mrs. James Hewlett

Sopranos: Rebecca V. Low, Susan Wilkinson, Winifred Ridgway, Lydia Shank, Margaret E. Green, Mrs. C. E. Wharton, Mrs. Gertrude Ricciute, Dora Teller, John Wilkinson.

Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry.

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Church Progress

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West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

November

1—All Saints' Day.
5—20th Sunday after Trinity.
12—21st Sunday after Trinity.
19—22nd Sunday after Trinity.
26—Sunday next before Advent.
30—St. Andrew, Apostle.

PARISH REGISTER

Baptisms

Sept. 24—Edward Nelson Brown.
Charles Edwin Barksdale.
Birdie Birch Hussey.

Marriages

Oct. 24—Clyde Lewis Fisher and Elizabeth Sellers Zell.

Communicants Received

Oct. 13—Mrs. Mary Fleisch, St. Peter's Church.
22—Vincent L. Drayton, St. Stephen's Church, Camden.
Mrs. Vincent L. Drayton, St. Stephen's Church, Camden.

Burials

Sept. 23—Elizabeth H. Hamilton.
Oct. 3—William Rose.
6—Seth Richard Hammond Simpson
10—James F. McMullett.
10—William Colsher.
17—Elizabeth B. Aldrich.
19—Robert John Gallagher.

MEMORIAL ALTAR FLOWERS

Jan. 2—Walter H. Richman.
9—Mrs. Clara Rowlinson.
16—Mrs. Clifford Pearson.
23—St. Agnes Chapter.
30—Mrs. Wm. M. Watson.
Feb. 6—The Choir.
13—Miss Smith's Bible Class.
20—Mrs. Wm. M. Watson.
27—Mrs. Breerwood.
Mar. 12—Mrs. Davis,
Children of Mrs. Bennett.
19—Mr. Smith's Class.
26—Mr. John J. James.
Apr. 9—Memorial to Daisy Webb, by her S. S. Class
16—Mrs. Allen.
23—Mrs. William Seal.
May 7—William Webb.
14—Mrs. C. Pearson.
Children of Mr. Dey.

June 4—Mrs. Tarvis.
Mrs. Boyd and Family.
11—Mrs. C. Myers.
25—Miss Falls.
Mrs. Rebecca Eckstein.
July 23—Mr. John Dennet.
Aug. 6—Mrs. William M. Watson.
Sept. 17—Mrs. Helen Harris and
Mr. Harris.
24—Walter H. Richman.
Oct. 1—Mr. Harper.
8—Mrs. Edward S. Messick.
15—Children of Mrs. Anna Dey Bennett.
22—Mrs. Wm. M. Watson.
Thanksgiving Day—Mrs. C. R. Currey,
Mrs. Guy Heilman.
Dec. 3—A. W. Yale, M.D.
10—Mrs. Toyer.
17—Ray Williams.

IN LOVING REMEMBRANCE

Memorials for November

Mrs. Walter Bonine,
Mrs. Laura Howard,
Samuel W. Cobb,
Mrs. Catharine Elizabeth Sharpe.
Ellen Lovina Zebley.

Most merciful Father, who hast been pleased to take unto thyself the souls of these thy children; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth; we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

The General Convention of our Church is always an important event in the life of the country. It has been said that our Church "wields an influence altogether out of proportion to its size." This we have found to be true. Many important questions which trouble the Church world are left for us to settle at our Convention, and when settled are adopted by the other Christian bodies. It may be that the conservativeness of the leaders of the Church may have much to do with this. Whatever is the cause, it is a fact.

This Triennial Convention, which is assembled in St. Louis, had many serious and important questions before it. Before the sessions of the Convention, the fear prevailed that many radical changes in the formularies of the Church would be made, and the Prayer Book would be revised out of recognition. These fears which aroused great controversy, have not been realized. It is true that the Convention, at this writing, is not closed. But it is also true that about all the questions involved have come up, and action indicating the mind of the convention has been taken.

This, the forty-fifth session, of the convention, met with an attendance of more than 2,000 persons. Seven hundred men were present and assisted in the celebration of the Holy Communion, early on the first day. Immediately after the celebration, the regular meetings began. Representatives from the English and Canadian Churches were present, in the persons of Bishop Yeatman-Biggs, of Worcester; Bishop Montgomery, Secretary of the S. P. G. Society of England; Most Rev. George Thornelee, Archbishop of Algoma, Canada, and Bishop Williams, of Huron. These representatives were greeted cordially, and replied in a happy vein.

One of the most important reports was that of the Missionary Board. The report stated that there are 9 Bishops, 329 other clergy, and 1,089 native workers in foreign fields; 24 bishops and 1,069 missionaries at home.

The Board reported also that there is no deficit remaining at this time. This was hailed with great delight by the convention. It was recommended by the Board that a closer relationship between the Board and the Pension Fund be entered into. The Convention decided that all the missionaries should be included in the pension

scheme, in accordance with the recommendation. The apportionment for the coming year was set at $1,400,000, which must be raised among the parishes of the Churches in this country.

An unsuccessful attempt was made to reduce the diocesan representation to the convention. By some of the dioceses it was felt that as constituted at present, representation is unequal; the smaller dioceses being as strongly represented as the larger. This gives some of the Western dioceses a large power and out of all proportion to the strength of the Church there. Another question which commanded much attention was the proposal to prevent the remarriage of divorced persons, no matter for what cause they were divorced. This resolution provoked much and vigorous discussion, but failed to carry. Many of the delegates believe that the present canon is sufficiently strict, and that further legislation would do harm rather than good. At the present time the innocent party in a divorce can remarry.

As reported by the Church papers, there have been no other actions of importance. The changes in the Prayer Book are still under consideration.

The triennial meeting of the Woman's Auxiliary meets at the same time and place as the general convention. The meeting in St. Louis has been one of the most enthusiastic in its history. The most important consideration was the presentation of the "united offerings" of the women throughout the Church. The amount was $352,147.04, nearly $50,000 more than at the last convention. Pennsylvania came proudly forward with $49,208.43 of this amount. There was a large representation of the women of the Church present; 850 having received communion at the first service. Considerable time of the convention was devoted to the work of women in the Church, and a resolution was presented by one of the clergy that women be admitted as delegates to the convention. But this failed to carry.

REMEMBER THE BAZAAR.

RECTOR'S COLUMN

Is it not strange that although God gives us nine-tenths of what we have, and six-sevenths of the time we have for ourselves, we are selfish enough to want and take *all* of each? From the beginning of time, God has demanded one-tenth of what man has, and one-seventh of the time He allows him. Yet we begrudge Him the small percentage He demands.

We are very much gratified with the improved attendance upon the services. The epidemic of the summer made serious havoc of our church habits, and it has taken us quite a time to get back; some have not done so yet. Let each member of the parish decide to respond to God's call and be in his or her place each Sunday.

DO NOT FORGET THE BAZAAR.

The bazaar is the chief subject of thought now, apart from our spiritual growth. The bazaar will be held on November 23, 24, and 25, Thursday, Friday and Saturday evenings. We are not able yet to announce the place in which it will be held, but that will come in due time, and every member of the parish will have due and timely notice. The question of supreme importance at the present time is getting articles for sale. In this every member of the parish should be interested. The rector is pleased with the reports in this direction. He learns that many of our people have already made and begged things, and are still at it. We are sure that they will continue at it until the night of the sale. One of the most saleable articles is aprons. We have never had too

many of these, and probably never will. So while you are making other things, make also one or more aprons.

MAKE SOMETHING FOR THE BAZAAR.

The ladies have also arranged for a rummage sale, to be held in the usual place, on November 9 and 10; afternoons and evenings. There is no easier way to make a few dollars than this. Gather all your cast-off clothing and household goods, and send them to the rectory, where they will be taken care of.

DO NOT FORGET THE RUMMAGE SALE.

For three years the rector has been attempting to organize a Bible study class, to meet during the week. He met with a measure of success last year, but it was not as encouraging as he should wish. Up to the present time this year he has not succeeded at all. Now why? He is asking the question. Do the people know so much about the Bible that they do not need the instruction? If so, then he has nothing to say. But his experiences do not justify this conclusion. He finds that even the much-despised Romanists are better informed in some respects than our own people. When it comes to the denominations about us, well, we do not care to make the comparison. It is not flattering. The rector is ready to teach such a class just as soon as the people show a disposition to come.

Again the question of church attendance. We all admire the Romanists for their devotion and some of the Protestants for theirs. Sometimes we make a comparison between some particular congregation of

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the denominations, and some one of our own, and it is all in favor of the former. Now why? We have heard those making the comparison ask this question, and we wonder why they do not answer it themselves. The reason often is because the *very people making the comparison are careless about their own attendance.* Surely they can not expect others to do what they themselves fail in doing. Take our own congregation, for instance. Should every member who can attend do so each Sunday, we would not have sufficient room to hold the congregation. The fault is in *us* individually, not in some one else.

IT IS YOUR BAZAAR.

We have always held that everything God has made or has allowed to be made is for some good purpose when used properly. It is man's abuse which does the damage. We are quite certain that the moving picture show and the automobile are good things, and should be used. But here we find the abuse is doing inestimable harm. Many people are riding to the devil in the automobiles as fast as they can, and many others are looking into hell through the moving pictures. When an automobile must be exercised Sunday, to the exclusion of the services, then it is about time to look for the devil in the machine; for God can not be there. When the moving picture show demands time that should be devoted to the church, or taking money that should go into the treasury of God's house, then it is about time that we see if it is not hell into which we are looking. God's definite command is to worship Him *in His Holy Temple;* for there He is present. His command is also to give one-tenth of what we have, for *it is His.* "All things Come to Thee, O Lord."

The Bishop of the Diocese has notified the Rector that the Bishop Suffragan will visit this parish on the evening of the first Sunday in Lent, February 25, for confirmation. It is none too early for those who have not been confirmed to notify the rector, in order that immediately after the first of the year the rector may arrange for his class.

THE CHURCH

Under this heading we hope to be able to give such information, and answer such questions as may be helpful in understanding The Church. We invite questions.

We hear comparatively little about Henry the Eighth and the Church in recent years. Occasionally a Romanist will make the statement that he started the "Episcopal" Church. For many years that was the prevailing argument of the Roman Church, and was, strangely, adopted by the denominations about us. But about twenty years ago the Bishop of Rome receded from that argument when he stated that the real fault with the orders of the Anglican Church was in the lack of intention in the Prayer Book of Edward the Sixth. He then said that the Anglican Church had no intention in her formularies to consecrate bishops, and that the most important part of the ordination office was omitted; the power of the keys. It seems strange to us that the Bishop of Rome should be in a position to know what the Anglican Church meant to do when she consecrated.

The Brotherhood of St. Andrew has decided to invite all the men communicants in the Church, to join with them in a corportate communion on the first Sunday in Advent, December 3. At the second service, after all the other people have made their communion, it is the intention to have all the men go to the rail together. We hope that every man in the parish will respond to the call.

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OUR WORK

Church-School.—Our school is a genuine delight. The new system of lessons have met the enthusiastic approval of the teachers and appeal to the pupils. There is something defintely taught. There is a definite aim in view for both teacher and pupil. Some written home work is required. Quite considerable Bible reading during the week is expected, and some memory work is to be done. The pupils generally are doing their best. The system also strives to enlist the interest of the parents of the pupils. As yet we have not succeeded to our satisfaction. But we will.

THE BAZAAR.

Rectors' Aid.—In spite of house-cleaning our ladies have continued their interest in the Aid with great satisfaction. Of course, the main thought at the present time is the Bazaar. For this we are all working hard, and expect great results. At the meeting last month, the Aid decided to run a strip of carpet up through the middle aisle of the Church. They instructed Mrs. Watson to procure the carpet and have it laid.

BAZAAR, NOVEMBER 23, 24, 25.

Daughters of the King.—In a quiet way we are doing our work. We do wish that we could interest more of our people in this splendid and appealing work. It has the disadvantage of making no noise. It is purely spiritual. For this very reason it should appeal to many of our women.

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G. F. S.—If any one had an idea that our G. F. S. was not alive, they should have peeped into the parish house on the evening of October 12, and they would have changed their mind suddenly. Not only is it alive, but under the splendid direction of Miss Hall and Mrs. Gill, it is interesting the girls. We are quite sure that in a little while we shall have to put a limit on the number who apply for membership. It is becoming so interesting. Of course, it is a foregone conclusion that the presence of the young men added something to the interesting time on the evening referred to. If you have not already sent in your application for membership, do so quickly—there are still more evenings of the same kind coming. But there is work, and we hope study which will also be done. Come in for that also.

MAKE SOMETHING FOR THE BAZAAR.

St. Agnes.—Of course, we do not have to say anything about how we are progressing. We have the habit so surely fixed that we do the progressing automatically. We have been working, and we have been successful. What we do need is for some of the many young girls in the parish to be willing to give up their moving pictures Saturday afternoon and come and help us have a good time and to work. Some have done so, and would never go back to the moving picture show.

The happiest man in all the world is the man behind the smile.

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NOTES AND COMMENTS

We were pleased to have Mr. Harry Turner, from Chicago, with us during a part of September. Mr. Turner, as one of our boys and former vestrymen and workers in the parish, holds a very dear place in our hearts. We all gave him a hearty welcome, and hope he may be enabled to be with us soon again.

At the meeting of the General Convention, all the officers of the Board of Missions were re-elected. The election was not unanimous, on account of the recent differences of opinion in the policy in the Latin-American countries.

A question has arisen as to the advisability of electing a colored man for the missionary field of Liberia, Africa. For more than twenty-five years Bishop Ferguson, a colored man, was the efficient head of that work.

The fiftieth anniversary of the Presiding Bishop was celebrated during the meeting of the General Convention. Bishop Tuttle is without question the most popular bishop in the American Church. His missionary zeal has been unbounded, and much of the territory which the Church possesses has come to her through his efforts.

The General Convention decided not to do anything with the revision of the Prayer Book at this time, and has postponed the consideration of the subject until the next convention, three years from now. This is another illustration of the conservativeness of our great Church, and it is one of the evidences of its wonderful sanity.

The Rev. Hugh L. Burleson, S.T.D., editor of *The Spirit of Missions,* was elected Bishop of South Dakota, and the Rev. Frank H. Touret, rector of Grace Church, Colorado Springs, Bishop of Western Colorado.

St. Cecilia Choir.—Among the most recent, yet not least important organizations which have arisen in this Church is the St. Cecilia Choir. It sprang into existence in the form of a Lenten Choir in 1914, and was again called into service during Lent of 1915. This time it also undertook to assist the main choir in rendering the Easter music. It met with such success that it was decided to continue it as a permanent organization under the present name.

This choir is constituted of girls from eight to eighteen years of age. The members are primarily girls from our own congregation, excluding members of the main choir. However, an auxiliary branch has been formed for girls outside our congregation and for members of the main choir who desire to become affiliated. This auxiliary branch permits attendance upon the rehearsals, but does not put the members of it under any obligation to render their service, except when it does not conflict with any religious activity.

The rehearsals of this choir are every Wednesday from 4.15 to 5.15 at the Church. The choir-master endeavors to teach the members the proper method of singing.

The activities of the choir are interesting, yet not burdensome. It is permitted to assist the main choir at the 10.30 Service one Sunday each month, and also at times it sings at the different institutions of the city. At present, it is preparing especially for the eight oclock Service on Christmas morning, of which this choir has entire charge. Social activities also come in its program. On Thursday evening, October 26, the choirmaster entertained the members by a masked party, at the Rectory. Every one enjoyed themselves.

The choirmaster extends an invitation to

all girls between the required ages, who read or do not read this article, to join the choir. *We need you. Come help us grow,* even if you don't think you can sing. *Be on hand with a friend at the next rehearsal at the Church.* D. E. M.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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A great amount of time is spent by some people in trying to convince themselves that there is no such thing as hell fire! Why walk with the head down, looking for trouble, rather than with the head up, so as to see the bright side of life?

Why not look at the great possibilities of good, which will give us joy and be the more easily explained to others.

The question that we should ask one anoanother, which is of greatest importance is, What do we truly believe?

Of man it is said in Scripture, "As he thinketh in his heart, so is he." We all realize this to be true in daily life. A man will make a mistake, and then offer as an excuse, "Oh, I didn't think." If we believe in God and in His Son, the Christ, why should we worry about hell? Why should any one try to convince themselves that they may sin, and do as they wish, disobeying God's law, and then escape any sort of punishment? Is it best to "go it blind" and refuse to think?

Is it best to think on ways to avoid punishment, or to think on ways to place the Saviour who died that by trust in him, and obeying His commands, we might lose all interest in the punishments, and live only for the rewards.

Jesus considered this matter of great importance, for did He not say to an audience, "What think ye of Christ?"

Permit us to say to you, dear reader, in the words of Paul: "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report, if there be any virtue, and if there be any praise, think on these things."

Glad to see you. Hope you had a fine time. My! but you look well. Let us get busy with our church work.

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"I found the booklet worthy of *deep study* and wish further to investigate and prove it. It has answered already several questions for me that have both puzzled and fascinated me for years. I am one of the old fashioned Christians that believe in the Bible from Genesis to Revelation as the *revealed word of God*."

"I have read your 'The Coming of the Lord Draweth Nigh,' and am of the opinion that it must have been written under inspiration."

"I have read over and over 'The Coming of The Lord Draweth Nigh.' To say that I have been deeply interested is putting it mildly. Who are you? How were you led to the study of the subject? I hope you are correct, that God has used you to reveal His truth."

"Many times I have purposed to write and tell you how much I thank you for sending me your booklet 'The Coming of The Lord Draweth Nigh.' I have read, re-read and talked with others over its contents. The logic of your conclusion concerning the typical significance of The Feast of Trumpets is to me unanswerable."

"You certainly have the Truth arrayed in such a manner that one is compelled to stop and give it careful attention and consideration. To me it is convincing that the Lord's coming is very near at hand, and my prayer is, Even so come, Lord Jesus."

"Enclosed find 50 cents for 20 copies of the 'Coming of The Lord Draweth Nigh.' The world is much in need of just such a focusing of truth as your pamphlet brings to bear on the present world conditions. The end surely is drawing nigh."

"Enclosed you will find 60 cents for which please send to my address two dozen of your books entitled 'The Coming of The Lord Draweth Nigh.' I have just read it and I want my people to read it also, so I will distribute this number among them. So far as I am able to understand I like your treatment of the subject better than any I have examined."

"Seems to me this is getting pretty close to the truth and am glad I have had a chance to read it."

"I have carefully read one of those sent me and believe your exposition is unanswerable and that my blessed Lord is coming quickly to take me home to glory."

"The dozen you sent me I have given away and every one seems so interested. I believe God has revealed things to you in a wonderful way. Praise the Lord."

"A dear sister, Mrs. H., is delighted with it. . . . She is very deaf, so put in a good time with the Word and the pamphlet, and is sure the Lord is coming at His own appointed time. The more she reads the pamphlet the sweeter and clearer it gets, My Soul says Amen."

"I like your pamphlet very much—like its reasonableness for one thing. It is like a wonder, the growing interest one finds in these things. Also it is a blessed experience to one when the light begins to come to him. I found it so, and I read of similar experiences. It seems to me that you are doing a good work, and I rejoice in the understanding given you."

"Your presentation is very clear and Scriptural. The best I have seen. I want some to hand to friends."

"Surely the Lord is with you in this work, a fact that further persuades me that the time of the end is near in view of the fact that we have His promise of increased knowledge during the latter days."

"Have just finished reading your pamphlet on 'The Times of the Gentiles.' I just stumbled on to your advertisement by chance in an old 'Herald and Presbyter' of a neighbor's. I wouldn't have missed it for anything and I feel like criticising you for not advertising more extensively—Begging your pardon."

"My ever dear brother in Christ—

I cannot rest before thanking you for remembering me again and for, in your way, refreshingly reminding me of the nearness of the Coming again of Jesus our beloved Lord. We sing

"Oh the joy to see Him Reigning
Worshipped, glorified—adored.

I think if I ever raised the inquiry 'Have any of the Rulers or Pharisees believed on Him,' this last address of yours has eliminated the last fragment of suspicion—really I never did care much what a man—a mere man—had to say when God had spoken.

If I know my heart's desire, I believe it was and is that the imminence of the return of the Lord might be established unmistakably and I greatly rejoice at the support you are getting as your writings are becoming known."

ADDRESS C. J. BAKER, 621 WYANDOTTE STREET, KANSAS CITY, MISSOURI, U. S. A.

Among the New Books

How Janice Day Won. By Helen Beecher Long. Sully and Kleintech; $1.25.

Helen Beecher Long, author of "Janice Day" and "The Testing of Janice Day," has now given her admiring girl readers a third volume, entitled "How Janice Day Won." Janice is as pretty and attractive as ever, and the crusade against liquor which she undertakes and wins against odds, shows that there is "more to her" than bright eyes and rosy cheeks. The hint at romance will please girl readers.

* * *

"—I Conquered." A Western novel with the flavor of the Plains. By Harold Titus. Rand McNally & Co.; net, $1.25.

This is a rousing story of the new West; of a real man's awakening to the fact that his crop of wild oats was a bit too vigorous; of his determination to throw off the hold of city habits and readjust himself by life in the open. There is so much red blood in the characters that it is impossible to withhold interest in their every action, while the story of the horse, "Captain," a wonderful free-runner of the plains, is absolutely enthralling. It is a book which quickens the pulse beat and refuses to be sidetracked until the last chapter is completed, the last paragraph scanned. "—I Conquered" is filled with the flavor of the soil and the atmosphere of the plains.

* * *

My Friend Phil. By Isabel Peacocke. Rand McNally & Co.; net, $1.25.

There is a charm and a sweetness in this story of a child, a man, and a maid, that is certain to win for its talented author a wide circle of admirers, who will look forward eagerly to her next book. Little Phil and his quaint sayings would furnish material for a whole month's dinner-table conversations. He is one of the most delightful and whimsical children in fiction, worthy of a place with Peter Pan and little Davy Copperfield. Phil has an uncanny way of delving into the secret recesses of man's innocent misunderstandings and delusions concerning the most every-day happenings; his absolute loyalty to his big friend, and his sublime confidence in the Omnipotence of God to make all things right and just as his little mind has conceived them furnish irresistibly comical and enticing reading. Those who seek relief from business and worry will find "My Friend Phil" a delightfully stimulating tonic.

About Miss Mattie Morningglory. By Lilian Bell. Rand McNally & Co.; net, $1.35.

The brilliant author of "Expatriates," "The Love Affairs of an Old Maid," "Hope Loring," "Carolina Lee," "Abroad with the Jimmies," etc., has written another entrancing story in "About Miss Mattie Morningglory," a story which will be eagerly read by all lovers of wholesome fiction. It is one of the sweetest love stories ever told, fairly teeming with humor and pathos. Miss Bell has woven a charming narrative about little Miss Mattie Morningglory, a warm-hearted, impulsive little milliner, whose first affections are centered on a worthless scamp, who has deceived and robbed her. The description of the robber and his capture is a masterpiece, and O. Henry could not have made a more gripping story of his fight with the police. Miss Mattie gradually accumulates a household of waifs, whom Gracie calls "little lambs who cannot keep up with the flock." It is about these children; the neighbors, Mrs. Galloway, Maggie Connor, Mrs. Shapiro; and old man Sproul, that the tale is told. Each character is a distinct type and is drawn with a master hand. Mrs. Galloway will take a place with Siarey Gamp. The plot abounds in many delightful surprises, and surely nothing could be more entertaining than the Christmas shopping of the neighbor women. The story unfolds a tale of good deeds and good-will to man that will make it live forever.

* * *

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Church Progress

Volume Fifteen | PHILADELPHIA, DECEMBER, 1916 | Number Three

Church of the Holy Comforter

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Church-school and Bible classes, 2.30 P. M.

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Choirmaster, L. Willard Harris.
Organist, George Tudor.
Secretary, Donald E. McHenry.
Choir Mother, Mrs. James Hewlett

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Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Walter H. Richman.

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Church Progress

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N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

PLEASE NOTE

Before the next issue of this paper, everyone will have received envelopes for 1917. Now this is important—if you have any 1916 envelopes unused, don't throw them away. You owe them to the Church, so please fill them with the proper amounts and put on the plate the first Sunday of the new year. Once again, please, don't throw away the unused 1916 envelopes.

It is difficulties, not facilities, that nourish energy; and what pleasure there is in surmounting a difficulty! To men of determination, difficulties are not obstacles, but stepping-stones that sort out the workers from the quitters.—*Parish Leaflet.*

CALENDAR

December

3—First Sunday in Advent.
10—Second Sunday in Advent.
17—Third Sunday in Advent.
20—Ember Day.
21—St. Thomas, Apostle.
22—Ember Day.
23—Ember Day.
24—Fourth Sunday in Advent.
25—Christmas Day.
26—St. Stephen, Martyr.
27—St. John, Evangelist.
28—The Innocents.
31—Sunday after Christmas.

PARISH REGISTER

Baptisms

Nov. 19—Lillian Butz Beinlich.
19—Herbert Kehl Moessner.
19—Robert Stanley Sleeper.
19—Naomi Elizabeth Kerr.
19—Margaret Alma Kerr.
19—Marion Ruth Kerr.

Marriages

Nov. 4—Joseph Grover Founds and Lillian May Nickerson.
21—Corland Edward Dodd and Gwendolyn Allian Peterkin.

Communicants Received

Nov. 11—William L. Breerwood.
11—Edward A. Gillette.

Communicants Transferred

Nov. 14—Herbert Brown, Mrs. Blanche Blair Brown, to Trinity Church, Collingdale.

Burials

Nov. 24—Mrs. Sarah J. Reid.
25—Herbert Kehl Moessner.

IN LOVING REMEMBRANCE

Memorials for December

Elizabeth Mills,
Howard Robert Simpson,
Frank A. Boyer,
Albert A. Wraight,
Margaret V. Keilig,
Mary Elizabeth Broadbent,
Henry C. Slaughter,
Ethel Landgraff McCarty,
Evelyn E. Toyer,
William Henry Alexander,
James Bryson.

Most merciful Father, who has been pleased to take unto thyself the souls of these thy children; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth; we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

DATES TO BE REMEMBERED

Christmas Day services: Holy Communion, 8.00 and 10.00 A. M.
St. Stephen's Day, St. John's Day, and Holy Innocents' Day, Holy Communion, 9.30 A. M.
Church School Festival, Thursday evening, Dec. 28, 7.30 o'clock.

MEMORIAL ALTAR FLOWERS

Jan. 2—Walter H. Richman.
9—Mrs. Clara Rowlinson.
16—Mrs. Clifford Pearson.
23—St. Agnes Chapter.
30—Mrs. Wm. M. Watson.
Feb. 6—The Choir.
13—Miss Smith's Bible Class.
20—Mrs. Wm. M. Watson.
27—Mrs. Breerwood.
Mar. 12—Mrs. Davis, Children of Mrs. Bennett.
19—Mr. Smith's Class.
26—Mr. John J. James.
Apr. 9—Memorial to Daisy Webb, by her S. S. Class
16—Mrs. Allen.
23—Mrs. William Seal.
May 7—William Webb.
14—Mrs. C. Pearson. Children of Mr. Dey.
June 4—Mrs. Tarvis. Mrs. Boyd and Family.
11—Mrs. C. Myers.
25—Miss Falls. Mrs. Rebecca Eckstein.
July 23—Mr. John Dennet.
Aug. 6—Mrs. William M. Watson.
Sept. 17—Mrs. Helen Harris and Mr. Harris.
24—Walter H. Richman.
Oct. 1—Mr. Harper.
8—Mrs. Edward S. Messick.
15—Children of Mrs. Anna Dey Bennett.
22—Mrs. Wm. M. Watson.
Thanksgiving Day—Mrs. C. R. Currey, Mrs. Guy Heilman.
Dec. 3—A. W. Yale, M.D.
10—Mrs. Toyer.
17—Ray Williams.

We do wish some one will tell us why so many people get all the aid they can from the Church, and then neglect it? We have been asking this question for many years, and have failed to secure an answer. Gratitude is the rarest emotion in human nature. We can recall any number of cases where we, as a representative of the Church, have assisted families and individuals in times of sorrow and want: in times when the spiritual struggle has been great; and in times when sickness overwhelmed the family with fear, and we can likewise recall where all this has been forgotten and the Church neglected and ignored Is gratitude so rare?

No man is ready for heaven who is willing to enjoy it alone.

RECTOR'S COLUMN

We want to express our great satisfaction over the work done by our people in the preparation for and the conduct of the Bazaar For months the members of the Aid have been making and soliciting articles for sale, and the results were very creditable. The night before the opening, the men gathered at the hall and made tables and set them up. During the three nights of the bazaar, the members of the various organizations did all they could to contribute to its success. There were special tables, presided over by the members of the G. F. S., St. Agnes Chapter, and the Aid. The enthusiasm throughout was great. We feel that from many points of view this was the most successful bazaar we have held. Everybody seemed to work for the love of the work; there was prevailing good humor, and not one unpleasant act. Many of the members of the parish not directly identified with the organizations volunteered their services and were appreciated.

We also want to thank Flack and Seibert, the druggists, under the hall which we used. for their kind and generous permission to use the hall free from rental for the three nights. Without this we would either have been put to the expense of a hall or gone to a less desirable place.

We would like to thank everybody individually for their assistance and gifts, but space does not permit it. It is sufficient to say that the rector expresses himself satisfied that the spirit shown throughout the preparation and the bazaar assures him that the parish is enthusiastically back of him. This knowledge is great gain, and encourages him very much.

The rector has been fortunate, and the congregation favored in having had with us both the Rev. William N. Baily, our friend and former minister-in-charge, and the Rev. Arturo G. Scarinci, recently advanced to the priesthood, who preached sermons which were very helpful. Mr. Baily has also celebrated the Holy Eucharist several times, and assisted the rector in the services. We wish to thank them both.

We tender our sympathy to several members of the parish who have been afflicted with illness during the past few weeks, and others who have suffered loss of dear ones. Our hearts go our especially to Mrs. Smith, mother of our little John Smith, in the Church School, who has been seriously ill for some weeks. At the time of the issue of this paper she may have been called home. Her physicians offer no hope of recovery. We offer our congratulations to other members of our congregation who have recovered from painful illnesses, and hope they may continue to enjoy good health. Mrs. Reynolds and Miss Ross, who have been suffering for several years, are still either confined to their beds or homes. To these sufferers we extend our hope for a recovery to normal health, and are constantly offering up our prayers with this intent.

We are pleased to welcome back to our number Mr. and Mrs. Joseph Kite, who have been in another part of the city for some years, and have been unable to attend services. Now we hope to have them with us regularly. In years gone by, Mr. and Mrs. Kite frequently gave good illustrations of what it means to labor under great difficulties, and amid many discouragements in church life. Many times they were almost alone in their efforts. We can well imagine their satisfaction at the changed conditions.

As announced in the last issue of CHURCH PROGRESS, Bishop Garland will be with us on the evening of February 25, for confirmation. It is none too early to take up the question, if you are not confirmed, and seriously consider it. The rector will organize a class which will meet on Sunday afternoons in the rectory for preparation. To this class all the members of the Church school who are not yet confirmed are invited. Credit for their work in the school will be given by the teacher in the class of which they may be members. There are a large number of those who should be confirmed, and we hope they will not await the call of the rector before responding. The members of the parish can be of great assistance in organizing the class. Where a person is known not to be confirmed, bring him or her in. All the members of the parish are invited to attend the instructions. If it seems wise, a class will also be organized some evening during the week. We hope, however, that the Sunday afternoon will be sufficiient.

It seems to be unfortunately true that a sermon or writing which criticises conduct is taken to heart by those to whom no reference is made and those for whom it is intended pass it over unnotticed. We are not in the habit of either preaching sermons, or writing articles for these columns for particular individuals. Yet frequently we are accused of so doing. Recently, in sermons and written articles, we have made reference to prevailing habits of indifference to duty and the practice of Sunday automobile outings. We find that those who are the most faithful in duty and Church attendance believed that reference was made to them. Under other circumstanes we would simply reply by referring to a guilty conscience, but in these particular cases we can not, and do not do so. It can be generally understood that so long as the present rector is in this parish, he will not preach to single individuals, but will go to them and say what he has to say, if there is any reason for rebuke. In his sermons and writings he deals with principles which may or may not touch the individuals before him; but generally they must touch

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many, or he would not preach or write them.

The Christmas Day services will be: Celebrations of the Holy Communion, eight and ten o'clock. The rector wishes to have a midnight celebration,with Christmas carols, if possible. He will make an announcement to that effect, if it be possible. The Church school will have its celebration on Holy Innocents' evening, Thursday, December 28. The service will begin at 7.30. We hope the parents and friends of the school will attend.

Through the generosity of Mr. and Mrs. Richard German, the Altar on Thanksgiving Day was furnished with grain and corn, emblematic of the thought of the day.

OUR WORK

Vestry.—At the meeting held on Thursday, November 16, Mr. Edward J. Ensell was elected to fill the unexpired term of the late Mr. James. Mr. Ensell has been identified with this parish for several years, and has always been deeply interested in its welfare. We gladly welcome him to his new responsibilities. For four years the rector has been paying into the treasury of the parish three hundred dollars a year, as rental for the rectory. At this meeting the vestry felt that it is an injustice to continue to accept this contribution, and decided not to do so longer. A resolution to that effect was passed. The rector expressed his gratitude for this act.

Church School.—Slowly all the members of the school are falling into line with the new studies. At the beginning, some of the parents and children believed that the work would demand so much time as to make it impossible to continue; but this feeling has disappeared, and now all are working nicely. The enthusiasm is great and gratifying. Beginning with the first of the year, the duplex envelopes for the offerings in the school will be distributed to all the members. This method of receiving the offering has been quite successful during the past two years, and we are quite sure will increase in popularity. We are anxious to have the missionary side of the envelope more generally used. Will the parents help us in this this year?

Rector's Aid.—Our members have been enthusiastically engaged in preparation for and the conduct of the bazaar. We are unable to say at the present time what the results are, but are pleased with all phases of the effort. Each one solicited all the articles she could get, and each labored hard during the three evenings of the bazaar. We hope to be able to interest more of our women in the chapter during the coming year. Every woman is invited to attend the meetings, which are held in the rectory on the first and third Thursdays in each month.

Daughters of the King.—All but one of our members attended the local assembly held in St. Matthew's parish house on December 14. The one who was prevented was sick. Bishop Rhinelander delivered a splendid address, in which he gave the women much encouragement. On Tuesday evening, November 28, the members attended service in the Inasmuch Mission, and assisted in singing the music. Renewed enthusiasm is being felt in our chapter.

G. F. S.—We cannot say too much in favor of the work of our Friendly. The interest and enthusiasm is unbounded. The attendance is remarkable. The handkerchief table at the bazaar was under the care of the girls, and was a great success. The Branch Secretary is anxious to have the assistance of some of the married women of the parish as associates. There is an opportunity for good work among girls offered in this society.

St. Agnes.—The chapter girls were at the front, as usual, in the bazaar. They were not only successful, but were able to turn in considerable money. The meetings are being attended fairly well. The moving picture show is the chief competitor, and some of the girls seem rather to go there than to be regular at the meetings. This is the penalty they pay for having to meet on Saturday afternoon.

St. Cecilia Choir.—At the time of this publication, we will have had our Bake. The proceeds of this will be used to buy vestments and music. We are practically without either at the present time, and must have them for Christmas Day.

Our most earnest thanks are due to all who have so kindly assisted us in the Bake. Our special thanks are due to Mrs. MacArthur for her donation of the use of her store; to Mr. Potts for the attractive sign he painted for us, and to Mr. Fowell for his donation of some printed matter.

We are indeed sorry to lose, as accompanist, Miss Gertrude Fredericks. She has been with us ever since our organization, and she has rendered us very valuable services. Much of our success is due to her faithful work. She will, however, retain her membership in the choir.

At the same time we also welcome Miss Ethel Cox as our new accompanist. We know that she will be a great help.

Our Christmas music is well under way now. As stated in a previous issue, we sing

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at the eight o'clock service on Christmas morning. Our music will be Diggle's Communion Service in E; Once in Royal David's City, by Harry Staton; Holy Night, by Michael Haydn.

The St. Vincent Guild.—The St. Vincent Guild has had a very successful season. It has almost paid for a beautiful set of Eucharistic vestments for the Rector, costing approximately $100. It has enrolled and admitted into its gathering two faithful new members. It held a Bake last February, and made $16.00 from it. The members have been invited to several services in other churches, at which all the Acolytes of Philadelphia attended, and received much good from them, and enjoyed the receptions which followed. In the past month we have drawn up and adopted a constitution for the Guild.

We intend to hold another Bake. The date will be the second Saturday in February. It will be a great success, and we want the support of all the members of the parish; since we are doing a good work for the young men of the church.

We make an appeal to the young men of the parish, that they should give their services to God in the form of serving Him at the Altar each Sunday. There is nothing difficult in this; rather it is a pleasant duty. There have been some members in the Guild who would not have been what they are to-day if it were not for the spiritual help and guidance which they have received from their duty at God's Altar.

Great things are planned for the coming year. We expect to pay all debts, buy new material for the Guild, and grow in strength.

Think it over, whether or not your place is not with us. If you think so, let us know. We will gladly receive you.

K. F. McHENRY.

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There has been formed another club among the girls in the Church school, in the class taught by Mrs. Smith. Its members seem to be endued with much interest and enthusiasm. The club is meeting each week.

We want to wish long life to another of our Church school girls, who has taken unto herself a husband. Miss Gwendolyn Peterkin is now Mrs. Dodd.

The teachers of the Church school, the members of the Men's and Young Women's Bible classes were entertained at the rectory one evening last month. After a pleasant evening of music and dancing, refreshments were served. The evening seemed to be enjoyed by all who were present.

The members of the choir and of the class taught by Miss Ensel were entertained at the home of Dr. Yale, as the guests of Miss Dorothy, on All Hallows e'en. Everybody has pronounced Dr. Yale and Miss Dorothy royal entertainers.

No family is safe that has not as its center of home life, and magnet of spiritual strength and help the family altar around which morning and evening the thoughts and devotions of all are directed heavenward. Without this no home can be sufficiently Christian to be counted among the really potent factors of a nation's bulwarks.

Many are willing God should guide them if they are allowed to guide him.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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IT'S THE ONLY DAY HE HAD

They were all amazed—so taken back, in fact, that no one said a word. They just looked at the man, and wondered what it was that had come over him.

All he had done or said, however, was the uttering of one short statement. He had replied to their urging, "This is all the day I have." Then he left them with a kindly greeting, and wended his way to church.

The rest of them started on their plan of going to the golf grounds. Or it was the club, to spend the morning there in smoking and chatting? Or was it a business deal that was to be considered? No matter about these men, especially. We are thinking now of the rather peculiar man with his strange remark. He was going to worship God. It was all the day he had.

His statement was literally true. Early Monday morning you could see him at the factory, where he had a position. There he toiled on faithfully till Saturday night. Every evening he was tired. He occasionally went down to the lodge room, or to the club, and talked a while with some of his friends. But fatigue usually united with chivalry and prompted him to spend the evening quietly with his wife, who also was worn out by home cares and looking after the children. When he did think of going out for the evening, his first thought was to see if we could not persuade his wife to go with him to the movies or to call in upon some friends.

All the week his mind was on his duties at the factory. He thought about shafts and pistons and cog-wheels and similar things he had to look after. The din of machinery was in his ears day after day. He had difficulties in getting careful work from many of the hands employed there. Anxious problems were constantly before him in one form or another.

And now it was Sunday. He was going to Church. He told his companions that morning that this was all the day he had. And what was it that prompted him to this unusual determination?

Well, the years had been crowding upon him, and he had been many an evening in deep contemplation. He had thought about conscience, and God and eternity. He knew that bodily existence was not very many years more for him, now that he had reached forty-five or more. What about the hereafter? There was a question he could not put aside; it kept thrusting itself upon him week after week. He had pondered it carefully, and facing boldly the query of what was left for him when life was over, he had reached at last a firm decision.

And that decision was this: He was going on Sundays to the House of Prayer. It was the only day he had.

He had a pretty clear idea of the benefits to be gained from the services of worship. He was going to get nearer to his God. He wanted to arouse into life and into activity the instincts of his immortal spirit. He knew how the dull, busy routine of the factory was benumbing these better qualities of his nature. He wanted to stir up his nobler impulses once a week, at least, by singing with the congregation the old hymns of childhood, when his heart was tender and plastic, when he had for others a sympathy and fellow interest, which business cares had begun to dull within his breast. He wanted to get back once more to what he felt was a lost quality of self within him. He felt, too, that it would do him good just to listen to the reading of the Bible lessons, just to look around the church and see the symbols of the Gospel Faith. The very sight of Altar and Prayer desk and Chancel, he thought, would be soothing to his tired brain and elevating to his soul. All this would take him into a new atmosphere, so different from any surroundings that were his on week-days. He had a mute feeling that it would do him good just to breathe this churchly atmosphere for an hour or so on Sunday. He had half resolved that he would go forward to the Holy Communion that morning. He recalled how he used to do this side by side with his father and mother in former days, which now were getting dim in his memory. He remembered the Prayer Book service for this Sacrament; and somehow it had a hold on his heart. He recalled how in Sunday School days the

Lord's Supper was taught to be man's "spiritual food and sustenance". And he felt he needed some sustenance for his spirit, when this lasting part of his being was so neglected all the week.

He was not so sure that the preaching would especially profit him. The clergyman was not very gifted, so every one said, in this line. But he was a good man. His face glowed with sincerity. And he determined that he might at least look up towards the Chancel, feel something of the holiness that pervaded this sacred place, and so be invigorated in his soul through the quietness of his own reflections. In fact, he did not go to Church to hear a sermon; he went to worship God, to get nearer to inspirations that are holy and uplifting to the spirit. It was for something more than a mental stimulus or intellectual gratification that he drew near to the Sanctuary of the Divine. He knew he had a soul, and it was to feed and nourish and satisfy the inner longings of this eternal nature of his that he wanted to be with the congregation, even if he did not remember a sentence spoken in the pulpit.

Then, too, he knew there was a God. He knew that God's hand was upon the destinies and fortunes of this world, trying to guide humanity aright, and trying to make amends for the errors of man's often misused free-will. He felt he owed an obligation to his Heavenly Father, felt that his influence and his example ought to count on God's side, and not against Him, in the keeping of His Holy Day.

He had, too, a sense of gratitude in his being. He felt he ought to be polite enough to his God to thank Him on Sundays for health and home and friends, and all the many blessings he enjoyed. And for doing this in the Church, Sunday was all the day he had.

Was the man something of a fanatic in the stand he had taken? No one who knew him would ever have thought this of him. He was most companionable in his nature. He could jest and laugh and was well-equipped with a fund of good, clean stories to tell his friends. He whistled and smiled and tried to make things run smoothly when some mechanism in the factory went awry. On Sunday afternoon he was ready to go out for a walk with his family, or to take a ride such as his funds permitted him to do. On holidays he and his children had many a fine time fishing and rowing, and with many other diversions. Indeed, he was no narrow-minded man of just one idea at a time. But he did determine on Sundays to cultivate and strengthen that part of his being which alone would be left when earth's joys would grow dim and its glories pass away. And Sunday for this noble purpose was all the day he had.

When he uttered his peculiar statement that Sunday morning to his companions, it is not strange that they stood amazed and speechless and looked at him in wonderment. They had never heard that remark applied in that way before. They had all, many a time, said that they were going automobiling, because it was all the day they had. They were going hunting or fishing on this the only day they had. They were going for a game of golf, for this or that, and had excused their act by speaking of how they were tied down with duties all the week long.

But this other man was going to Church, going to honor his Creator and thank Him for the manifold blessings he enjoyed. He was going where he could quicken the better impulses of his heart and so live a better life. He was going to strengthen and invigorate and prepare for eternity his immortal soul, all that would remain of him in a few short years. He knew that the worship of the Church, its surroundings, the solemn stillness and reverence of the Holy Sanctuary, the Prayer Book chants and versicles and all the impressive ritual would help him to this worthy end. He

knew that he could in some measure feel and breathe in the beauty of holiness there. —*Parish Leaflet.*

RAINY SUNDAYS

I attend Church on rainy Sundays because:

1. God has blest the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather.

3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away, I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needed on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the Church, my example must influence others. If I stay away, why may not they?

About the most foolish—or possibly the worst deceived—person on earth, is the do-nothing church member who peacefully imagines or hopes that "on the other side of Jordan," he is going to continue to do nothing, but just have a good time, enjoying the music and breathing the vernal airs of Heaven. If you belong to this self-deluded class, beware! "There's a great day coming."

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"Many times I have purposed to write and tell you how much I thank you for sending me your booklet 'The Coming of The Lord Draweth Nigh.' I have read, re-read and talked with others over its contents. The logic of your conclusion concerning the typical significance of The Feast of Trumpets is to me unanswerable."

"You certainly have the Truth arrayed in such a manner that one is compelled to stop and give it careful attention and consideration. To me it is convincing that the Lord's coming is very near at hand, and my prayer is, Even so come, Lord Jesus."

"Enclosed find 50 cents for 20 copies of the 'Coming of The Lord Draweth Nigh.' The world is much in need of just such a focusing of truth as your pamphlet brings to bear on the present world conditions. The end surely is drawing nigh."

"Enclosed you will find 60 cents for which please send to my address two dozen of your books entitled 'The Coming of The Lord Draweth Nigh.' I have just read it and I want my people to read it also, so I will distribute this number among them. So far as I am able to understand I like your treatment of the subject better than any I have examined."

"Seems to me this is getting pretty close to the truth and am glad I have had a chance to read it."

"I have carefully read one of those sent me and believe your exposition is unanswerable and that my blessed Lord is coming quickly to take me home to glory."

"The dozen you sent me I have given away and every one seems so interested. I believe God has revealed things to you in a wonderful way. Praise the Lord."

"A dear sister, Mrs. H., is delighted with it. . . . She is very deaf, so put in a good time with the Word and the pamphlet, and is sure the Lord is coming at His own appointed time. The more she reads the pamphlet the sweeter and clearer it gets, My Soul says Amen."

"I like your pamphlet very much—like its reasonableness for one thing. It is like a wonder, the growing interest one finds in these things. Also it is a blessed experience to one when the light begins to come to him. I found it so, and I read of similar experiences. It seems to me that you are doing a good work, and I rejoice in the understanding given you."

"Your presentation is very clear and Scriptural. The best I have seen. I want some to hand to friends."

"Surely the Lord is with you in this work, a fact that further persuades me that the time of the end is near in view of the fact that we have His promise of increased knowledge during the latter days."

"Have just finished reading your pamphlet on 'The Times of the Gentiles.' I just stumbled on to your advertisement by chance in an old 'Herald and Presbyter' of a neighbor's. I wouldn't have missed it for anything and I feel like criticising you for not advertising more extensively—Begging your pardon."

"My ever dear brother in Christ—

I cannot rest before thanking you for remembering me again and for, in your way, refreshingly reminding me of the nearness of the Coming again of Jesus our beloved Lord. We sing

"Oh the joy to see Him Reigning
Worshipped, glorified—adored.

I think if I ever raised the inquiry 'Have any of the Rulers or Pharisees believed on Him,' this last address of yours has eliminated the last fragment of suspicion—really I never did care much what a man—a mere man—had to say when God had spoken.

If I know my heart's desire, I believe it was and is that the imminence of the return of the Lord might be established unmistakably and I greatly rejoice at the support you are getting, as your writings are becoming known

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3. *It is on the floor.*
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Write the shorthand characters under the words in the following sentences.

1. *That is the star that arose this evening.*
2. *Those flats are at 5th Ave. and 43d street.*
3. *If this store is closed on the 4th, it is open on the 5th*
4. *Steven opposes the use of the enclosed stencil at the office.*



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Church Progress

Volume Fifteen — PHILADELPHIA, JANUARY, 1917 — Number Four

Church of the Holy Comforter

Haverford Avenue at 48th Street
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Church-school and Bible classes, 2.30 P. M.

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Tenors: L. Willard Harris.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Subscription Agent }

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

PLEASE NOTE

Before the next issue of this paper, everyone will have received envelopes for 1917. Now this is important—if you have any 1916 envelopes unused, don't throw them away. You owe them to the Church, so please fill them with the proper amounts and put on the plate the first Sunday of the new year. Once again, please don't throw away the unused 1916 envelopes.

CALENDAR

January

1—Circumcision.
6—Epiphany.
7—First Sunday after Epiphany.
14—Second Sunday after Epiphany.
21—Third Sunday after Epiphany.
25—Conversion of St. Paul.
28—Fourth Sunday after Epiphany.

PARISH REGISTER

Baptisms

Dec. 10—William Ralph Fox,
George Robert Fox.
24—William Franklin Ruff Mason.

Marriages

Dec. 9—Philip Henry Stein, Jr., and
Jennie Alexander McLaughlin.

Communicants Received

Dec. 20—Mrs. Cora Peek Wollman, Grace Church, Utica, N. Y.

Burials

Dec. 2—James M. Brown.
5—Thomas Graham.
9—Lewis Graham.
11—Frederick L. Valk.
12—Mrs. Frances A. Mitchell.
24—Mrs. Frances Roberts.
24—Mrs. Bessie Y. Rotts.

IN LOVING REMEMBRANCE

Memorials for January

Captain Winslow A. Beynon,
Mrs. Rebecca T. Smithhurst
Mrs. Laura A. Deshoioon
Mary Curtis
Thomas Montgomery Hanna
Arthur R. Gay
William Wilkinson
John Brinton Mills
Charles Henry Gildemeyer
Silas Coady
Albina B. Pearson
Jane Brown
Lincoln A. Rambo
Mrs. Julia Frances Jordon.
Morris H. McGary

Morris Mortimer Rowlinson
Mrs. Susie Brierley
Mrs. Matilda Anderson
Henry Sturgeon
Mrs. Ruth E. Haskell
Anna Whittaker
Mrs. Florida Hall
George Teller
Joseph Blake
Mrs. Lillian Hope Fish

Most merciful Father, who has been pleased to take unto Thyself the souls of these, Thy children; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth; we may be joined hereafter with Thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

"It is difficulties, not facilities, that nourish energy; and what pleasure there is in surmounting a difficulty! To men of determination, difficulties are not abstacles, but stepping-stones that sort out the workers from the quitters."—*Parish Leaflet.*

REMEMBER

Bishop Garland will be with us in the evening, February 25.

Ash Wednesday, first day of Lent, will be February 21.

Easter Day will be April 8.

February 1, the Rector will observe his fifteenth anniversary.

MEMORIAL ALTAR FLOWERS

Jan. 2—Walter H. Richman.
9—Mrs. Clara Rowlinson.
16—Mrs. Clifford Pearson.
23—St. Agnes Chapter.
30—Mrs. Wm. M. Watson.
Feb. 6—The Choir.
13—Miss Smith's Bible Class.
20—Mrs. Wm. M. Watson.
27—Mrs. Breerwood.
Mar. 12—Mrs. Davis,
Children of Mrs. Bennett.
19—Mr. Smith's Class.
26—Mr. John J. James.
Apr. 9—Memorial to Daisy Webb, by her S. S. Class
16—Mrs. Allen.
23—Mrs. William Seal.
May 7—William Webb.
14—Mrs. C. Pearson.
Children of Mr. Dey.
June 4—Mrs. Tarvis.
Mrs. Boyd and Family.
11—Mrs. C. Myers.
25—Miss Falls.
Mrs. Rebecca Eckstein.
July 23—Mr. John Dennet.
Aug. 6—Mrs. William M. Watson.
Sept. 17—Mrs. Helen Harris and Mr. Harris.
24—Walter H. Richman.
Oct. 1—Mr. Harper.
8—Mrs. Edward S. Messick.
15—Children of Mrs. Anna Dey Bennett.
22—Mrs. Wm. M. Watson.
Thanksgiving Day—Mrs. C. R. Currey, Mrs. Guy Heilman.
Dec. 3—A. W. Yale, M.D.
10—Mrs. Toyer.
17—Ray Williams.

EDITORIAL

Somehow, try as much as we can, we seem unable to break away from the secular year. The Church has been trying for centuries to observe the new year on the first Sunday in Advent, but has succeeded in so doing only so far as the services of the Church are concerned. Just as soon as the people, even in the Church, begin to speak of a new year, they think of the first day of January. Since it is so, we want to wish all the members of the parish a Happy and Prosperous New Year, and express the hope that the entire year will be filled with all good things.

The new year is the time for new and

good resolutions. Very properly so, we think, for in a sense it is the beginning, at least in a sentimental way, of a new era or period of existence. Even business takes account of the date, and arranges its life accordingly.

The reason we speak of resolutions is that we wish to suggest some which should be made by each and every member of the Church, in and out of this parish. First:—That I will attend the services of the Church in my own parish at least once each Sunday. Second:—That I will make my communions at least once each month; oftener, if possible, to prepare. Third:—That I will give a certain percentage, and that a large one, of my wages or salary to the Church. In reference to this last, we wish to say that so many members of the Church give here and there to this and that, or give to some poorer members of their own family, and consider that they thus discharge their duty. We beg to disagree with this sentiment. The obligation of each member to his Church is a direct obligation to the Church, and can scarcely be discharged by diverting that which is plainly God's, in a way or channel which most appeals to him. There are some other statements we might make in regard to this practice, but we refrain.

The making of and keeping these three resolutions will mean much for our spiritual life, and for the life of the parish of which we are members.

We would like to remind some of our people that the place in which religious duty is performed is not altogether a matter of choice. Or perhaps we should put it another way; we may choose, but that choice is only an assertion of our own will, which is plainly contrary to the teachings of Christ and the Church.

Permit us to illustrate: Theoretically, in a city such as this each individual member of a Christian Church has a perfect right to go to any parish Church he pleases. Practically he has no such right. It is his duty, other things being equal, to go to the Church in the parish in which he lives. The other things being that he is identified with a particular parish in some particular way, or that some other parish Church needs his assistance more than that in which he lives. Even this we will grant only as a necessity of a condition which exists to-day. In fact, every member of the Church should be compelled to go to his parish Church.

Should this rule prevail, the problem of the weaker parish would quickly be solved. For usually the weaker parish is a natural result of the going of the members of that parish where they can enjoy the benefits of a stronger parish. The unfortunate part of it is that usually the stronger parish uses every attraction possible to get all the people it can, no matter from whence they come. This practice prevents the proper growth of the entire Church, and weakens it by allowing the Christian bodies to take advantage of a condition and draw nominally Church people to them.

A mental attitude with which we have no patience, is that all Christian denominations are alike and equal. We are perfectly frank in saying this, and when we do say it, we do it with no malice toward anyone or body. The fact is we respect other Christian bodies which do the same, and we are inclined to think that we are really respected more for our stand when we take it. We can scarcely see how any person not a member of our Church can think otherwise than if there is no difference between us and themselves; why do we not join ourselves with them, at least in this country; for in this country our Church is one of the smaller bodies. And if there is no difference then surely there is no reason for our existence. And if our prayer for unity has any force, then the sooner we answer it by getting together with the other stronger bodies, the sooner Christian unity will become a fact. But if we have something for which to stand, and which puts us in a peculiar position; and that something is vital to the religion of Christ, then let us stand for it, no matter what others think or say. We are concerned with the truth, not the opinions of others.

We feel that the clergy pension fund has caught the interest of our congregation. On Christmas day the offering was devoted to that object, with the result that, as the Warden reports, he has about twenty-two dollars. There are many more promises, and we feel sure that they will all be fulfilled. The parish needs about $150 each year to meet the assessment which the diocese has placed upon it for this purpose. We suggest that each member obligate himself to pay one dollar each year.

Your opportunity is your chance.

RECTOR'S COLUMN

The rector and his family wish to thank the members of the congregation who so kindly remembered them on Christmas day. It was a day to be long remembered at the rectory.

That which gave greatest joy to the rector on Christmas day was the large attendance at the services and the number of communions made. For years the rector has been striving to impress the importance of this day upon the parish, and now feels that he has succeeded. We are sure that every member who attended the services enjoyed the day more for having been with God *first*. Another fact which brought happiness to the rector was the number of entire families which sat together in the services. For some weeks this has been quite noticeable, and we rejoice in it. The old-fashioned family pew seemed to have become a thing of the past. We hope that

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this is an evidence of revival in this parish at least.

As already announced, Bishop Garland will be with us for confirmation on the evening of February 25. We hope to have a large class to present to him. It would facilitate matters very much if all those who have not been confirmed would consult the rector now. This step does not commit anyone. But the rector may be able to clear up some of the difficulties which stand in the way of taking the step.

We note the election of officers for the new year in the usual columns. We are particularly interested in that of the Ladies' Aid. We know that the officers of last year were unusually efficient, and much work was accomplished by them. We are equally sure that those elected for this year will not only carry on the work which was so well done, but will increase it. The new officers have assured us that they will make things go. A committee will be appointed to look after the sick in the parish. Heretofore, this has been left almost entirely to the rector. We ask that each member of the parish notify the rector when there is a member sick, in order that he may have the committee call, and that he may also do so. Other committees will be appointed to aid the rector in work of this kind.

We can not pass without saying a word of our old friend, the Rev. Dr. Falkner. Dr. Falkner has been for some years very much interested in this parish, and has attended services and preached here several times. The children were particularly fond of him. On two occasions he addressed the school at the Christmas festival. Many of the members of the school, on the evening of the festival, expressed sorrow that he would never be with us again. We all extend our sympathy to the family, particularly to the daughter with whom he has been living for some years and who so lovingly took care of him.

We call attention to the new list of dates for memorial flowers for the year. We want also to note the number of vacant ones. They are mainly at the time of year when it would be supposed that it would be easy for us to secure natural flowers. But that seems to be one of the times when it is specially difficult to secure them. We ask the members of the parish and others who may be interested to fill in these dates. There is no more fitting memorial than flowers on the Altar on the day nearest to the anniversary of the death or birth of a dear one. Let the rector hear from you soon.

PERSONALS

We can not begin to give the names of all the sick members of the parish. There has never been such an epidemic of grippe as during the past few weeks. We are sorry to report that Robert Craner is very ill and has been confined to the house for some weeks. Mrs. Smith still suffers and may be compelled to go to a hospital. Mrs. Conway has been quite seriously ill and confined to her room. We are pleased to report that Miss Story is somewhat improved and is able to be about. Her mother met with a very painful accident, falling in front of her house.

CHRISTMAS

Never in the history of the parish have the Christmas services been so well rendered as those of last month. At the first service the St. Cecilian choir sang the service and carols. This choir made a marked advance on the music of the parish. Not only was the entire service rendered with an accuracy which permitted no criticism, but the expression was wonderful. Frankly, we did not think it possible that children could be so well-trained in so difficult a service. As though the influence of the first service was still in the air, the second was remarkable for its work. Both choirs seemed to get hold of that most difficult effect in our service, viz., light and shade.

The carol, "Holy Night," sung at the first service, was almost in a whisper, and yet every member of the choir sang. Very much the same effects were produced at the next service. We want to congratulate both choir directors upon the results of their work. We feel sure that it is a step in advance in the music which will be continued at all our services.

No more fairs is the decision of the rector, and the vestry is back of him. The last was a success in a measure, but it did not meet the needs for which it was conducted. It did mean a great amount of work, which a comparatively few had to do. It also demanded considerable expenditure of money from those who did the work. We have heard several of the members of the parish say that they would rather give the amount the fair cost them, and not be bothered with it. We feel that they are right, and we hope that all the parish will endorse the idea. It is the intention of the rector to take up at the next meeting of the vestry the idea of a self-denial fund which is to be inaugurated at once, which fund is to take the place of the fair and which will be devoted to the purposes for which the fair has been held. Another parish adjacent has adopted this method instead of the annual fair, with splendid results. In fact, instead of the seven hundollars which has been raised in that parish by the fair, they raised the past year more than twelve hundred dollars. We are sure that our people will rise to the occasion and will give us at the close of the year a larger amount by far than has ever been raised by a fair.

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OUR WORK

The Vestry.—A special meeting of the vestry will be held on the evening of Wednesday, January 10. Several questions of importance will come up. We hope to have the attendance of each member.

Rector's Aid.—The returns from the bazaar have been quite fully made, and show a net result of about one hundred and sixty dollars. This is about three hundred dollars short of what the rector needed for the special expenses for which the Aid is working. We are quite sure that all the members of the parish will assist the Aid in making up this amount before March.

G. F. S.—The society is branching out in new directions, under the energetic leadership of Miss Hall. They have asked that a night be arranged for them to attend in a body a meeting at the Inasmuch Mission, and assist in the services which are being held there nightly. Such arrangement will be made by the rector. The interest in the meetings remain intense. At the monthly devotional meeting in December there was a large attendance, in spite of the fact that Christmas was only a few days off.

Daughters of the King.—During the month of December, the meetings were suspended, on account of so much sickness among the members. It is expected that the regular meetings will be resumed on the second Tuesday of this month. There is urgent need of more members. Some new ones have come in during the past two months, but on account of the ill health of

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so many, the work can not be so effectively done as the enthusiastic president would like. As we have said before, we are quite sure that there are some women in the parish who would delight in this kind of work. Their application for membership would encourage the president very much. Do not wait until asked, but come.

Brotherhood of St. Andrew.—We are able to report an unusual interest in the corporate communion for men which was held in the parish on St. Andrew's Day. We would wish that such a corporate communion of the men might be made once each month. The members are working quietly to bring men to the services, with some success.

St. Agnes Chapter.—December has been a busy month for St. Agnes Chapter. Two of the members of the chapter went over the records of the Church baptisms, and made a list of all babies three years old and younger. There are fifty-six babies on this new Font Roll. For these, the St. Agnes and one of the women of the Rector's Aid made stockings and bags of tarlatan, which were filled with candy and oranges. Twelve small baskets filled with fruit and jelly were filled by the girls last Saturday, and taken to our shut-ins. They were so happy to receive these little remembrances, and the girls learned the blessedness of giving.

The Primary school helped the Chapter to provide two Christmas dinners.

On St. Agnes day a check will be sent to the Home for Colored Cripples, "St. Michael and All Angels," amounting to ten dollars. This is a yearly pledge to the "Home".

Font Roll.—All the infants in the parish were remembered at Christmas. An invitation was sent to the mothers, to which several responded, by attending the service led by the rector, on the afternoon of Holy Innocents' day. After the service, the mothers and children went into the parish house, where refreshments, which had been prepared by Mrs. McHenry and Mrs. Watson, were served to the mothers, and bags of candy and oranges to the children. We are pleased to say that Mrs. Watson has consented to assist in looking after the Font Roll.

Church School.—We are proud of our school. It may not be all we could wish for in numbers, but it is nearly everything else that could be wished for. Considering the difficulties under which it meets, we doubt if there is a better-behaved and more interested school in the city. At the service on Holy Innocents night, when a beautifully decorated Christmas tree was set up, the school assisted in the evening service, when appropriate carols were sung, and an address fitting for the occasion made by the rector. The names of those who were entitled to prizes for the year were then read, and the candy and oranges distributed. The children throughout the entire service and exercises were quiet and reverent. The primary department sang a very pretty Christmas carol as their part, as well as assisted the main school in the carols which they sung. The superintendent of the primary department reports that the attendance during the past year shows that Miss Isabelle Parry was present every session. Frederick Tarvis, absent only two times; Miss Lydia Shank, absent three times; William Zimmerman, absent five times. Church attendance shows that Kenneth McHenry was absent only once, and that William Zimmerman was present thirty-two times. She also reports that Margaret Wolfe, Jean Mars, and Frederick Tarvis are promoted to the main school. In the main school Ethel McHenry and John Wood are reported present every Sunday at school. John Wood, Dorothea McHenry, Margaret Casey, and Ethel McHenry were present

every Sunday at the services of the Church. To all these prizes will be given. We were well pleased at the attendance of the parents of our children.

The Choir.—At the invitation of St. John's Lodge No. 115, F. and A. M., our choir sang at a service, in the Masonic Home, on the Sunday before Christmas. The Lodge sent us a donation of $25.00, for which we give them our very best thanks. This money came opportunely, our hymn books being delapidated. We now have new books for the entire choir. Thank you, St. John's Lodge.

Our sturdy parishioner, Mr. Charles E. Stewart, ninety-seven years young, accompanied the choir to the Masonic Home. Mr. Stewart is the oldest Past Master in the State of Pennsylvania, and the choir felt honored in having the company of so distinguished a Mason.

St. Cecilia Choir.—Our Bake was a success, in spite of the miserable weather. We realized $20.81 from it. Prizes were awarded to Margaret Wolf for bringing in the largest amount of money; to Margaret Casey, for the largest number of donations obtained. Again we thank all who have helped us.

We want to thank Mrs. McHenry, Mrs. Rooker, Mrs. Marsh, Mrs. Parry, and Mrs. George Reynolds for making the new vestments for the choir. We needed them very much.

Our Christmas music showed progress in our work, but there is lots of room for improvement. We hope to gain with every rehearsal.

Through the kind assistance of Mrs. Watson we will be able to give an operetta in the near future. We cannot state anything definite concerning it yet, but be on the lookout for something good.

Robert Craner, one of our most faithful members, is in bed with a serious case of Bright's disease. We are sorry that we can report no improvement. We had planned to visit him and sing to him on Friday, December 29, but he was too sick to stand it.

On the morning of Friday, December 29, we sang our Christmas music to Mrs. Elizabeth Reynolds, who has been confined to her bed for years. We feel that she enjoyed the music.

On Sunday, December 31, we sang at the Hahnemann Hospital. We all enjoyed it, receiving a very warm welcome.

The girls who sang on Christmas Day are as follows: Alma Anderson, Grace Eames, Ethel Fach, Anna Green, Helen Gustafson, Ruth Gustafson, Ann Henry, Elizabeth Lowe, Ethel Lowe, Margaret Lyons, Jeanne Mars, Sylvia Marsh, Helen Price, Florence Reiley, Virginia Reith, Rose Sprouls, Louise Toyer, Susan Wilkinson, Margaret Wolf, Margaret Casey, Martha F. Fredericks, Ethel McHenry, Adeline Parry, Ruth Parry, and Mildred Reynolds.

We welcome to our choir Stacey Briggs.

D. E. M.

BE WHOLLY CONSECRATED

What we need is to quit dallying with sin. We must come to hate sin, the devil, and all his works. We must take the Bible more as our fathers took it, believe it, and govern our lives by its precepts; we must believe unvaringly in heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them. Nothing else will do if we expect to live in obedience to God's will and expect the world or any part of it to be attracted to the things of God.

Winter and Summer weather mixed isn't health; neither is a profession without a spirit-possession.

J. C. E.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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It is a great experience to meet Jesus, for it means a lifting up from sinking sand to solid rock. When people meet Him, life catches a new vision. The lives of the disciples were wonderfully made after their meeting of Jesus, therefore their names are immortal. Otherwise, we would never have known the names of Peter, James and John.

A FEW QUESTIONS

1. How many books are there in the Bible? In the Old Testament? In the New Testament?
2. What does the word "Bible" mean?
3. In what languages was the Old Testament originally written? The New Testament?
4. Where in the New Testament do we find the word "Scripture" used with reference to the writings of the Old Testament? What are some other titles that are used for the same?
5. Why are some of the books of the Old Testament called "canonical", while others are called "apocryphal"?
6. What was the Septuagent Version of the Old Testament Scriptures, and why was it so called?
7. What is the "Vulgate Version of the Bible", and where is it now in use?
8. What is meant by the "Authorized Version of the Bible," and where is it now in use?

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea."

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

Let us work while we pray, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The following interesting and encouraging item of missionary news is given on the authority of *The Continent*, the well-known Presbyterian weekly: "The best-selling book in Japan is the Bible."



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Church Progress

Volume Fifteen — PHILADELPHIA, FEBRUARY, 1917 — Number Five

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Holy Eucharist, every Sunday, 8.00; and 11.00 A. M.; Wednesdays and Holy Days, 9.30 A. M.

Church-school and Bible classes, 2.30 P. M.

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Organist, George Tudor.
Secretary, Donald E. McHenry.
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Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Walter H. Richman.

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Church Progress

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N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

February

2—Purification of Blessed Virgin Mary.
4—Septuagesima.
11—Sexagesima.
18—Quinquagesima.
21—Ash Wednesday.
24—St. Matthias'.
25—First Sunday in Lent.

PARISH REGISTER

Baptisms

Jan. 7—Thelma Margaret Long.
28—Paul Ellis Wilkinson.

Burials

Jan. 4—Mrs. Annetta Bines.
5—Mrs. Caroline R. Long.
5—Hanna Marie Lane.
10—William James Campbell.
12—James John Gill.
13—Thelma Margaret Long.
13—William G. Deschampes.
19—Mary Ann Kitchen.
22—Jennie Eddy Jones.

IN LOVING REMEMBRANCE

Memorials for February

Harry E. Moore, Jr.
Mrs. Virginia Struble
Mrs. Mary E. Moffitt
Joseph Dalton Rowlinson
Mrs. Isabella Wilkinson
Isaac Killian
Mrs. Emma L. O. T. Brooke
Frederick Alexander Trautwein
Mrs. Elmira M. Backhus
Mrs. Lily B. Longbothom
Milton S. Taylor
Patrick I. Hughes
Richard Bent
Samuel T. Marker
Estelle Button
George Fee
Mrs. Elizabeth Edwards
Martin W. Bale
Mrs. Emma Mason
Harry Dotter Blair
Frank Erick Ensell
Mrs. Ida Ensell
George Knox
Mrs. Emma Blair
Edward F. McElroy
Mrs. Virginia T. Stewart
Margaret Hughes
Charles Grounsell
Eleanor Wheeler
Robert Craig

Most merciful Father, who has been pleased to take unto Thyself the souls of these, Thy children; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth; we may be joined hereafter with Thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

REMEMBER

Bishop Garland will be with us in the evening, February 25.

Ash Wednesday, first day of Lent, will be February 21.

Easter Day will be April 8.

February 16—Supper.

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—Mr. John F. James.

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—

May
1 Sunday—William Webb.
2 Sunday—Mrs. C. Pearson.
3 Sunday—Children of Mrs. Dey.
4 Sunday—

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—Mr. John Dennet.
5 Sunday—

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

EDITORIAL

An anniversary, somehow, turns our thoughts into a retrospective channel. Fourteen years of parish life may, in light of general experience, lead us to make a special study of the past and seek to know what has been accomplished. The average rectorship, to-day, is about four years. Longer than that is sure to command attention, and make us question the value of a long as over against a short rectorship. This all the more demands that we investigate.

What of our own experience? Can we say that it justifies a long rectorship? The answer to this question we must leave to others. We are permitted to state the facts; further we can not go. The answer, too, for many reasons must take into account both spiritual and material growth. Of the

two, the first is the more important. But the second is necessary. Again, the second is, after all, the only one most of us understand.

Fourteen years ago we came into this parish, which has passed through all the experiences which naturally would weaken it. It had reached low ebb; the people had become discouraged, and the bishop had very little hope. For many reasons this was the very best ground upon which to work. Whatever result one might secure must bring credit upon the laborer. We are rather inclined to think that we did profit by this. The response to our effort was quick, because the effort was somewhat of a novelty. The people were not in the habit of having it made.

Thus, from somewhat less than fifty communicants, we have to-day about four hundred. From a church school of less than fifty pupils and teachers, we have grown to more than two hundred. From no organizations, except the Woman's Auxiliary, we have created about ten, and from an income of $600 we reached last year $2,900. These are the bare figures. We may be asked when the records of baptisms, confirmations, and additions by letter is considered, what has become of the large number who came in in this way. Our answer to that must be that the spirit of restlessness is so great in West Philadelphia as to make it impossible to keep the same congregation of people for much more than five years. We have had the people, but we could not keep them, because they moved from the neighborhood. It is true that we have held many who have moved even to a great distance.

There is another question involved: why have we not made even greater progress than we have? To this all kinds of answers have been made. In the main, they have had to do with the location of the Church; the presence of the asylum, or the supposed character of the neighborhood. Yet none of these have much foundation in fact. There are little or no data upon which to work in the first two cases. The last is not a fact. As a matter of fact, if the people are brought into the Church, the money will come We are inclined to believe that too much stress has been laid upon the difficulties and not sufficient upon the opportunities. These difficulties are real, it is true, but they are not insurmountable.

We are of the opinion that the real answer to our question must be that the people have not, for some reason, risen to the possibilities of our parish. This is because they have been unwilling to do things in a parish which really count. In other words, many of our people have been selfish, indolent, or indifferent. Selfish in that they were not willing to devote their time and means to the Church; indolent, in that they were unwilling to exert themselves as they should, for the work of Christ, and indifferent in that they have been satisfied to allow others to look out for themselves. To this there have been many exceptions. Members who have devoted themselves, their time and means to their Master, without stint.

It is the unexpressed opinion of many churchmen that a rector is not only the responsible head of, but also the working force, in a parish. That everything must be done by him, and that he alone is responsible for success. A further mistake could not be made. The present rector, fourteen years ago, came into the parish with the highest ideals and the determination to work them out. His sole purpose was the spiritual uplift and betterment of the people whom God had placed in his care. Other thought than that he had not then, nor since. Opportunities have come and been rejected, because he felt that he was needed here as not elsewhere. But he has always been satisfied that the people had a duty which they should be expected to perform. In this he is borne out by the general opinion of thoughtful men and women. Had this opinion been held by all the people who have been members of this parish, the location, asylum, nor character of the neighborhood would have played no particular part in the retarded growth.

We do not want to be understood as saying that there has not been large growth, nor that the people have not done much to bring it about. We appreciate that much growth has been made; large growth, too, and that some of the people have been earnest and active in bringing this about. We are only referring to the fact that what might have been done has not. There has been no limit to the possibilities of the parish. There really is none to any. And what we do feel is that time has been wasted which might have been used to advantage in promoting larger growth than has been attained.

The record of baptisms, confirmations, and marriages is a good one; one of which we might justly be proud. Of burials we have had more than our share, not members of the parish, but people living in the neighborhood. We are of the opinion that the Church exists for the benefit of all the people, not alone for its members. This seems to us to be the real excuse for the Church, and it seems to be the ideal for the people of the Church; that they should make themselves and their Church a means for the uplift of all the people, regardless of any claim they may have upon it. It has been the endeavor of the rector to inculcate this principle into the minds of his people. That we are in the Church not for what we may receive, but for what we give. We feel that many of our members have imbibed this.

This year the vestry has made up a budget amounting to about four thousand

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dollars, and sent it to the members of the congregation. It would seem that it should easily be understood, but it does not prove so. Some of our people think that when the salaries are paid that all the obligations of the parish are discouraged. But that is not so. In addition to the salaries, there is the heating, lighting and repairs. Then there are always some improvements to be made. Again there are taxes and interests; these must be paid. All these items and some other assessments must come out of the funds of the parish. We offer this as an explanation to some of our people who have not understood.

Of course, it is unnecessary for us to say that the contributions to the parish should never be limited to the actual expenses. Contributions should always be according to the *ability* of each member. But that is another matter, and will occupy our attention later.

OUR WORK

VESTRY.—At a meeting of the vestry, the resolution was offered and passed that the determination of the rector to have no more fairs be endorsed. At the meeting of the Ways, Means and Finance Committee, which was held on Saturday evening, January 27, the question of providing for an offering to be made at once was considered. The committee will advise the congregation of its action. At the same meeting of the Vestry, the pension system was also discussed, and a resolution passed committing this parish to it. It will the duty of the parish to raise about $150 each year for this purpose. The vestry agreed with the rector's suggestion that each member of the parish pledge one dollar per year for this special purpose was a good one, and hoped that it would be adopted.

RECTOR'S AID.—Our expectations are being realized. The new officers are doing good work in continuing that which was so well arranged by the former officers, and are starting out with new ideas. A sick visiting committee was appointed at the last meeting, consisting of Mrs. Watson, Mrs. Folwell, Mrs. Parry, Mrs. Howard, Mrs. Howarth, Mrs. Carrey, Mrs. Stein, and Mrs. Breerwood. These are appointed to serve in twos, arranged to cover certain districts in which they live. A committee will also be appointed to call upon newcomers, but at the present time all the members have indicated their willingness to go where the rector sends them. Already good results are being realized from this kind of work. Arrangements have also been made to have a supper on the evening of the 16th of February. Oysters will be served in the basement of the rectory, and arrangements will be made for the patrons to meet in the rectory, where they can get acquainted.

G. F. S.—There seems to be no end to the enthusiasm in this chapter. The attendance is remarkably large at each meeting, and every one seems to be happy. The usual devotional meeting, held on the third Thursday evening, was attended by almost all the members, and was thoroughly enjoyed. On the following Sunday, at the early celebration, there was a good representation of the members to make their communion. Plans are being made for the holding of a little sale immediately after Lent. Funds are needed for the work of the chapter and also for the Holiday House at Cape May.

DAUGHTERS OF THE KING.—A very encouraging stage has been reached with the admission of several new members, and the scope of the work of our local chapter will be much enlarged For some time it has been the wish of the members to enter upon charitable work on a larger scale than has been heretofore possible, but through lack of funds that has not been possible Now it is the expectation of the members that this will be possible.

BROTHERHOOD OF ST. ANDREW.—A new and very effective line of effort has been entered upon during the past few months. At certain inetrvals, a letter or card is sent to all the men communicants in the parish, inviting them to attend a certain service and make their communion together. It has been an inspiring sight to see so many men at the rail at one time. There is, however, large opportunity for further work in this direction, and it is the intention of the men to seize it. Personal work is being vigorously pushed by all the members.

ST. AGNES.—On St. Agnes day, January 21, the chapter sent ten dollars to the Home for Colored Cripple Children, on Forty-third Street, to aid in the work of the Home. This day is set apart for the chapter each year. Also flowers were placed upon the altar by the chapter. The attendance at the meetings is somewhat improved, and thus the matron is much encouraged. She still asks for more of the girls of the parish to come out, and she feels sure that those who accept this invitation will be much benefitted. Several new members have been received during the past few weeks.

The very best of good things, the brightest of the bright,
The finest of the fine things that New Year has in sight;
The dearest of the dear things, the truest of the true,
These all, and more, from out my heart, my friends, I wish for you

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RECTOR'S COLUMN

Cards announcing the Lenten services will be sent to the members of the parish, and will be provided for distribution for those who may wish them. The rector wishes to arrange services for the spiritual need of all the members of the parish and people in the vicinity who may wish to join us in Lent. At the present time, he has in mind one celebration, early, on one day of the week, and possibly another at a later hour on another. The afternoon services will not be as frequent as heretofore, since the rector is quite well convinced that they are not all appreciated as they should be. But ample provision will be made, and if there are any considerable number of the members or friends of the parish who wish more frequent services, the rector stands ready to provide for them. The services on Sunday can not be added to, unless after the Church-school a vesper service be arranged for the children and those who might attend. The St. Cecilia Choir will have charge of the musical parts. On Wednesday evenings we would like to have both choirs. We may attempt that. What we do want to enjoin upon our people most is the need for observing properly this season of fast. Our own spiritual lives need it, and the condition of the world cry out for it. It should be a time of deep and earnest self-examination, and seeking after spiritual help.

Easter day services will be announced in a later number of our paper. It may not differ much from the services of former years.

On the 25th of this month, Bishop Garland will be with us for confirmation. We are unable at present to even guess what will be the size of the class which the rector will present. We are sure that if all those who should be confirmed were to come out there would be one of the largest classes in the history of the parish. But we do not wish to attempt to estimate at the present time. The rector is giving instructions each Friday afternoon and evening in the parish house. An invitation to all the members of the parish and friends who occasionally attend the services is extended, with the hope that they, too, will avail themselves of the opportunity to learn about the Church. There is a serious lack of knowledge in this respect. It is not too late even now to come.

Several class socials are being held, of which there is no report to the rector, and thus can not be noted here. On the 23rd of the month, Miss Ensell's Church-school class met at her home, where they had a good time. On the 24th, the members of the vestry, their wives; the members of the Rector's Aid, their husbands, and the members of the Daughters of the King and their friends were entertained at the rectory by the rector and his wife. A sister of the rector and her family were also present and assisted in entertaining. A pleasant evening of games, music and refreshments was enjoyed.

The meeting of the West Philadelphia Convocation was held in St. Mary's Church on Thursday evening, January 11. Mr. Harris, Mr. Wilkinson, delegates, and the rector were present. Dr. Price, on account of illness, was unable to attend. The placing of a mission about Fifty-fourth and Kingsessing Avenue was the chief subject under consideration. Steps were taken to see what can be done in that direction. A bountiful supper was provided by St. Mary's parish for the delegates.

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In the evening of the same day, a meeting was held at the Church of the Redemption, consisting of devotions and addresses. The purpose of the service was the inauguration of classes for the study of the best means for the development of the work of the Brotherhood of St. Andrew. A large number of the men from all parts of the diocese were in attendance, and great enthusiasm prevailed.

It was the privilege of the rector to be one of the speakers at a dinner of the men and women of the Free Church of St. John, which was given on North Broad Street. The rector could not but wonder if as many members of the Church of the Holy Comforter would attend a similar dinner. Some time we may give them an opportunity and see.

He also attended the mid-winter supper of the Alumni Association of the Philadelphia Divinity School, of which he is a member, on the 23rd. Bishops Isreal, Talbot, and Garland were present. An enjoyable and profitable evening was spent.

A very interesting piece of history has recently come to our attention. When this parish was organized, naturally the question of a name came up. It was finally decided to settle the question in the following manner: the members of the Bible class each were invited to suggest a name for the church. These names were deposited in a box, and a drawing made. One deposited by Mrs. Kite was "The Church of the Holy Comforter." That was adopted. This is of particular interest, in that Mrs. Kite has recently returned to the parish, and is now deeply interested in her activities. Mrs. Kite has always been a power for good works while she was living here, and has returned to his habit.

"Never put off until to-morrow what you can do to-day."

WANTED

Two teachers for the Primary Department of the Church-school of the Holy Comforter Church. Boys of six and boys of eight or nine . Consult Mrs. McHenry.

SEPTUAGESIMA, OR THE THIRD SUNDAY BEFORE LENT

The time and manner of observing Lent varied very much in the early Church, and these three Sundays are a monument of this variation. Each of them marked the beginning of Lent in communities which extended it beyond forty days; and Durandus states that monastic persons were accustomed to begin the fast at Septuagesima, the Greeks at Sexagesima, and the secular clergy at Quinquagesima.

S. Chrysostom having previously commented on the Parable selected by the Church for the Gospel of this day, takes occasion in a subsequent Homily to apply the closing words, *The last shall be first, and the first last,* to those who, in the one case, are converted from sin to holiness, and in the other, to those who have relapsed into carelessness from a religious life. He relates the conversion of one in his own city of Antioch, who had been among the most abandoned, but who, by God's grace, had after baptism risen to a high degree of spiritual excellence; and closing his narrative with these words, *So the last shall be first, and the first last,* then proceeds to urge generally upon his fellow-creatures the practical doctrine of hope and repentance in those who are yet living in darkness and disobedience; and the necessity of perseverance and watchfulness in those who are now members of the Church, and are enjoying tis privileges:

"Thus we have everywhere need of a fervent mind; and then there is nothing to hinder us from becoming great and excellent. Let no one of those who are living in sin despair; let no one who is living a good life slumber, or be confident, for then often might the harlot pass on before him; let not the other despond; for it is possible for him to leave those behind who are far in advance. Who was worse than Manasseh? Yet he was enabled to propitiate God. What was more blessed than Solomon? Yet he slumbered, and fell. Rather I could refer to this man's father for an example on both sides; the same person having at one time been good, at another bad. What was more blessed than Judas? Yet he became a traitor. What more miserable than Paul? Yet he became an Apostle. What was worse than Matthew? Yet he became an Evangelist. What more enviable than Simon (Magus)? Yet even he became more miserable than all. And how many other similar changes may you see, both in former times, and now taking place every day!"

SEXAGESIMA, OR THE SECOND SUNDAY BEFORE LENT

The Ministry in Galilee, accompanied by signs and wonders, caused the fame of our Lord to spread throughout that region. He had been careful to repress the excited reports of grateful people whom He had healed; He had striven to maintain in the minds of the people a sense of the higher importance of the spiritual than the physical. He had sifted His followers with hard sayings, insisting upon the supernatural, and demanding self-mortification. But yet the multitudes followed Him, and much people gathered together to hear Him. And then He began to speak by parables. He chose this method that He might teach His own the mysteries of the Kingdom, even the presence of those who could not hear the Word of God. As when the Israelites fled out of Egypt, the cloud that gave shine to the Hebrews was a thick darkness upon the Egyptians, so every parable had its two aspects of light and darkness. To the gross and worldly, the parable was an idle saying; whilst to the spiritually-minded, the

children of the Kingdom, it was a treasury of inexhaustible wealth. In teaching by parables Our Lord filled the hungry with good things, whilst He sent the rich away. Out of every city in the region of Decapolis the great multitude came, from places wherein He could do no mighty work, because of their unbelief, and from places wherein He was derided as one of their own country. No accident of locality or of social prejudice holds back the true-hearted; and, as these throng about Him, they are in figure prophetic of the multitude of the redeemed that shall gather about our Lord in His glory, from all the ends of the earth.

QUINQUAGESIMA

The Collect declares the main idea of this Sunday, in the prayer for the gift by the Holy Ghost of charity—that is, Love in all its phases—as the very life of Christian life, and the bond of unity between all virtues.

The Epistle is S. Paul's celebrated picture of Charity. Under the beauty and freedom of the description lies a profound sequence of thought.

He (*a*) exalts true Love above the two chief gifts of tongues and prophecy, and above even that faith in God's special mission, which was the condition of all miracle; (*b*) next he contrasts the inner reality of Love with its outward signs towards God and man, the devotion of martyrdom and the sacrifice of our wealth to feed the poor; (*c*) from these negative descriptions he passes to a climax of the positive characteristics of Love—patience and kindliness,, self-forgetfulness and humility, unselfishness, and readiness to forgive ("reckoneth not the evil"), delight in all that is good and true, "bearing, believing, hoping, and enduring" without limit; (*d*) lastly, he dwells on the eternal permanence of Love, when in the perfection of the manhood of the future all that belongs to our present imperfect state of childishness—prophecies, tongues, knowledge—shall pass away. Even the graces which abide—Faith, Hope, Love—Love is greatest, because having most likeness to God, Who is Love.

NOTICE!

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Church Progress

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Church of the Holy Comforter

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Church-school and Bible classes, 2.30 P. M.

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All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

March

2—Ember Day.
3—Ember Day.
4—Second Sunday in Lent.
11—Third Sunday in Lent.
18—Fourth Sunday in Lent.
25—Fifth (Passion) Sunday in Lent.
Annunciation.

PARISH REGISTER

Baptisms

Feb. 18—Isabelle Pecillo.

Confirmations

February 25—
Claribel Eleanore Brink
Helen Hall Phipps
Jeanette Hall Phipps
Beatrice Roberta Simpson
Margaret Adell Wolf
Louise Toyer
William Noble Gill
William Bruce McHenry

Marriages

Feb. 17—John Higham Johnson and Hannah Olive Turner.

Communicants Received

Feb. 2—Samuel Haslam,
Mabel Haslam,
Mrs. Belle Ott.
3—Mrs. D. H. Eames,
Mrs. Harriet Bromall.
17—Mrs. R. B. Carey,
Mrs. Mary Grafton,
Mrs. E. Weitzel,
Mrs. Ida Teller.

Burials

Feb. 21—Mrs. Sarah E. Harrop.
22—Mrs. Ella Johnson.

IN LOVING REMEMBRANCE

Memorials for March

George W. Ranken
Philip Hill
Amelia Howell Foster
Jane Warrick Raw
William E. Leibfried
Florence May Koinig
Albert Lowden Abrams
Harry Bates Richmond, Jr.
Anna Malinda Allen
William B. Webb
Charles Kilpatrick
Margaret E. Davidson
Amanda B. Irvine
Enoch Garford
Lizzie A. Robb
William C. Johnson
Rufus B. Baily
Ella V. Ernest Dick
Lawrence T. Sooy
Daisy Florence Webb
John Turner

Margaret Long
Jane Kershaw
Mrs. Emily Powers
Thomas Winward
Estelle Justus Wheeler
Herbert Horton Nelson
Mrs. Mary Louise Clarke.

Most Merciful Father, who has been pleased to take unto Thyself the souls of these, Thy children; Grant to us who are still in our pilgrimage, and who walk as by faith, that having served Thee with constancy on earth; we may be joined hereafter with Thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir.
For Margaret Hughes.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—Mr. John F. James.

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—

May
1 Sunday—William Webb.
2 Sunday—Mrs. C. Pearson.
3 Sunday—Children of Mrs. Dey.
4 Sunday—

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

To our Parishioners:

At the meeting of the Ways, Means, and Finance Committee, held last month, it was decided to, in a measure, re-adjust, the financial questions of the parish. This has been made necessary by the lack of proper returns from the annual sale, and the assessment for the pension fund which has been laid upon the parish. Hitherto, the interest on the mortgage has been paid from the sums received from the rector as rent for the rectory; from amounts the Rector's Aid Chapter has been able to raise, and from the bazaar. The first of these the vestry relinquished just before the beginning of the year. The bazaar has become manifestly an obsolete method of rais-

ing money for the church, and the amounts which the Rector's Aid has been able to raise has been insufficient in the past to meet the entire interest obligation.

It is not the intention of the Aid to close its endeavors to raise money, nor is the wish of the vestry that it should. But it is felt that through an additional voluntary contribution on the part of the people, the amount for the interest may be assured. It is believed also that almost all our people will be willing and glad to make this extra contribution rather than to be troubled with the bazaar. This method will also give every member of the parish an opportunity to make some contribution, which might necessarily be so small that they would be unwilling to attempt to use it in purchasing anything at the bazaar, or would not be willing to use in making a contribution. This method will give all such an opportunity to do *what they can,* even though it be small. We are sure that no member of the parish will fail to make some contribution for this purpose.

The Finance Committee decided not to call this a self-denial, but rather to designate it as a special contribution, and to make the call for it twice a year. It is the suggestion of the committee that each member decide upon some manner of gathering the amount, as much as they can, from one period to another, in order that the burden may not be so great, and at the same time it may be larger by not being demanded at one time. In this way it should not be difficult for the parish to realize at least one thousand dollars each year from the congregation which we now have. If the increase in membership continues at the same ratio as it has for some weeks, of course, the amount received should be much larger.

The committee also adopted the suggestion that the pension fund be provided for by contributions of one dollar at least from each member of the parish each year. This would amply take care of our assessment, and would in no way prove to be a burden upon any one.

Of course, it is in the mind of the committee that none of the members will merely transfer some part of what they are already giving to one of these accounts, and in the end contribute only what they did in the first place, but that they will make this an additional amount. Because these accounts are treated separately, they are not so. This designation is only in order that we may be able to know exactly to what and what amount we are contributing.

We ask all the members of the parish to seriously consider these words, and if you are not already giving to the limit of your real ability, do so. We regret that all these objects should have come together at this time, and thus seem to make an unusually large demand upon our members, but it is only because of circumstances over which we had no control, that it so happened. It is not likely to do so ever again. YOUR RECTOR.

Owing to the general prosperity of the country, which we are all enjoying to a greater or lesser degree, you were asked on January 1st to increase your envelope pledge to the church as a token of appreciation to the Almighty for privileges received. Have you increased your pledge? If you do not have the envelopes, did you ask for them, in order to make a regular contribution to the church and as a part of your personal worship?

Vandalism is always represensible. It is especially true in connection with the Church. And we are certain that no self-respecting person would indulge in it. Yet we, for some months, have been suffering in this parish from the work of some vandal or vandals. We have put up a warning to no purpose; for the vandals have been so conscious of their wrong-doing that they have carefully never committed the acts excepting when no one in authority have been around.

It is always difficult to understand the spirit which actuates anyone to destroy property. Some one must pay for it. In the Church or its buildings, where every cent means so much, it is specialy difficult to understand. Then again, *all* the property belongs to God. This should receive some consideration. It does not seem to in our own case. The walls in the hall of the parish house have been put in good order and cleaned, but that did not prevent some one from marking it up again, and putting it in such condition as to merit the adverse criticism of strangers. In fact, we have heard it said that we must have an ignorant class of people to indulge in such practices. Unfortunately, it is not the little children. That we know from the character of the work done.

To-day is the root of forever.

THE JAMES MEMORIAL

The great and the brilliant characters of the ages are doomed to sink gradually into the shadows of the gathering years and finally to share with those whom God had not so favored, the domains of the Forgotten. As the years and months pass by with their daily struggle for existence, the mind is dulled to the greater things of life, becoming so engrossed in the grinding routine of each passing day that it remembers only for the present the acts of the prominent personalities who make history.

Let us consider what it is that causes the Ego to rise from obscurity to a place of pre-eminence in the horizon of time. Is it the battles fought and won; the skill of mind, the orations delivered; the books written; or deeds of prowess and daring performed? No; it is the lessons taught by these various acts that make us to remember the person. The events themselves

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are soon forgotten, as would be the men if it were not the morals set forth.

But let us not spend our time in scanning the ages, for there are lessons to be drawn from the recent past. There was one who, up until his recent departure from among us, labored without ceasing; from whom we heard not one word of complaint, not one word of criticism without an effort to reconstruction. To him, Mr. John F. James, late Senior Warden, we owe many of our present successes.

We are endeavoring to prolong the memory of Mr. James, and through him, his good work, by placing in the church building a memorial window, not only to honor the memory of a great friend to the parish, but to keep before us a constant reminder of his tireless and earnest efforts as a lesson to be learnt by us.

To provide for such a memorial, a committee invested in Mr. Douglas McHenry, for the collection of such a fund, has been appointed. We are not asking for donations, but are extending to all the friends of Mr. James an opportunity and a privilege to show their appreciation of his friendship and good-will.

D. J. M.

OUR WORK

Church School.—The school has entered upon its second term in the lessons of the Christian Nurture series course. This course of work has been the most successful tried in the school, and all the teachers and pupils express themselves delighted with them and the results. They have not only caught the attention of the children, but have made the study of the Bible attractive to them. The merit and grading system has made the children quite enthusiastic and the home work is being well done by most of the classes. We wish that the parents of the children who are not doing the work at home would interest themselves and their children in the system. We are confident that such interest would be profitable. We are sorry to find that some of the pupils do not take kindly to the new system of marking attendance. For years we have been seeking without success for a method that would insure an absolutely perfect record of the attendance of the individual pupil. We are quite sure that the card system will succeed if the children will take care of the cards and bring them each week. We are compelled to take the stand that only those who do bring their cards, at the close of the year will be credited with attendance marks. We shall be very sorry to be compelled to disregard any other marking.—The Rev. William N. Baily has kindly consented to take charge of the young women's Bible class for a time. The members express themselves much pleased with the arrangement.—We are unable to sufficiently state our appreciation on the return to her class of Miss May Hall. For many years she has been most successful in this work, and for the past year has been very much missed.—Miss Vera Frankenfield and Mrs. William Freestate have been transferred from the Bible class to teaching in the Primary department. Mrs. William Martyn has kindly consented to teach a class in the Primary department. Mrs. E. Weitzel has also taken charge of a boys' class.—For two weeks we missed our lay superintendent and his good wife from the school. Both were afflicted with illness.

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Rector's Aid.—The oyster supper was the most successful effort in this line ever attempted by the Aid. The rector and his wife opened the rectory for the entertainment of the people who came to the supper, and a pleasant evening, with music, dancing and games, was spent by almost all those who came to the supper. The returns are larger than from any previous supper of a like character. The returns from this will go for the interest fund.—The Aid has decided to devote their Lenten efforts to making garments for the Episcopal Hospital. The women have entered enthusiastically upon this work. The Aid is meeting each Thursday during Lent in the rectory, and at the close of the meeting are attending service in the Church.—Several new members have been added to the Chapter in the past few weeks. The ladies are anxious to interest all the women of the parish.—Among other duties to which the members have given themselves is the looking up the children of the parish who should be on the font roll.

*

Daughters of the King.—All excepting two of the members attended the local assembly held in the Church of St. Matthias', on Tuesday, February 14. The afternoon was given to routine business meetings. In the evening the new rector of the parish, the Rev. T. Leslie Gossling, preached an appropriate sermon on the Daughter of a King.—The faith of the few original members of the chapter has been rewarded by the addition of several new members. There are some more of our women considering coming in.—During Lent, the Daughters are making garments for the

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Sheltering Arms. In this they are somewhat handicapped on account of the small amount of money in the treasury, since the order does not permit the raising of funds by any of the usual methods.

G. F. S.—Enthusiasm still grows. New members are coming in every week, and the meetings are full of interest.—In our last issue we said that the G. F. S. was preparing for a sale; we find that we are mistaken. They are rehearsing for a play. We want to commend this to all the people in the parish, and bespeak the hearty interest of all our membership. We are quite sure the play will be a good one, and well-represented. The cast is not confined to the members of the G. F. S., but there are also some of the friends, male and female, of the members in it.

St. Agnes.—During Lent the members of the chapter are devoting themselves to the regular work of the chapter. There is so much to be done in order to raise funds for the charitable work of the year, and the funds are now so low, owing to the many demands made upon them during the past few months, that it becomes necessary to not take up any outside work. A sale will be held some time during the latter part of Lent, in which garments for children from four to six years of age will be offered for sale.

Miss Holden's Class.—A social evening was held by the class on St. Valentine's night at the home of the teacher. The class

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was fully represented. An evening of games, dancing and music was enjoyed, and the girls pronounced the evening one of the most enjoyable of their lives.

NOTES AND COMMENTS

Our faithful member, Sargeant Crainor, has been ill for some days. The greatest trial to him seemed to be that he could not be at the services of his Church. We are pleased to be able to report that he is much improved, and hopes to be with us to-day.

Mrs. Allen, the wife of our vestryman, Robert Allen, has been ill for some time, and was sent to the hospital last week for an operation. We ask the prayers of the congregation for her recovery.

Mrs. Earnest Allen has been in the hospital for some weeks. It was necessary for her to have a rather serious operation.

Mrs. McGary has had the misfortune to be in the hospital twice; once for an operation, and then again on account of trouble resulting from the operation. We are glad to report her improved.

We are pleased to report that Mr. Marsh, and Robert Craner are better. They both have had a serious time.

Mrs. Sayre has been confined to her home for the entire winter. She has been most patient under her affliction, and deprivation from the services of her Church.

Mrs. McHenry was confined to her bed for about ten days. She is about, but does not recover her strength very rapidly.

Mrs. Hauptle has been confined to her home for some time with a broken wrist, but is able to be out, and is rapidly improving.

Many of our members have been laid up with more or less serious cases of grippe. We are able to report that they are improving. With the return of pleasant weather, we hope to see them all back in their places in the Church. This winter has been a trying one for the people, and the Church has felt the effects very much.

We want to thank S. P. Frankenfield Sons for loaning their chairs to the ladies on the evening of the oyster supper. We are much indebted to both firms of the Frankenfields for their repeated favors of this kind.

We want to call the attention of our people to the new members whose names as members appear in the list of those received. We hope that each older member of the parish will welcome them cordially, and show that they are wanted. We are sure that they will prove to be of great help to the parish.

The confirmation class which the rector was able to present to the bishop suffragan was not as large in numbers as he would like to have it, but it was very faithful in training and preparing for the step. We hope that all our members will show them every courtesy and assistance in their spiritual life they can.

Our pension fund has taken hold of the people. We know of nothing which has been presented to our people here which has met with such enthusiastic reception on the part of most of our people. Of course, there were some who could not see any particular reason for doing anything for the fund. For these we feel sorry. They do not know what they are losing in inspiration by not entering into these opportunities.

Our Finance Committee made an appeal to the congregation for aid inmeeting the

interest on the mortgage. From some sources, the responses were good. But we regret to say that up until the present writing there are many who seem not to understand their obligations. Perhaps they have been unable to respond, but will do so within a short time. We hope so.

*

There are many Sundays in the middle of the year for which no provision for memorial flowers for the Altar has been made. We wish to call attention to these dates, and express the hope that the vacant ones will be taken soon.

GIFTS MADE TO GOD, NOT TO MAN

Giving is to be an act of worship, a weekly reminder of divine ownership and sovereignty, and of man's stewardship and partnership. Holy Scriptures call for weekly offerings from every member rich or poor, and no church is fully successful as to finance until it has led every member to bring gifts to the service every Lord's day to be solemnly dedicated to God, linking up their week's money-making with their prayers and praises.

MY RENT

God is my Landlord. I am His tenant. I must pay my rent. It is not for me to ask what He is going to do with it or how He is going to use it. He has His appointed ways for investment for the welfare of His Kingdom. My duty is to pay my rent.

TAKING ADVANTAGE

What do you think of the son that takes advantage of his mother and financially mistreats her. The church is your mother! Why take advantage? Why cut out your mother's necessities so you can have everything you want for yourself? Rob the church and you rob God. The Lord classes such with the wicked. He in His judgment bids them to depart into everlasting punishment.

HOW MUCH SHALL I GIVE?

The very least you ought to give to God through His Church is one day's income every month, whether it be from wages, salary or from business or investments—one day's income every month. One church in Easton is doing it. If these people can do it, so can we. They are not as well off financially as we are. We call ourselves poor. Are we? The community says differently. God knows! He required of the people of Israel 10 per cent and they paid it gladly and you are holding back four per cent. The Lord is your judge. You are responsible to Him and Him alone. Take this matter up with Him. Beware! The Lord says: "Ye have robbed me in tithes and offerings."

ST. PAUL'S OPINION

Every letter of St. Paul has something in it about church finances, as to why or how or how much we are to give. He declared covetousness to be idolatry—the most heinous possible sin, classing it with adultery and murder. According to St. Paul to talk about worship, faith and all of the spiritual things while robbing God and disobeying His commands as to liberal offerings for the use of His church is sinful hypocracy.

A GREAT BODY

The Anglican Communion is emphatically the Church of the English speaking race, for it includes:

The Church of England, with its sixty-three Bishops and 33,000 other Clergymen.

The Church of Ireland, with its thirteen Bishops and 2,200 other Clergymen.

The Episcopal Church of Scotland, with its eight Bishops and 400 other Clergy.

The Protestant Episcopal Church of the United States of America, with its ninety Bishops and nearly 6,000 other Clergy.

The Episcopal Church in Canada, New Foundland and West Indies, etc., with its thirty-one Bishops and 1,700 other Clergy.

The Episcopal Church in Asia, with its nineteen Bishops and 1,000 other Clergy.

The Episcopal Church in Africa, with its twenty-two Bishops and 600 other Clergy.

Bishops resigned, thirty.

Making a total in round numbers of 305 Bishops and 44,500 other Clergy.

The total number of communicants of this great Anglican Communion, of which each communicant in this Diocese counts one, is considerably over 30,000,000, while the number of baptized individuals is no doubt considerably more than 90,000,000.

It is, therefore, true that the great Anglican Communion, of which we are a part, is emphatically the Church of the English speaking race.—Delaware Churchman.

God is ever blotting out sins from his remembrance—never tiring. Oh! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. . . . And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvester Horne.

The wises men say little, but saw wood. How big is your wood-pile?

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Church Progress

Volume Fifteen | PHILADELPHIA, APRIL, 1917 | Number Seven

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

APRIL

1—6th Sunday (Palm) in Lent.
2—Monday before Easter.
3—Tuesday before Easter.
4—Wednesday before Easter.
5—Maundy Thursday.
6—Good Friday.
7—Easter Even.
8—Easter Day.
9—Monday in Easter.
10—Tuesday in Easter.
15—First Sunday after Easter.
22—Second Sunday after Easter.
25—St. Mark, Evangelist.
29—Third Sunday after Easter.

PARISH REGISTER

Baptisms

March 9—Charles Philip Brown.
14—Alfred Tyers.

Burials

Mar. 12—Martha M. Atha.

IN LOVING REMEMBRANCE

Memorials for April

Frederick Kaufmann
Charles Douglas
Emily Leigh Murray
Mrs. Annie Liston
Robert Craig
Henry G. Bachmann
Mrs. Alice Clough Rose
Mrs. Mary Ann Turner
Jerome B. Jardella
Arthur Montgomery Simons
George E. Potts
Mrs. Sarah A. Bogia
Francis J. Callahan

Most Merciful Father, who has been pleased to take unto Thyself the souls of these, Thy children; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth; we may be joined hereafter with Thy blessed saints in glory everlasting: through Jesus Christ our Lord. Amen.

Life is hard for many people, and we have no right to withold any look or word or touch or act of love which will lighten the load or cheer the heart of any fellow-struggler. The best use we can make of our life is to live so that we shall be a bendiction to everyone we meet.

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir.
For Margaret Hughes.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—

May
1 Sunday—William Webb.
2 Sunday—
3 Sunday—Children of Mrs. Dey.
4 Sunday—

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

HOLY WEEK

Holy Church calls us every day this week to meditate upon our Lord's sufferings, and collecting in the Lessons, Epistles, and Gospels most of those portions of Scripture that relate to this tragical subject, to increase our humiliation by the consideration of our Saviour's; to the end that with penitent hearts, and firm resolution of dying likewise to sin, we may attend our Saviour through the several stages of His bitter Passion.

EASTER, THE QUEEN FEAST OF THE YEAR—THE FESTIVAL OF THE RESURRECTION OF OUR LORD

When the actual anniversary of the institution of the Eucharist, of the Death and the Resurrection of the Lord (the memory of which gave Sunday its special characteristic) came round, the remembrance of Jesus was naturally emphasized, intensified, and clothed with greater circumstance and solemnity; the halo surrounding the weekly memorial of the Lord spread itself out in the greater glory of the annual remembrance of Him at the Easter Festival. Easter

was to the Sundays of the year as a star differing from all other stars in glory.

Thus the weekly commemoration of Jesus found its development in the yearly observance of Easter; whilst from the observance of Easter, and in association therewith, other commemorations followed in this way. The greatness of the Easter solemnity, as a special occasion for the administration of Baptism and the reception of the Eucharist, called for appropriate religious surroundings in regard to time, both anticipatory and retrospective. The reception of Divine grace bestowed in the life-giving Sacraments, with which Easter was so closely associated, called for both previous preparation and for consequent carefulness of living—gifts prepared for must be guarded when received; bounds must be set, surrounding the Easter festival. Hence came the observance of Lent before, and of the fifty days of Pentecost after—a period of mourning followed by one of rejoicing, the latter culminating in the final and crowning commemorations of the Ascension of Christ and the Descent of the Holy Ghost.—Provost Staley.

NOTICE OF ELECTION

An election for twelve Vestrymen to serve for the ensuing year will be held in the Rector's Sacristy, on Easter Monday, April 9 from 7.30 to 9.30 P. M.

The qualifications for a Vestryman and of those entitled to vote are set forth in the following extract from the Charter:

"The Vestry of said Church shall consist of twelve persons, lay members of said Church and citizens of Pennsylvania, who shall continue in office for one year and until others be chosen, and the election of whom shall be made every year on Easter Monday by a majority of such members of the said Church being present and voting as shall appear on the Vestry books to have been contributors to the support of the Church for two years preceding the time of said election."

This means that contributions must be paid in full on Easter Day without arrearages.

Every qualified voter is entitled to make nominations, which should be in writing, signed by the nominator, and if handed or mailed to the Accounting Warden, Mr. Harris, not later than Sunday, April 8, will appear on the printed ballot. Other persons may be voted for, however, at the election by writing name or names on ballot.

A man is eligible for nomination and to serve as Vestryman, even though his name does not appear on the list of voters, provided that he is a member of the Church of the Holy Comforter, a citizen of Pennsylvania, and is in "good standing," *i. e.*, has taken Communion at least once in the past year, and paid contributions in full to Easter Day.

A list of voters was posted in the vestibule of the Church on March 18, subject to revision as to arrearages.

The clergy wish all the members of the parish all the joys of Easter. We ask that the day be not made a holiday, but a holy day. It is the Queen feast day of the year, and should be so observed by every Christian. We urge each communicant to be present at the Altar and receive the sacrament on that day. It would be a beautiful sight and a helpful experience for families to come and receive together.

The practice for years in this parish has been to have a parish gathering on Monday night in Easter week, immediately after the election of the vestry. Every person who attends the services is invited, whether voter or not. We expect to have refreshments served at the close of the evening. Each member of the congregation is also urged to attend and hear the report of the officers of the parish. *Come.*

The services during this week, Holy Week, will be celebrations of the Holy Communion each morning at 7.30, excepting Friday. Tuesday, Wednesday, Thursday and Friday evenings, at 8.00. Thursday evening to be devoted to preparation for the Holy Communion. Good Friday Morning Prayer will be said at eight o'clock. Devotions from twelve to three o'clock. Every member of the parish is urged to attend some time during the three hours. Entrance and exit to be made during the singing of hymns. The rector hopes to be able to announce Celebrations of the Holy Communion for Easter Day at 6.00, 8.00, and 10.30 A. M.

Do not fail to use the Easter thank-offering envelope, which will be mailed to you during the coming week. You may make one contribution for the year, or four at quarterly intervals. For the latter, an envelope will be sent to you at the proper times during the year. Of course, we would prefer the latter use of the envelope, since then you will be able to give a larger amount than if only the one envelope which you will receive for Easter Day be used. The idea back of this plan is that with the denials which you have made during Lent, and which will be represented by the amount which you will enclose on Easter Day, you will also recognize that for the blessings which you will receive during the year you are obliged to make a liberal offering to the Lord. This makes the quarterly plan most appropriate, since the blessings are scattered throughout the year.

The children of the Church School have received mite boxes which are to be returned at the service on Easter Day. This

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money will go for missions. We know that many of our people are not educated up to the support of missions, but we hope that this Lent has aided somewhat in that education. Have the children make a real offering through the boxes. We are aiming at not less than two hundred dollars from this source.

The Church School service for Easter Day will be in the afternoon, at 2.30, in the Church. The St. Cecilia Choir will lead the music. Regular Evening Prayer, with appropriate Easter music, will be rendered; the plants which it has been the custom of the parish to distribute to the children will be given to them at that time; and a short address made by the rector. All the parents and friends of the school are cordially invited to attend.

On Monday, the day following Easter, in the evening, an election of twelve men, to serve the parish as vestrymen for the ensuing year will be held. The list of voters and statement of qualifications for voting is posted in the vestibule of the Church. *We urge every member who has a vote to use it.* We also ask that men who have shown interest in the work of the parish and are faithful in attendance be nominated for the office, by the members of the congregation during the coming week. Heretofore the nominations have been made by only one member, and that at the very last minute, in order to insure nominations being made. It is the privilege of each voter to nominate. *Show your interest by so doing.*

The following order is interesting, but is it scriptural?

Personal and household expenses.

Rent.

Taxes.

Club and lodge dues.

Theatres, moving picture shows, and other pleasures.

Finally, Church.

Since all the others are made possible by the bounty of God, should not His dues be first?

Would we not consider an agent dishonest, if he should use the funds entrusted to him, for his own benefit first, and then what is left use for the benefit of Him to whom the funds belong? *Reason this out.*

What will God say to you when you show Him the books?

We are quite convinced that someone should invent a moving Church building. There are so many people who would attend services if the Church was at the door, so that they need not be put to the need of walking to it.

Of course, a bell is also necessary, and it must be rung early enough to awaken the people, in order that they might be able to get ready when the Church comes. So many people oversleep on Sunday morning. We do not know how they awake other mornings.

Regular Church attendance is essential for spiritual health and Church growth. Spasmodic attendance will never get you anywhere. We wish all Christian people could understand this. A small percentage of Christians go to service every Sunday; a large percentage occasionally, and a larger percentage when something special is on.

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The first named obey God's command; the second make their religion a matter of convenience, and the last care only to be entertained. We wonder what these two latter classes will do when they reach the next world. Surely they will not be able to treat their God in such a casual manner; nor can they expect to be entertained there.

RECTOR'S COLUMN

Each day our need for a parish house becomes more apparent. It is almost needless for us to restate our needs in this respect to our own people. Our Church school alone makes a sufficient appeal. To-day we have reached our limit of accommodation for the school we already have. Should we increase we would be be unable to take care of the increase. Yet this is the least serious question. Our inability to provide proper space in which to teach the children, and the impossibility of attempting successfully any systematic course of study, is the most serious problem we have. We need not tell our own people how we must do all our Church school work in one room 40 x 70 feet. They must already know that, and many of them have grieved over it, but to no purpose, on account of their limited means.

But there are other questions of almost equal seriousness raised by the lack of a parish house. There are the men, younger and older, to be provided with suitable rooms for meeting purposes, and in which to have proper games and amusements. This is a community in which a community house is of the ut-

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most need. And one in which there is no provision made for the welfare and care of the physical, mental and spiritual needs of the people. They must look to the church and in this case they must look in vain. Then too, our young women and girls should be provided with proper quarters in which to meet and have social intercourse. This is equally impossible. Two small rooms not equal to the demands of an ordinary meeting can not be made to answer the requirements of the social life of the young women and girls. Many of these have no place, even in their own homes for proper recreation, unless they go down town, and that is a questionable step. Again the social life of the entire parish. We have been compelled to entirely neglect this. At the best we cannot invite more than twenty-five people, unless we put them in the halls and even then not more than fifty; and they are uncomfortable.

All these and many more problems raised by reason of no parish house weigh heavily upon the heart of the rector, and nullify much of the work he is striving to do. and holds the Church back from doing its duty. Now the question is: what shall we do about it? The work is here and must be done, or the Church at large held responsible for its neglect. *Our own people cannot provide* the means. When they have supported. the work they have done all their position in life will permit them to do. All we can hope for is that this article may come to the attention of some one who is willing to do something for the large

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number of souls in this parish. We sometimes fear that parochialism is so rampant in the Church as to prevent this being of much interest outside of this parish, and yet we have hope. Hope that some generous hearted person or persons will realize the awful loss to God and His Church which is taking place each day on account of the conditions existing here. We are quite sure that some one somewhere would respond generously and quickly if the need could only be impressively presented.

OUR WORK

At the meeting of the vestry this month, Mr. William Harper and Mr. George Robertson were appointed auditors to audit the books of the parish for the year. Messrs Wilkinson, Harper, and Potts. were elected judges of election. All other arrangements for the election and the congregational meeting were completed. The question of the deficit in the interest fund was also seriously considered. Some of the amount was raised at the meeting and the rector was requested to present the subject again to the congregation. The amount realized from the appeal was less than seventy-five dollars.

The meetings of the Rector's Aid each week during Lent have been devoted to the making of garments for the Episcopal Hospital, and clothing for some needy families in the parish. All the meetings have been enthusiastically attended.

The Daughters of the King have been devoting their time to making garments for the Sheltering Arms. We are still appealing for more members; women who are willing to devote themselves strictly to devotional work. We are confident that there are many such in the parish. Speak to the rector about it.

There is no diminution in the interest in the G. F. S. Its growth and enthusiasm is marvelous. The members have been devoting themselves to good works during Lent. They are also arranging for a play to be given soon after Easter. The proceeds will go chiefly to the rest home at Cape May. We bespeak the interest of the congregation in the affair.

St. Agnes Chapter is in need of funds for their work of help. It may not be known to all our members that they provide by gifts and loans for those who are not as fortunate as themselves. For these efforts they must have the aid and assistance of the congregation. To secure that aid they have from time to time bakes and sales. To these we direct attention.

EASTER MORNING

The Easter horizon is golden,
As God's glory now doth shine;
Thru Jesus Christ, our Saviour,
Who is risen and is Divine.

How strange and how mysterious!
For only a few days ago
He bowed His head in anguish,
And every one seemed His foe.

How sad would be our condition
Had this sad scene not changed,
For Adam and Eve, our parents,
Had shown that the tempter had reigned.

But Jesus Christ, our Saviour,
Has done as God had said.
That the seed of the Holy Virgin
Should bruise the serpent's head.

And now on this Easter morning
The battle is all fought thru,
His resurrection says to us,
"Be glad! You shall rise, too."

(Written by Mrs. Haupt, in her 87th year.)

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Negligence is enough to condemn a man. In order to go down to the nethermost depths, you do not need to do anything; you have simply not to do something, and down you will go by gravitation.—Alexander Maclaren, D.D.

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THE BOYHOOD OF JESUS

To think that He was once a child, a man!
Felt the soft mountain mosses press His foot,
And spread his fingers in the brook that ran
Under the fir tree's brown, o'erbending root;

To think that He watched for the first white star
And wondered what fine sails the silver moon
Hoisted to clear the sunset's golden bar
Like any child; and went to sleep as soon;

To think that He was cuddled in kind arms,
And held against His mother's warm, smooth cheek,
Believed her kiss had healing for all harms,
And learned to love before He learned to speak;

To think that He, too, felt His father's hand
Bathing His play-stained face with waters cool,
And learned to watch him as he worked or planned,
Admiring the great arm and shining tool;

To think that He was pleased with little toys
His father made Him when the work was done,
And drew them round the house with laugh and noise,
Until His mother said, "Be still, my son."

To think that He would wander in the field
To find the lilies sumptuously dressed,
The foxes shying to their holes concealed,
The spotted sparrow safe upon her nest,

And never think of Solomon at all,
And how the lily had no need to spin,
Or guess that anywhere the night could fall
On men who had no place to slumber in;

To think that He grew up a fair, tall lad
Whom all the village loved: and went to school
And shouted with His fellows and was glad
To make the silvery plunge into the pool;

And yet to think He sometimes must have walked
All by Himself, when Summer's suns were low,
Until the twilight and the starlight talked
In the strange tongue that only dreamers know;

Because, whatever more He may have been,
He was a man like any one of us—
In every single way—except the sin
Quite crowded out by love's great overplus.

THE SPRING

Do you realize the spring of the year is almost upon us—the spring when nature brightens up, the trees begin to bud, the grass to grow, the birds to build their nests, and everything in God's own wonderland takes on a finer and livelier hue? Let us then begin to look around and see what our Church home needs the most to take its place in Spring's reform. Do we want to sit idly by and see everyone busy but ourselves? Suggestions are now in order, and the paint-pot calls.

The happiest man in all the world is the man behind the smile.

MY SYMPHONY

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all gravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common; this is to be my symphony.—*William Henry Channing*

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"Mother has one of them and so thoroughly delights in it, and approves of it, that she recommended it to me. May the Lord our God speak His "Yea" and "Amen" upon this little work, and bless it unto many souls for the furtherance of His Kingdom."

"I have given nearly all of the copies I purchased from you to various ministers and church members. Many are thoughtful upon the subject, but they have been much helped by the perusal of your valuable book. Many of the members of my own church are very much interested in the subject, quickened in their belief, and hopes by what you have so successfully written."

"Have read "The Coming of the Lord," and it has drawn me nearer to Him than any similar work I ever read. Thank the Lord that I had the opportunity when so many of His dear ones are still in the dark."

"It has more than met my expectations, and I have enjoyed reading it. I just feasted on it yesterday, being confined to my room with an attack of Grippe, but able to read. The testimony is so clear that one wonders any could doubt. If all the feasts have been fulfilled with their antitype up to Pentecost, why should one doubt that at the Feast of trumpets our Blessed Lord may come. The Year-day theory I have believed, but you have made it so clear that one could surely accept even if it was something new to them."

"I am more than astonished at the thoughts presented in your "The Coming of the Lord Draweth Nigh." I cannot help believing in the evidence which you present."

"This ought to be read and pondered by every person saved and unsaved."

"I am reading your work "The Coming of the Lord Draweth Nigh," with intense interest—not, I am sure in a critical spirit, but with a real desire to profit. It needs to be read with great care and this I hope I am giving it. Please accept my thanks for it. Your teaching regarding trumpets is certainly arresting. This work should be in the hands of all Christians. It would do them good. (The wise shall understand) is new to me,—and I am going to follow it up as best I am able. I thank you for starting me upon this."

"I received the booklet "The Coming of the Lord Draweth Nigh." It surprised me, and I am pleased with it, it looks good. I think you are right; I thought I knew about all there is to the second Coming. Thank you for the new revelation. Your booklet has put new life, zeal, enthusiasm, prayer and hope in me. Thank you. Please send me one dozen copies for which I enclose 30 cents in stamps."

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ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Helen Price, Secretary; Adeline Parry, Treasurer; Dorothea L. McHenry, Assistant Treasurer.

BROTHERHOOD OF ST. ANDREW: (Meets first Thursday.) Director, J. D. Promis; Vice Director, William J. Harper; Secretary and Treasurer, L. W. Harris.

S. S. CLUB: Miss E. G. Ensell, President; Margaret Casey, Secretary; Elizabeth Swanton, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

EDITOR, THE RECTOR

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

NOTICE

All subscriptions expire with this issue. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Subscription Blank enclosed. Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

CALENDAR

May

1—SS. Philip and James.
6—4th Sunday after Easter.
13—5th Sunday after Easter.
14—Rogation Day.
15—Rogation Day.
16—Rogation Day.
17—Ascension Day.
20—Sunday after Ascension.
27—Whitsunday.
28—Whitsun Monday.
29—Whitsun Tuesday.
30—Ember Day.

PARISH REGISTER

Baptisms

April 8—Helen Mary Tallon.
8—Charles Andrew Cubbler.
8—James Melville Daniel.
15—Frances Josephine Knapp.
15—Ruth Doris Kent.
15—Mary Elizabeth Foster.
15—Martha Lee Foster.
15—Edith Frances McElroy.

Communicants Received

April 1—Walter J. Smith,
Mrs. Charlotte Smith, from St. John's Free Church.

Communicants Transferred

April 14—Archibald Peirce Maddox, to Nativity Chapel, Washington.
22—Mrs. Cora Peek Woolman, to Grace Church, Utica, N. Y.

Burial

Mar. 27—Mrs. Alice Wood.

COMING EVENTS

May 11-12, Rummage Sale.
May 17, Girls' Friendly play.
June 6, Strawberry Festival.

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir.
For Margaret Hughes.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May
1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
4 Sunday—

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

EDITORIAL

Few realize the importance of regular Church attendance. For oneself it provides that assistance and inspiration so essential to real living. For others, it means help and uplift which will make the world a better place in which to live, and assist them in reaching out for and attaining that eternal life for which each has been born. For God, it means that worship and devotion to which each one is obligated by his baptism.

Then there is no better way to go about building up the Church. Apart from all the three purposes indicated above, this is important. It has been reserved for the Christian people to make the attempt to perform their duty by failing to render worship to their God in His temple. And the failure to perform this duty has had a serious effect upon the growth of His kingdom, since that kingdom is represented by His Church. The growth of His kingdom is that for which we have been sent into this world.

We are inclined to the belief that a large percentage of Christian people believe that the most important factor in the upbuilding of that kingdom is the financial aid which they render. And they do render it as an aid and not as an offering. No greater

mistake has ever been made than this assumption. The Church might easily die, and yet be well supported financially. It is the living, vital force which comes from the common worship which realy develops the Church and causes it to grow. It is the gathering of the people together to worship God, because they love Him.

In our own case, we are quite sure that there would be no limit to the amount of good we would be able to accomplish, were we to have the right attitude to Church attendance. We are fully aware of the numerous excuses which are offered for not attending to this duty, but as we have said on many occasions, the excuses are merely excuses, and they have nothing in them. Any child of God who really loves Him will find a way to overcome all obstacles in the way of being in His presence. Especially does this become true when he learns that without the assistance which he can give by his presence in His temple His kingdom can not grow.

HONEST NOW

Am I really and truly interested in my church—in helping it achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell I am interested by what I do? How do I look to him?

Am I a good example for anybody to follow? or do I just think I am? or do I think about my responsibility, in this connection, at all?

Do I attend church service as often as I think I do?

How often do I speak a word of encouragement or praise to the minister, or have a pleasant word and smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested? indifferent? cold? as a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for missions at all? Do I ever really deny myself—a new suit, cigars, street car rides (when walking would be better for my health) —anything—to help forward the cause? Do I really ever deny myself, or do I just think I do?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of church member am I anyhow? Am I the kind I think I am, or do I just think I am?

Try a little introspection along these lines.—The Transmitter.

NOTES AND COMMENTS

The Young Women's Bible Class, under the direction of the Rev. William N. Baily, is prospering greatly. On the evening of April 27, a social meeting was held at the home of Miss Kochersperger, which was attended by all the members and some of their young men friends.

The choir presented Mr. Harris, the director, with a baton and a new music stand, on the evening of April 27. The presentation address was made by the rector, and responded to, in a happy vein, by Mr. Harris.

St. Cecilian choir held its Easter party in the rectory on Wednesday evening, April 18. A very pleasant evening of music, dancing and games was enjoyed. At the close of the evening, refreshments were served. Boxes of candy were presented to Margaret Lyon, Florence Riley, Rose Sprouls, Margaret Casey, Ethel McHenry, and Adeline Parry, for the best attendance at all the rehearsals and services during Lent.

The primary department was entertained at the rectory on the afternoon of Monday in Easter week. Several of the teachers assisted Mrs. McHenry in the games and serving refreshments. This is a time long to be remembered by the little ones.

Our men are offering themselves to the country. Already Mr. Grafton has enlisted; three sons of the rector have asked to be accepted, and we hear of others. We are appending some prayers which the Bishop has issued, which we would urge all our people to use in their daily devotions. War is coming closer to us each day. We are beginning to feel it, and we need now if never before to realize our dependence on God.

The following Prayers are authorized for use in the Diocese of Pennsylvania during the time of war. They may help us all in our intercessions. May the time of war not be too long!

For All in Authority

Let us pray for the President and for all in authority, that God may grant unto them at this time special gifts of wisdom and understanding, of counsel and strength, that upholding what is right and following what is true they may obey God's holy will and fulfill his divine purpose.

(Pause for silent prayer)

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sident, the members of his cabinet and of the Congress. Endue them with prudence, fortitude, temperance, justice, and the spirit of a sound mind, that guided by eternal truth and right they may labor faithfully for the safety, honor and welfare of our country and the advancement of thy kingdom; through Jesus Christ our Lord. Amen.

For Those in Training

Let us pray for all those who are in training to serve their country whether by land or sea, that they may readily submit to necessary discipline and be preserved amidst all the dangers and temptations which beset them.

(Pause for silent prayer)

O Lord our God, we ask thy help and blessing for all those who have willingly offered themselves and are now being prepared to take their part in the service and defense of their country. Grant that they may cheerfully submit to necessary discipline and training; shield them amid the temptations that may threaten them; make them strong and of a good courage to face the dangers that are before them; that in all things they may quit themselves like men to thy honor and their country's safety; for the sake of him who suffered, died and rose again for us, thy Son our Saviour Jesus Christ. Amen.

For Our Country

Let us pray for our country that God may aid us at this crisis with his love and favor; that he may keep us from pride and vainglory, and make our hearts courageous and our hands "strong to labor, that there be no decay; no leading into captivity, and no complaining in our streets."

(Pause for silent prayer)

O God, who hast taught us in thy holy word that thou dost not willingly afflict the children of men, grant that, in the present time of warfare and distress of nations, our people may know thy presence and obey thy will. Remove from us arrogance and feebleness; give us courage and loyalty, tranquillity and self-control, that we may accomplish that which thou givest us to do and endure that which thou givest us to bear; through Jesus Christ our Lord. Amen.

RECTOR'S COLUMN

Comparatively little interest in the parish meeting held on Monday night in Easter week was shown by the members of the parish. We regret this very much. Each attendant upon the service should attend these annual metings and learn what the parish is doing and what it intends to do. After the business meeting refreshments were served and a social time was enjoyed. The report of the rector showed that much progress in the parish has been made during the past year; the spiritual development has been great, and that a new impetus has been made in the addition of new members. A greater interest in all departments of the work has been manifested. The warden's report was as shown in the annual report printed elsewhere. The various organizations made excellent reports.

The result of the election was: L. Willard Harris, William J. Harper, Charles E. Price, M.D., William H. Lodge, Robert J. Allen, Alfred S. Briggs, Charles I. Wilkinson, Arthur W. Yale, M.D., Charles A. Craner, George V. Robertson, Joseph D. Promis, and Edward J. Ensell. At the meeting for organization, which was held the next week, the rector re-appointed Mr. Harper, Warden, and Mr. Harris was elected Accounting Warden. Mr. Craner was made secretary, and Mr. Harris, Dr. Price, and Mr. Harper were elected delegates to the convention. The rector appointed the following committees: Ways, Means, and Finance: L. Willard Harris, Charles E. Price, M.D., William H. Lodge, William J. Harper, and Charles I. Wilkinson. Church Property: George V. Robertson, Joseph D. Promis, Edward J. Ensell, Arthur W. Yale, M.D., and Robert J. Allen. Church School: Charles A. Craner, Alfred S. Briggs, and Joseph D. Promis. Music: L. Willard Harris, Charles I. Wilkinson, and George V. Robertson. Church Progress: L. Willard Harris, Charles E. Price, M.D., and Robert J. Allen. Building Fund: Charles A. Craner, Edward J. Ensell, Joseph D. Promis, Arthur W. Yale, M.D., and Charles I. Wilkinson.

The rector feels that he has failed in an important part of his work. For years he has been constantly exhorting his people to learn the spirit of sacrifice as the basis of the religious and Christian life. To this he has given his attention and strength, not so much for the monetary return which the Church would receive, as for the spiritual benefit which his people would realize in their lives. The Easter thank-offering would indicate that only about one-fifth of the congregation had either anything for which to be thankful, or that they had made any sacrifice at all during Lent. We find that 44 persons used the envelopes and made a

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quarterly pledge, and that 29 used the envelopes for a single offering. The return from these is, with loose offerings, $370.22 yearly. We ask our people to estimate just what would have been the amount if *all* the people had used the envelopes. We are certain that our estimate of what our people should have done would have been more than realized. If this was only a matter of offering which the parish needs, it would be bad enough, but when it represents the Christian spirit of our people, it is most sad. It is little comfort to us to realize that our parish is no exception in this respect. But it is rather a serious criticism which the world can bring against the Church when the sacrifices of our people is compared with that of other Christian bodies, and we make such claims for our Church. We have learned of a small Lutheran Church, with people in the same circumstances and walk of life as those of our own parish, which had an Easter offering of more than four thousand dollars. Is it any wonder that God does not prosper us more than He does?

The rector is deeply indebted to the Rev. William N. Baily for the great assistance which he so faithfully rendered him during the Lenten season and since. As a result, a larger amount of work was most efficiently done for the parish. Mr. Baily, in addition to the regular duties he has performed each Sunday and week-day, has organized a large Bible class for young ladies. They are all enthusiastic over the work which is being done. It was decided at the social meeting to have a social once during each month.

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Many of the potted plans on and about the Altar on Easter Day were the gift of Mrs. Theodore Hauptle. They were in the nature of a thank-offering for restoration to health after a serious fall.

ANNUAL REPORT

The report which we make to the Convention this year is quite interesting. It shows much progress, and gives much reason for encouragement. In numbers we have not grown as we would like, nor have our finances come up to our hopes, but both have been very good, and the growth has been healthy. We find that we have baptized 35 children; presented 8 for confirmation, and received 16 persons by transfer. We have lost by death, revision and transfer, 65. We have a membership of 341 at the present time. The revision of our records included those who have entirely removed from the parish and city; those who have moved to other parts of the city, and have not informed the rector of their whereabouts, and those who have become indifferent about their Church attendance, and have not attended for more than two years. This revision does not mean that they are dropped from membership in the Church, but that the names are removed from the active list in this parish. During the year there have been 10 marriages and 39 burials. The Church-school numbers 30 teachers and officers, and 270 scholars. This includes the members of the Font Roll.

Our Warden reports that we have property now aggregating in value $60,000.00, on which is indebtedness of a mortgage of $15,000 and notes representing $1,575. These latter are due largely to one man, and we would like very much if they could be clearly entirely this year. He also reports receipts for parish support: $2,391.06, from envelopes and other offerings. Building Fund, $109.11. Pension Fund, $43.75. Interest on mortgage and loans, $802.77, and Communion Alms, $29.84. For Extra-Parochial purposes: from Church School, $83.13, general missions, $86,80, and for special missionary work, $30.08.

We hope that all these figures will be increased this year. They should be. In addition to the above report, it should be said that the vestry during the past year relieved the rector from the payment of the three hundred dollars per year house-rent for the rectory. This added considerably to the expense account of the parish, but has been met to considerable extent. We need not remind all the members of the parish that we are not doing one-half what we should do, but are hoping each year that we may be aroused to a sense of our full duty. During the past year we have made some progress.

At the annual meeting of the Parish, held in the Church and parish house on Easter Monday evening, for the purpose of electing a vestry and hearing reports, we had a fair attendance. The rector reported a healthy condition in the parish, with increased interest in the work. The Warden made the report above recorded, with the addition of the expenditures for the year. The various organizations were reported by some representative. So far as we have been able to secure them, the following are the reports of the organizations:

Rector's Aid: Receipts for year, $371.20. Expenses, $361.20, leaving a balance of $9.70. These expenses included Interest Fund, $242.71, and sundry expenses of entertaining congregation, educating a boy, flowers, etc.

St. Agnes: Secretary reports. The girls of the St. Agnes Chapter are glad to report that we have 12 members, and Mrs. McHenry, the Matron, on the roll. We are still working as hard as ever, and have provided food, clothing, and medicine for several needy people. Every year we give $10 to St. Michael's and All Angels' Home for Crippled Children. We also give flowers to the sick, and at Christmas we give baskets to "shut-ins". The chapter has bakes

and sales, the articles sold all being made by the girls. We have held 27 meetings since September, 1916; and Dorothea McHenry, Ethel McHenry, Elizabeth Grafton, and Adelaide Parry have attended most regularly."—HELEN PRICE, *Secretary.*

The Treasurer's report is: Balance on hand, May, 1916, $23.40. Amount received from all sources, $45.37. Amount spent for the poor, $27.86.

The reports from the other chapters were encouraging.

OUR WORK

Rector's Aid.—The Lenten season was devoted to work for the Episcopal Hospital. Many garments were made and sent to the hospital shortly after Easter day. As usual, provision was made by the chapter for the refreshments which were served at the annual meeting of the congregation. Ice cream and cakes were provided. At the suggestion of the rector, the Aid has decided to organize for such work as may be necessary to care for the soldiers and sailors in the army and navy while they are at the front. In this the members hope to have the women of the parish who are not at present interested in the Aid and the women of the neighborhood come in and assist. Since this is work for the country, and not for the parish, and since this is the center of a community which is touched by no other organized society, the Aid feels that it is justified in inviting all women to come and aid.

*

G. F. S.—The Girls' Friendly Society takes pleasure in presenting that humorous sketch, "In Days of Yore," by Reider and Lynch, under the direction of Miss May Hall. Introduction: It all happens in a village hotel in Bingville, N. H. This hotel is run and owned by Cyrus Stebbens (better known as "Cy"), who also is a school teacher during school time. As there are to be found in every village hotel a couple of town bums, this hotel is no exception to the rule, and we find acting in said capacity Jeremiah Hicks and Lem Ebner. The board of education, who outside of school time have nothing else to do but gossip like a couple of old women. A show arrives in town, which is billed to play at the town hall that night, but as some of their best talent have left the company, it seems impossible to fill the engagement, but as luck will have it, they get their needed talent—where? Well, come to St. James' Parish Hall, Fifty-second and Kershaw Streets, on Thursday evening, May 17, 1917, and you will see in a very funny and interesting manner, with plenty of good singing by your favorites. All are assured an enjoyable evening, with dancing. Get your tickets from any member of the G. F. S., 25 cents. MAY HALL.

At a special service held for the admission of candidates, on the evening of Sunday, April 22, eleven candidates were made members of the G. F. S. They were Isabel Parry, Dora Teller, Margaret Casey, Sarah Frame, Helen Phipps, Jeanet Phipps, Louise Toyer, Ruth Cannon, Adeline Parry, Ruth Gay, and Elizabeth Lowe. Miss Hall was formally made Branch Secretary.

Work for the Emergency Aid has also been taken up by the members of the Friendly. At the meeting on Thursday evening, April 26, this work was begun.

*

Church School.—While the Lenten offering was far from what we had wished it to be, it was much better than last year, and showed greater interest in missions than has been shown for some years. We are unable to state the exact amount, but it is about $80. Another year we hope all the school will appreciate more fully its responsibility in this respect. The usual service observing Easter was held on Easter day. Plain evensong was said, and carols sung by the members of the school. The primary department sang a carol, which was well rendered. Each child received a geranium.

*

The Choir.—Easter day was a red-letter day for the choir, both from a devotional and artistic standpoint. Agutter's Communion service was given a true devotional meaning, that ought to have been very helpful to worshippers. The difficult anthem from "The Messiah"—Lift up ye heads—was enthusiastically and artistically sung. These two works required laborious rehearsals, and the Choir Director wishes to publicly thank the individual members for their faithful work.

On May 2, the choir descended on our organist, Mr. Tudor, and gave him a surprise party. It surely was a *surprise,* too. The evening passed with songs, glees and "eats". All right, Mr. Tudor, we will come again some time, because you are a "Jolly Good Fellow."

Speaking of surprises, the Director received one last month. At the last rehearsal in April, the choir presented him with a silver-mounted baton and a new music-stand. The Rector made the presentation speech, and said the baton and stand were a slight token of the love and affection of the choir. The Director knows that he has a faithful and loyal choir, and he freely returns the compliments. It is this mutual good-will that makes it possible for us to work together for the glory of God and the enrichment of His service.—L. W. H.

God is ever blotting out sins from his remembrance—never tiring. Oh! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. . . . And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvester Horne.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Don't spend your time on the side lines or on the bleachers! It is always best to do your best. Christ has the blessing for faithfulness in little duties, and for the acceptance of little responsibilities. That is the way into the large.

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Church Progress

Volume Fifteen | PHILADELPHIA, JUNE, 1917 | Number Nine

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Church-school and Bible classes, 12, Noon.

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Organist, George Tudor.
Librarian, Miss Lydia Shank.
Choir Mother, Mrs. James Hewlett

Sopranos: **Rebecca V. Low, Susan Wilkin**son, Winifred Ridgway, Lydia Shank, Margaret E. Green, Mrs. C. E. Wharton, Mrs. Gertrude Ricciute, Dora Teller.

Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Walter H. Richman, Richard J. German, Charles I. Wilkinson.

ST. CECILIA CHOIR: **Choirmaster, Donald E. McHenry; Secretary, Margaret Casey; Lib**rarian, Rose Sprouls; Pianist, Ethel R. Cox; Choir Mother, Ethel McHenry.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Subscription Agent }

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

June

1—Ember Day.
2—Ember Day.
3—Trinity Sunday.
10—First Sunday after Trinity.
11—St. Barnabas, Apostle.
17—Second Sunday after Trinity.
24—Nativity, St. John Baptist.
Third Sunday after Trinity.
29—St. Peter, Apostle.

PARISH REGISTER

Baptisms

May 6—Mary Fermine Conway,
Frank Howard Thomas, Jr.

Marriage

May 12—James Jackson and
Laura Irene Duffield.

Burials

May 5—Minnie E. Middleton.
7—David R. Evans.
18—Mrs. Rachael Stoughton.

IN LOVING REMEMBRANCE

Memorials for June

Mrs. Armstrong
Isaac Woodward
Ella S. Burt
Emma E. Armstrong
Mrs. Elizabeth Henderson
William Falls
Raymond Eckstein

Most Merciful Father, who has been pleased to take unto Thyself the souls of these, Thy children: Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth; we may be joined hereafter with Thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

THE LIBERTY LOAN

The Bishops of the Diocese urge every communicant to buy one or more Liberty Bonds. This is not a gift, but a loan to the Government, on which is paid three and one-half per cent interest. This loan is the safest investment in the world, and the Bonds can be turned into cash at any time without any red-tape. Arrangements have been made so that any Bank or Trust Company will take a dollar a week from you,

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COMING EVENTS

June 6—Strawberry Festival.
Street Carnival—Date to be announced.

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes' Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir.
For Margaret Hughes.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May
1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
4 Sunday—Mrs. E. Lyon, Memorial to John F. James.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

NOTICE

All subscriptions expired last month. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself. Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

EDITORIAL

The success of the G. F. S. play illustrates what the rector has been saying for years. That success was brought about

only by *personal* work and effort. No one waited for some one else to do something, but each did what she could for the success of the venture. Result: success.

There is no reason why the same spirit and energy should not be exhibited and exercised in all our Church work; in its spiritual as well as in its social activities. There is no reason why *each member* of the Church should not go out *personally* and approach people within and without the Church, and persuade them to come into active relationship with their Church, or to come into a new relationship with it. On the contrary, there is every reason why they should. Christ gives us the example of St. Andrew, who *went* after his brother and *brought* him to Himself.

For years the rector has been pleading for our people to go out and bring the people in, but they have, generally, acted upon the principle enunciated by a member in a former parish. "The people know that the Church is here; let them come to it." But this idea is rather out of sympathy with our Lord's words: "Go ye out into all the world." His direction was, Go after the people.

It is no comfort to the rector to say that this is the habit of The Church generally. That it does not do things like the denominations about it. It only confirms the rector in his belief that this is the fatal weakness of what we please to call "The Church". This cold, disinterested attitude of others in regard to things spiritual, will never bring souls into this or any other parish. It may be that people should come of their own free will, and be saved in the Church, but the fact is that they do not. And since they do not, the necessity is laid upon us to go out and bring them where their souls will be brought into the way of salvation.

We do wish that the same spirit that actuated "our girls" in regard to their "play" would actuate all our people in regard to the building up the Kingdom of God in this place.

The most important duty each member of the Church has to perform is to attend her services. The only way in which the Church can grow is by having all her members present each Sunday, and as often on other days as possible for them to attend. If any particular parish fails in its duty to a community, it is the fault of its members. It matters not how small the congregation may be, if it is in its place regularly, that congregation is sure to grow. It can not help it. It is true that people will follow a crowd, and it is also true that people will follow those who go to any place regularly. They are impressed with their devotion.

The difficulty with any parish, our own included, is not that it has not a suffcient number of members to make it interesting, but that the members it has treats their religion so casually. They are indifferent, and their indifference has a deadly effect upon the whole body of the Church. Our duty is not to our parish alone. We are under obligations to help it grow, but we are under this obligation because it is a part of the whole body. Each part must be made as strong as possible. That can be done only by regular attendance upon its services.

It is no use to say that we are doing our duty when we financially support the Church. As we have said before, a Church may be supported financially very well, and yet be a dead Church. This is evident in many of the heavily endowed Churches. If the Church is not a living, vital organism, it amounts to nothing. And it can not be that unless it has the people in it.

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Let each of us do our little part for the Saviour. He will bless and the reward shall be ours.

PENSION FUND

A quarterly payment of $32.81 is due for the Clergy Pension Fund this month. In March we asked every communicant to contribute $1.00; if each had done so, no further contributions would have been needed for a year; only a very few heeded the call. We now ask those who did not contribute to pay twenty-five cents for this fund; if all will do so, the needed sum will be raised without trouble. The $32.81 must be paid, the whole Church in this country expects it. Special envelopes may be had from the Sexton or Ushers, or the money may be handed to the Rector or either Wardens.

RECTOR'S COLUMN

A number of our boys and young men either have already, or will, enter the service of the United States and go to the front in this country or to France. Already, Richard Conway has entered the aviation corps; Benjamin Franklin Daniel, the marine service; John Campbell and Herbert J. Sheldrake, the army service in this country; Arthur W. Yale, M.D., one of our vestrymen, has been made major, and has organized an ambulance corps, which will go to France as soon as it can be equipped. With him will go the three sons of the rector—Donald, Douglas and Kenneth McIlenry. The rector is anxious to have all the names of those in the families in the parish, who enlist, in order that he may place the names on an honor roll to

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be posted in the vestibule of the Church, and that he may open correspondence with the boys, and write to the chaplains of the regiments in which they may be serving. This request includes all the men in the homes of our families, without regard to their membership in the Church. Each Holy Communion the men will be remembered by name in our prayers at the Altar.

The rector would suggest that from now on, at least during the period of the war, all our people attend the services in the Church faithfully upon each opportunity, and that we join in our devotions to God, and prayers for our Church, country, and our dear ones who may be away from us. We also suggest that the Church, which is open for devotions at all daylight hours, be used by the people in the community for private prayers and devotions at any time or hour. The rector may announce noonday services, daily, if it seems possible to take care of them.

The rector wishes to take this opportunity to express his enjoyment of the play which was so well done by the members of the G. F. S., and some of their male friends. He has rarely laughed so much and heartily. The play was splendid and humorous.

The services for the month of June will be as usual, excepting the change in hour of the Church School. This will meet, beginning with June 3, at twelve o'clock, noon. The morning services will be: Celebrations of the Holy Communion, first and third Sunday mornings, and Matins, second and fourth Sunday mornings. It is probable that this arrangements will continue during the entire summer. Evening service will be as usual.

OUR WORK

Church School.—At a meeting of the teachers, it was decided to change the hour of meeting of the school during the summer months to twelve o'clock noon. This will follow immediately after the morning service. It was also decided to omit the annual picnic at an out-of-town resort this year, and to donate the amount of money so saved to the Belgian children fund. A picnic, in which all may join, and for which each family shall provide for itself, will be held in the park some time during June. The date will be announced later, and all the members of all the families in the school are invited and urged to attend with their children. This will cost no one more than one five-cent carfare per person or child each way, and the edibles for the luncheon. We feel satisfied that we can have a splendid time in this way, and be conscious that the Belgian children are likewise being provided for, so far as we can. A movement is also on in our school to have each class contribute as a class to the Belgian Children's Relief. At the present time, the Young Women's Bible Class, Miss Ensell's class, Miss Holden's class, and Miss McHenry's class, have announced their intention to contribute as classes, and have begun. We are quite sure the other classes will follow this splendid example. We regret that just as we have secured the service of Douglas McHenry for superintendent of our school, he should be called to go out for his country. But we rejoiced that he has set this splendid example. The rector will take charge of the school during his absence.

The Choir.—The war has broken into our ranks and taken Donald E. and Douglas J. McHenry, members for twelve years. We all wish them God-speed and a safe return after the war is over.

Owing to the continued illness and uncertain health of his mother, the Director was unable to offer the hospitality of his home to the Choir this year, which yould have been the twentieth yearly "frolic". The next best place seemed to be the Rittenhouse Hotel, and on the evening of May 9, twenty-five danced, sang and played games in the Blue Room until midnight. Every one said they had a jolly good time. We hope so, at any rate. Beside the members of the Choir, we were honored with the presence of Mrs. McHenry, Rev. Mr. Baily, and Mr. Wharton.

Last month we neglected to say that Miss Florence Swalwell had joined our sopranos, and her work is appreciated. And this reminds us that we need male voices. Are there no men, over conscription age, that can sing, and will sing, for the Church. The Church needs you! Why not volunteer?

Rector's Aid.—In connection with the usual wrok which is being done for the parish, our women have decided to take up work for the Emergency Aid, and for the present will devote themselves to the British Committee. As soon as funds are in hand, they will take up work for some nation which is more in need. In this work the women of the neighborhood have been invited to assist. The rector has opened the rooms in the parish house, in which the work may be done. At the meeting held in the Church on Thursday evening, May 24, about thirty-five of the women in the community interested, listened to an address by Mrs. Lodamus, in which she outlined the needs of the allied nations and the future needs of our own soldiers. She presented a very interesting picture of the needs, and thoroughly enlisted the sympathies of her hearers. At the close of the talk, it was decided to secure the materials needed and go to work at once. Each evening it is hoped some woman will be able to

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attend at the parish house, and with the aid of those women who can be present, make the necessary articles. The rooms will also be opened during the day.

Daughters of the King.—At the annual assembly of the Daughters in St. Matthew's Church, Miss Holden, Miss MacAfee, and Mrs. Martin, of our chapter, and Mrs. Holden, a visitor, and the rector and Mr. Baily were present. The entire meeting was very interesting. Some questions pertaining to the war conditions and needs came up and were favorably passed. Mrs. Berger was re-elected president, and Miss McDevitt, treasurer. Miss Welte was elected vice-president, and Miss Park, secretary. After a very delightful luncheon, evening prayer was said by Mr. Baily, and Mr. Peck, the curate of St. Matthew's, and Dr. W. Jefferys, Superintendent of the City Mission, was introduced by Dr. Peirce, and made an address. Our local chapter has decided to meet once a month until fall, when it is earnestly hoped that a few more members may be addded to the number.

G. F. S.—Too much can not be said about the wonderful play which was given by our girls on Thursday night, May 17, in St. James' parish house, and the large audience which the girls had been able to secure. Each girl and boy was an artist, and provided a lot of fun. The play showed much drill, and was a credit to Miss Hall, our Branch Secretary, and her aides. We were unable to say what the receipts are, but we are able to say that an audience never left a hall better pleased than that

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which was there. We want to congratulate the G. F. S. on their display of talent and the splendid use to which they put it. At the meetings of the G. F. S., the girls have been working on work for the Emergency Aid. They have accomplished much already, and still continue.

St. Agnes.—Still the work of the chapter goes on in its quiet way. Some new members have been added, and some more are expected We still appeal for young girls who can and are willing to give up the Saturday afternoon for useful work and knowledge.

CHURCH MEMBERS MUST PAY TITHES

Declaring that the Bible plan for the support of the ministry and the work of the gospel was the payment of tithes, or one-tenth of the income of the members of the Church, Rev. D. A. Parsons' big audience listened attentively at the Parkway Auditorium as he laid out before it the blessings that came to those who help support the ministry in a systematic way. His subject was, "How the Gospel Should Be Supported," and he said that the Sacred Word does not sanction church fairs, festivals, banquets, suppers and sales which are engaged in for the support of religion. He said, in part:

"God has given a great plan of church finance in the Bible which, if adopted by His people, will adequately support the work of the Church and make entirely unnecessary the holding of church festivals, bazaars, oyster suppers, and the like. This plan is called the tithing plan or system. It was revealed to God's ancient people, the Israelites, but is just as obligatory upon Christians to-day as it ever was, and receives the indorsement of Christ and the apostles in the New Testament.

"This plan is explained in Lev. 27: 30-32, by the expression, 'the tenth shall be holy unto the Lord.' Every member of the Church ought to pay into the treasury of the Lord for the support of the gospel one-tenth of his income. Thus the man who receives a salary of $20 owes $2 of it to the Lord. He has no right to use it himself. It does not belong to him. 'It is holy unto the Lord.'

"This tithe was used for the support of those who ministered about holy things as will be seen in Num. 18: 20-24. It was the sole support of the tribe of Levi, the priests.

"Now, God does not urge this plan upon you because He needs your money, or because His Church cannot get along without your money. He urges it upon you because of a great principle, and because He desires to bless you. If we recognize His ownership of all things and our stewardship of the things He permits us to have by adopting this tithing plan, He will pour out to us a great blessing. No one was ever the poorer for having adopted this plan, and giving one-tenth of his income to the Lord. It is much easier to get along on nine-tenths of our means with God's blessing upon it, than it is on ten-tenths, without that blessing.

"And this is not advancing a theory on my part. This plan is not in any sense merely a theory. It has the advantage of having been in practical operation for years. It is the plan by which the Seventh Day Adventist denomination supports its ministry and work. Each member of that Church brings in his tithe or tenth each week or month as he may receive his money. This comes to the Treasurer of the Church, who each month sends it on to the Treasurer of the Conference. The Conference is composed of all the Churches in a State."

If our circumstances find us in God, we shall find God in all our circumstances.—Selected.

Be loyal to your church.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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THE DIFFERENCE

It was during the Indian famine, about twenty years ago. A prince of that land of famous jewelry and fatal poverty greeted a guest with the question: "What would you enjoy doing to-day? An elephant ride, a visit to our family treasure-house, or what?" The treasury was chosen, for the prince's horde of jewelry was noted. The day was spent in inspecting necklaces and bracelets, and capes of pearls and diamonds, held together by almost invisible wires, finger-rings and toe-rings, gold and gems, till the eye wearied of them and all sense of value was effaced.

As the guest was conveyed back to the place, he looked out across the plains where the millions of the prince's subjects were stretching forth bony fingers for what little the missionaries could give to save them from starvation.

In Korea, far away, a little country church heard of India's suffering, and a collection was started. One woman had not a cash to give, nothing she could call her own except two crude silver wedding rings —her only insurance that there would be funds enough to give her a decent burial. They had been saved for that purpose many a Spring when the grain was all used, the barley harvest far off, and starvation so very near that the temptation to sell or pawn was almost too strong. Could she give them into the collection? But think of India's women and children dying of starvation.

When the collection was counted, the rings were found among the coins. That's the difference Christ creates.

TAKING ADVANTAGE

What do you think of the son that takes advantage of his mother and financially mistreats her. The church is your mother! Why take advantage? Why cut out your mother's necessities so you can have everything you want for yourself? Rob the church and you rob God. The Lord classes such with the wicked. He in His judgment bids them to depart into everlasting punishment.

Let us be much in prayer at this time, asking that we may be willing to accept God's will in all things.

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"ONCE IN GRACE, ALWAYS IN GRACE"

By Rev. Daniel Williams, D.D.

A woman once asked me, "Do you believe once in grace, always in grace?" I answered that I did believe that if a man is a spiritual Christian once, that he always will be one. The Lord will keep him "in grace." One of our Presbyterian papers, a few years back had this statement: "By some singular slip, the Calvinistic doctrine has been misnamed; it is not the perseverance of the saints upon which we can build our surest hopes, for saints sometimes do not persevere, but Paul builds his faith upon the perseverance of God." There is a great deal in this. I have often thought that the technical phrase, "Perseverance of the saints," is quite misleading to modern ears. The word perseverance seems to be the successor, of an old Latin theological word, perseverantia, and perseverantia meant perservation, not perseverance. The Bible teaching is that the saints are preserved by God, not that they will persevere themselves. They would not of themselves "hold out," or keep on their way in the Christian course. The opposition is too great. The enemies are too numerous. Not one of them would ever get to heaven. The old epitaph of the Israelites would do for them all. "Their carcases fell in the wilderness." "They entered not in because of unbelief." But thought they would not persevere themselves, they "are kept by the power of God through faith unto salvation." Our Saviour said, "No man is able to pluck them out of my Father's hand."

But some one will say: "Is it not true that some Christians do fall away and give up their religion? It is true that a man may have at one time "decided" to become a Christian; he may have "made up his mind to lead a Christian life." This man may very easily reverse his decision or change his mind, and go the other way. But such persons are not Christians after the Bible pattern. The Holy Spirit has never wrought the great change in their hearts. God has never "begun a good work" in them. We must be brought by the Holy Spirit to a real, vital union with Christ. Then we are safe. These are the persons described by our Saviour that they shall never be "plucked out." "My Father which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand." No "profession" no "decision," no "conversion" is sufficient. Is "decision" coming to take the pace of conversion, of of regeneration, even? Let us see that we are Christians after the Bible pattern, then, as Paul said, "We are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creatures, shall be able to separate us from the love of God, which is Christ Jesus our Lord."

We must keep the spiritual before us, else our lives will shrink and not be what they should be. The sorrow that drives us on and lifts us up to God is better for us than the joy that springs from a full possession of material things in life.

The Lord loves to use "the weak things," and "things that are despised." He loves to put the treasure of His grace into the feeble, that the world may be compelled to ask, "Whence hath this man power?"—Rev. J. H. Jowett.

Whatever you do, do it as if you were personally born to the the task of doing just that thing. Do it, however humble, as though it were the grandest thing you ever expected to do.

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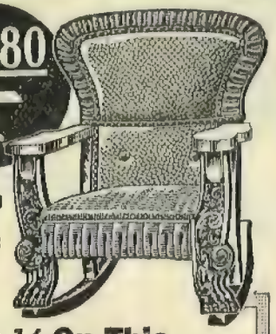


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Church Progress

Volume Fifteen | PHILADELPHIA, AUGUST, 1917 | Number Eleven

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Services

Holy Eucharist, every Sunday, 8.00; first and third Sundays, 10.30 A. M.; Morning Prayer, second, fourth and fifth Sundays, 10.30 A. M.; Holy Days, 9.00 A. M.

Church-school and Bible classes, 12, Noon.

CHURCH SCHOOL CHAPTER: Superintendent, The Rector; Lay Superintendent, Douglas J. McHenry; Secretary and Treasurer, John Seal; Assistant Secretary, William Wood; Pianist, Elizabeth Santon; Teachers: Elizabeth Ensell, Ethel M. Holden, Mrs. Elwood Potts, C. Albin Craner, Mrs. Herman Ziegler, Ethel E. McHenry, May Hall, Margaret B. James.

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Organist, George Tudor.
Librarian, Miss Lydia Shank.
Choir Mother, ——— ———

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Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Walter H. Richman, Charles I. Wilkinson.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

August

5—9th Sunday after Trinity.
6—Transfiguration.
12—10th Sunday after Trinity.
19—11th Sunday after Trinity.
24—St. Bartholomew.
26—12th Sunday after Trinity.

PARISH REGISTER

Baptisms

June 21—Mrs. Lottie Burroughs Ritter.
July 1—Florence Viriginia Young.
20—Harvey Bertram Merrill.
22—George Hamilton Sooy.
29—Elizabeth Thelma Simpson.
29—Algon Robert Reith.

Marriages

June 23—Samuel John Allen and Gertrude Loretta Kitchener.
July 26—Lincoln Johnson and Agnes Elizabeth Freeman.
28—James Stanley Rex and Flora May Buckwater.

Burials

July 5—James Boyden.
20—Percy W. Alcott.

IN LOVING REMEMBRANCE

Memorials for August

Mary Boston
George C. Leslie
Mrs. Rebecca Clarke
Mrs. Margaret W. Rambo
Mrs. Stella Hager Calver
Martha Wilkinson
Howard D. Hover
Mrs. Rebecca Kissick
Mrs. Mary Wood

Most Merciful Father, who has been pleased to take unto Himself the souls of these, Thy children; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth; we may be joined hereafter with Thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

In your planning for the summer's recreation do not forget to have a thought for Jesus. "Apart from me ye can do nothing." You can break His commands and break His heart; you can also break your hope for eternal life. Be wise! Be faithful! Be true!

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MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman. Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir. For Margaret Hughes.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May
1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey. Mrs. E. Lyon.
4 Sunday—Memorial to John F. James. F. James.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls. Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—Mrs. E. Lyon.
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

NOTICE

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

EDITORIAL

In another column we present the reports of the secretary and treasurer of the Girls' Friendly Society of this parish. We commend it to the study of all our readers. It is the story of a year's work of a number of girls under an enthusiastic leader, all of whom have had one idea in mind: the advancement of the Kingdom of God. The work was well done.

Of course, much has been done which can not be given in a report. Sick women and girls have been visited and comforted; those in need have been helped and generally the girls have devoted themselves to good works.

On Sunday morning, July 8, the Rev. Haig Y. Yardumian spoke to the congregation on the Armenian question. He did not go into the horrors through which his people are now passing, but laid emphasis upon the fidelity with which the Armenian people have stood for the faith of the Church. He stated that the Armenian Church was the first national Christian Church in the world. And although it has passed through all kinds of persecution, with very slight exception it has staunchly held to the true faith. His appeal was for funds to help his people.

It is so hard for us to understand the mental processes of so many people who leave parishes or the Church in a fit of anger or disappointment. It is easy to understand why they should leave. The Church will always have people in it who are not satisfied unless they have their own way, or people whose imaginations are so active that they believe somebody is trying to injure or neglect them. Such people are not actuated in their Church connections by any of those higher motives so prominent in the life of our Lord. But we cannot imagine how these people can reconcile their attack upon the body from which they go, and they always do attack it, and in the most abusive and sometimes violent language.

We wonder if it has ever occurred to such people that the Church of God is not confined to a particular parish; that each parish in the Church is a part of the Church. We also wonder if they have learned their catechism and read the Bible. These say that the Church is the Body of Christ. If this is true, then any attack upon or hostile criticism of any part of the Church is an attack upon or hostile criticism of the Body of Christ. It does not matter if these people go into another parish or even to another Christian body, and work hard, they have crucified the Christ anew. It is a serious question in our minds as to God's judgment upon them.

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PENSION FUND

A quarterly payment of $32.81 is due for the Clergy Pension Fund this month. In March we asked every communicant to contribute $1.00; if each had done so, no further contributions would have been needed for a year; only a very few heeded the call. Last month we asked those who did not contribute to pay twenty-five cents for this fund; if all will do so, the needed sum will be raised without trouble, but up to July 27 only $16.00 had been contributed. The $32.81 must be paid, the whole Church in this country expects it. Special envelopes may be had from the Sexton or Ushers, or the money may be handed to the Rector or either Wardens.

"The trouble with this world is not a skin disease, but a serious affection of the heart. What it needs is not a Socialist, but a Saviour."

RECTOR'S COLUMN

The July schedule of morning services will continue during August. The evening service will be omitted. On September 2 the winter schedule will be resumed, excepting that the Church school will continue its session at twelve o'clock. The Rev. William N. Baily will have charge of the services during August.

Much of the unusual success of the past winter in the parish has been due to the assistance given by the Rev. William N. Baily. Immediately after Mr. Baily resigned his own parish in Asbury Park, New Jersey, he came to make his home with the Rector. Last fall he volunteered to assist the rector, and has since given his time faithfully to various activities in the parish. He has had charge of the Young Women's Bible class in the Church school, and has done much calling and preaching; thus not

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only relieving the rector, but giving to the people additional priestly service, and making possible a larger expansion of the work.

We want to call attention to the report of work for the Emergency Aid Society, which the women of the parish and community have been doing. Frequently the work-rooms have been almost insufferably hot, but the women have remained nobly by their work. This will be continued so long as the needs continue.

We want to thank our neighbors for their kind assistance in the street carnival which was held on July 26, 27 and 28. We appreciate that although, for three nights, the noise was very great, there was not a murmur of complaint. Mrs. Good sold water melon, the returns of which she donated to the carnival. For this we want to thank her. Also many of the neighbors kindly decorated their porches. We want also to speak a word of appreciation for the good work done by some members of the committee, and all the members of the parish who so kindly assisted at the tables and booths. We feel that we would be lacking if we did not refer to the splendid work of preparation which our sexton did in setting up tables and carrying out needful lumber. We are unable to say at this time how much money was realized. Unfortunately, there were three other carnivals held in the neighborhood, on the same nights. But our own people did well.

Our list of soldier boys is increasing in length. We are proud of our boys and their record. We are quite sure that we shall hear good reports of them when they get into active service.

We are pleased to welcome home Mr. and Mrs. Philip Stein, Jr. They have been in Brooklyn for some months, but the call to their home city was too loud to be ignored.

The call for contributions to the Clergy Pension Fund was not responded to in a way worthy of the cause. We need not again explain the system nor the need. That has all been clearly set forth. We wonder just what is the matter with the people of the Church. Is it pure selfishness, or indifference? This is not the attitude of our people usually. They are not in the habit of refusing to help those who need help. Yet right here, where help is most needful, and the men most worthy, our people have not responded. We are sure there must be some reason, and are confident that that reason is that they do not understand. Surely there can be no other. Our warden tells us that he has not much more than five dollars, and needs about fifteen. Now let us get down to a settlement of this question, and clear ourselves of the charge of selfishness. Let us each send in at once a liberal donation. The rector at the beginning of the appeal for this object suggested that each member of the congregation give one dollar. Some have responded. Among these are the least able financially in the parish.

The Church school has contributed about thirty-two dollars to the Armenian Fund. Five dollars of this is a direct donation from the class of which Miss Holden is the teacher. Twenty-five dollars is the amount which comes out of the treasury of the school, and which would have been used for the school picnic. The picnic was voluntarily given up by the members of the school, in order that the money could be contributed to that fund.

The warden, Mr. Harris, announces that he has some Ingersoll watches left from the carnival. These are now retailing for $1.35, but he is ready to dispose of them for one dollar.

Please patronize our advertisers.

THE GIRLS' FRIENDLY SOCIETY
1916-1917

The Girls' Friendly Society met with great success during the term of 1916-1917, under the direction of Miss May Hall.

The first meeting of the year was opened with a social, at which time several new girls attended, and later eleven of them were admitted into the Friendly. Most of the girls attended regularly. We had our devotional meetings the third Thursday of each month, at which time the Rector presided. We also visited the sick of the parish. Mrs. McDaniels, Vice President, and Miss Wilson, Diocesan Secretary, of the Girls' Friendly, visited us and each gave us a very interesting talk.

At the annual Church Fair in November, we took in twenty dollars on our Handkerchief table. This money was given for the interest fund.

The annual service of the Girls' Friendly Society was held at Holy Trinity Church on May 19. Several of the girls attended.

The largest event of the term was our play given in St. James' Parish House. Every member took part, and acted them very well. It was a great success. We realized seventy-five dollars. Fifty dollars were given to the Rector for the benefit of the Church. The balance was put into the Girls' Friendly treasury.

After the play, the girls took up "Emergency Aid" work, and are still turning out a considerable amount of work each week. Up to the present, we have made 72 dozen compresses, 30 pillow cases, and 32 slings. We wish to extend our thanks to Mrs. Howarth for offering her services in this work. This made it possible for us to finish

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all our Aid work. We are now making preparations for our Church Street Carnival. We are going to serve a light lunch.

It was decided that we close our Friendly with a Social among ourselves.

We hope that at the next opening we will still have the pleasure of having Miss Hall as our Branch Secretary. If we have this privilege, we will have success.

MABELLE TURNER, *Secretary.*

TREASURER'S REPORT

Oct. 1, 1916, in treasury	$00.00
Nov. 24, 1916, realized from Handkerchief Sale	20.00
May 19, 1916, realized from Play and Dance	75.40
Members' dues	3.80
Total	$99.20
Expenses	94.95
Balance in treasury	$ 4.25

MARGARET GREEN, *Treasurer.*

July 24, 1917.

Work finished and delivered to Emergency Aid:

6 shirts
3 dozen slings
33 dozen compresses
128 dozen small surgical sponges.
4 dozen surgical sponges (with tape)

Thirteen dollars was donated in money.

MRS. GILL.

"Acts are nothing except as they are fruits of a state. Words are nothing except as they express a mind or purpose." —*Maurice.*

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DUTY OF THE CHURCH IN THIS HOUR OF NATIONAL NEED

After long patience ,and with a solemn sense of responsibility, the Government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and their whole-hearted allegiance. As American citizens, members of Christian Churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us, therefore, rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord, who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousnes and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred nor bitterness against those with whom we contend.

No man can forsee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What now is the mission of the Church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind upon one point we do not all interpret alike. With sincere conviction conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and wholehearted devotion to her service.—*Selected.*

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Contentment is riches in poverty, fame in obscurity, and strength in weakness.

"It is not the incense, or the offering that is acceptable to God, but the purity and devotion of the worshipper."—*Seneca.*

MIZPAH

"Go thou thy way, and I go mine—
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
And 'God keep watch 'tween thee and me,
This is my prayer.
He looks thy way, He looketh mine,
And keeps us near.

"I know not where thy road may lie,
Nor which way mine will be;
If thine will lead through parching sands,
And mine beside the sea;
Yet God keeps watch 'tween thee and me,
So never fear;
He holds thy hands; He claspeth mine,
And keeps us near.

"I sigh, sometimes to see Thy face,
But since this may not be,
I'll leave you to the care of Him
Who cares for thee and me.
'I'll keep thee both beneath my wings'—
This comforts, dear,
One wing o'er thee and one o'er me,
So we are near.

"And though our paths be separate,
And thy way be not mine,
Yet, coming to the mercy seat,
My soul shall meet with thine.
And 'God keep watch 'tween thee and me,'
I'll whisper there,
He blesseth thee, He blesseth me,
And we are near."

—Poem by Julia H. Baker.

You who believe in a resurrected Christ, serve Him. Try to be of some use to humanity. Serve Him by trying to make some one's burden lighter. Make some men and women around you just a little the happier. Then you will have your reward. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

He that would rise must advertise.

SINCERITY NOT ENOUGH

People often labor under the delusion that they are responsible for their belief, provided they are sincere. But belief inspires conduct, and false belief issues in wrong action. Society holds men responsible for their belief, and condemns and punishes any unlawful action which may grow out of erroneous belief. The sincerity of a man will not protect him. Two women have just been serving sentence for disseminating information about birth control which the Government regards as unlawful and as a menace to public morals. These women and a host of others are entirely sincere in a belief which the better judgment of society condemns. Hence the public is protected against the spread of their doctrine by a law which imposes punishment for every violation. It is not otherwise with religious belief. When a man is converted, he realizes that his past erroneous belief, however, sincere, was a great sin. The Apostle Paul regarded himself as the chief of sinners, because he had persecuted Christians before he had become a Christian himself. His persecution of the followers of Christ had been sincere, and had been done as a religious act, but it constituted the great apostle's guilt. The Jews crucified Jesus and were entirely sincere in this awful act of moral and spiritual blindness. They were accounted responsible for their ignorance and were visited with the judgment of God. It is every man's duty to believe on the Lord Jesus Christ. Unbelief is the fundamental sin. Rejection of Christ, however sincere, is an act for which a man must pay the penalty of missing salvation. This solemn thought should serve to arrest the easy-going who are so readily satisfied in their unbelief because they feel that they are sincere. No substitute can take the place of saving faith in Christ.—*The Christian Intelligencer.*

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THE HABIT OF BEING HAPPY

Keeping oneself reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigor, to weaken in efficiency, and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome, kindly-hearted kind—to keep people young and fresh and fit for business and the obligations of living. Of course, this is a prescription not easy to live up to always, but there is no reasonable excuse for not trying to do it. Sometimes it is just about as easy to be happy as to be miserable, if one makes up his mind to it, and there is no doubt at all as to which pays the best. —*Onward.*

A PRAYER OF REPENTANCE

"O thou that holdest the stars in thy right hand, and walkest in the midst of the seven golden candlesticks. Thou hast spoken in thy mercy to me. And thou hast given me an ear to hear thy merciful words toward me. Lord, I repent. At thy call I repent. I repent of many things in my ministry in Ephesus; but of nothing so much as of my restraint of secret prayer. This has been my besetting sin. This has been the worm at the root of all my mistakes and misfortunes in my ministry. This has been my blame. O spare me according to thy word. O suffer me a little longer that I may yet serve thee. What profit is there in my blood? Shall the grave of a castaway minister redound honor to thee? Restore thou my soul. Restore once more to me the joy of thy salvation. Then will I teach transgressors thy ways, and sinners shall be converted to thee. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."—*Alexander Whyte.*

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Church Progress

Volume Sixteen | PHILADELPHIA, OCTOBER, 1917 | Number One

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Church-school and Bible classes, 2.30 P. M.

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Choirmaster, L. Willard Harris.
Organist, George Tudor.
Librarian, Miss Lydia Shank.
Choir Mother, ———— ————

Sopranos: **Rebecca V. Low, Susan Wilkinson,** Winifred Ridgway, Lydia Shank, Margaret E. Green, Mrs. C. E. Wharton, Mrs. Gertrude Ricciute, Dora Teller, Isabel McLaughlin, Florence Swallwell.

Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Walter H. Richman, Charles I. Wilkinson.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

October

7—18th Sunday after Trinity.
14—19th Sunday after Trinity.
18—St. Luke, Evangelist.
21—20th Sunday after Trinity.
28—SS. Simon and Jude.
21st Sunday after Trinity.
31—Eve of All Saints.

PARISH REGISTER

Baptisms

Sept. 9—Douglas Charles Winward.
9—Samuel Winfield Winward.
9—David William Winward.
9—Emma Florence Toyer.
9—William Robert Gerlach,
16—Dorothy Tyers.

Marriages

Sept. 19—George William Faehl and Hattie Mary Webb.
26—Paul K. McGill and Bertha Anna Eveson.

Burials

Sept. 3—James Myers.
12—Bella Stapleford.
27—George McIntyre.

IN LOVING REMEMBRANCE

Memorials for October

Mrs. Annie Rhea Matlack,
George Winslow Pearson,
Mrs. Annie Spicer,
Charles G. Kochersperger,
Charles J. Wilkinson,
Rachael A. Frankenfield,
Frederick Thomas Nichols,
Mrs. Anna Dey Bennett,
Robert Walker Leister,
Frederick A. Kehl,
Seth Richard Hammond Simpson,
James F. McMullett,
Robert John Gallagher.

Most Merciful Father, who hast been pleased to take to thyself the souls of these thy servants, Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

The relaxations of the summer are now over. We have been recuperated by rest and change of environment or occupation. Now let us attack our work with renewed patience and enthusiasm, faith and strength, prayer and vigor.

HONOR ROLL

OUR BOYS AT THE FRONT

ARMY

Sgt. John Richard Conway, Aviation
John Campbell
Roy Sheldrake
Lieut. Benjamin Pollock
Major Arthur W. Yale
Donald Edward McHenry
Douglas James McHenry
Emerson Heilman
Newton Hagy
Frank Bale
Sidney Greer Gest
Sgt. Emil Weitsel
Harry L. Gabriel
Harry Pollock
Richard F. Simpson
Frederick W. Peterson
Ralph Light
Raymond Gill
Miss Deborah Sheldrake, Hospital Nurse

NAVY

Benjamin F. Daniel
Earl W. Cubbler
Ralph Mills
William E. Joseph
Walter M. Weitsel
Hubert Sheldrake
Harry P. Steckle

COMING EVENTS

Oct. 19-20—Rummage Sale. Send articles to the rectory.
Feb. 27—Confirmation. Class will be formed soon.

CHOIR MEDAL WINNERS

1914-15

Reba V. Lowe, Gold.
Walter H. Richman, Silver.

1915-16

Donald E. McHenry, Gold.
Lydia B. Shank, Silver

1916-17

Lydia B. Shank, Gold.
Adeline M. Parry, Gold.
Reba V. Lowe, Silver.

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir.
For Margaret Hughes.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May
1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
F. James.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—Mrs. E. Lyon.
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—Memorial to George H. Day.

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

A QUERY

If all Church members were just like me, what sort of a Parish would ours be?

NOTICE

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

EDITORIAL

Holy Comforter Church has a large number of "slackers". Most of them would not be considered slackers to their own country for anything in the world. They would rather die than to be considered as such. Yet they do not consider it a disgrace to be a church slacker. What a mistake! A slacker to God and His Church is the worst kind of a slacker. The worst! The most disgraceful! Why not make public opinion in the Church consider Church slacakers as the worst and most disgraceful? If we would, it would mend many things. Is the finger of disapproval pointing at you? If so, change your ways!

The success of a parish depends entirely upon the faithfulness of its members. Faithfulness in thought, word, and deed. We would commend the Daughter of the King prayer as a statement of our thought.

In thought to be true to our parish, because it is a part of the great Church of God; a part of His body, for which He came to earth and lived. "As he thinketh in his heart, so is he." Thought is the motive power by which we accomplish. In our church life, in so far as we are faithful in thought to our parish, so will we succeed. Believe in our part of the Church; Believe that the promises of God are made to our particular part of His Kingdom; Believe that the only gates of hell which can prevail against the part of the Church which has been entrusted to our care are the gates which we ourselves control. If we believe in our Parish we will always speak well of it and all its members. If we find any fault in it, we will cover it, because it is the Body of Christ; we will not speak of it. If we disagree with its policy, or its rector, we will regret that we must, but we will go right on speaking well of them, since the moment we speak ill of them we bring harm on the body of Christ.

If we believe in our parish we will work for it. We may not always find things just as we would like to have them. We may not always find people doing just what we would like them to do. We may not always hear people saying just what we want them to, and we may not always be treated in just the manner we would be treated. But all these are apart from the main question. Our relation is with God, through His Church. *Our* duty is to work for Him, no matter what others do. They may fail, but we are not responsible for their failures. They may even harm Christ's body, but we are responsible only for our own accomplishments.

The Church of the Holy Comforter has had many members in time gone by who have failed to stand by her in thought, word and deed. They have had some strange notion that if they did not like the parish, her people, or rector, they were justified in opposing her; forgetting that they were standing up against the body of Christ, and that they did not mitigate their offense by going into another parish, or remaining out of any parish, and announcing their opposition. But the Church of the Holy Comforter is not alone in this experience. All parishes and Christian congregations have the same experience.

For years we have been doubting the sincerity of those who come to us with a tale of ill-treatment in another congregation, either in or out of the Church. We have found before they have been with us long that they found something they did not like, or imagined some slight offered them, and have sought with denunciations some other place in which to start another chapter in their career.

The true lover of his church sees only good in her, and closes his eyes to all her imperfections, knowing that while the Church is divine, her imperfections are human. He will labor in season and out, regardless of what others think, say, or do.

We are jealous of our success. For the past year it has been almost phenomenal. Membership has increased; congregations have kept up, and finances have continued on a healthy plane. Much more could have been done, had our people been more active, helpful, and self-sacrificing. But we have reason to be thankful, and to believe that as we enter upon another winter's work we shall accomplish greater things than ever before. We have the utmost faith in the majority of our people.

If you have no pledge envelopes this year, ask the Warden to send you some for next.

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A QUERY

By what mental process can a woman justify the waste of several hours a day at the front door, gossiping, and can not find one hour a week to worship God?

RECTOR'S COLUMN

We have been laying stress on church attendance of all our people; first upon those of us who have our men in the Army, and then upon those who have none, but who can come and help us pray for the men who have gone out to fight their battle. Nothing but utter selfishness will prevent our people making a response to this appeal. We should have more people in the church each service than the church will hold, for this purpose, if for no other. Let us all wake up!

We are more than proud of our boys. At the first call there was a quick response to the call, and many enlisted in different branches of the service. We have men in the Aviation Corps, in the Navy and Army, and in the Submarine Corps. They are giving good account of themselves, too. John Richard Conway has already won the rank of Sergeant in the Aviation service. William Josephs, Donald and Douglas McHenry have won promotion. Benjamin Pollock has been made first lieutenant. We are sure that some of the other boys have won distinction. We want to hear from them, in order that we may note the fact. We are proud of them.

We believe that Miss May Hall is the proudest teacher in this country. Out of a class of young men who have been under her training for about ten years, there are eleven in the service of the country. We doubt if this can be equaled. Miss Hall keeps in touch with them all, too.

We need the assistance of a faithful woman to act as choir mother. Is there not some woman in the congregation who will volunteer? The duties are not arduous, but they are somewhat exacting. Attendance upon the services is the main requisite. We may be able to find two women who could divide up the time; one for the morning and another for the evening. Let the rector hear from you soon.

Memorial flowers for the Altar is one of the best expressions of love for the departed we can imagine. Why not see the rector and arrange for a date near to the departure of a dear member of your family? It would be a delight to you to know that you have a date belonging to you.

The Rev. Willliam N. Baily has severed his connection with the Church of the Holy Comforter.

NOTES AND COMMENTS

The final report of the committee show that the returns from the street carnival have left us with a deficit of one hundred and fifteen dollars to meet our interest which was paid last month. Money had to be borrowed. The warden did this in confidence that our people would loyally come to his rescue. They have done so in the past, and we are sure will do so now.

For this purpose a stocking social was held at the rectory on the evening of the third of this month. We were unable to make much of an announcement before the social, since our good women decided quickly, when they found that there was to be a deficit, to have it. If any members of the congregation or their friends have been unable to attend, we will be pleased to receive the stocking, which has doubtless been sent, by mail. Anything from one to twenty dollar bills will carry well in the mail. If necessary, cheques will be accepted.

While on this question, we are reminded that there have been many calls for money during the past year, and that there is likely to be many more this year. In our own parish, in addition to the current expenses, there is the clergy pension fund, for which the Church has assessed us about $150; the missionary apportionment, for which we have been assessed nearly $400; and our own interest fund, amounting to $750. On any parishes these fall with a heavy weight, but on a parish the size of ours, they are a problem. But the problem is one which, we are sure, our people will solve with their usual generosity. It is, we believe, a question of way rather than one of means. When *all* our people give freely to all these things, there will be no more problem. Let each one of us decide when we receive our yearly envelopes that we will increase our offering to our parish, and there will be no more calls made during the year.

Our Church School has started its fall session with much promise of even greater success than ever before. Mr. Baily having left us, Mr. Promis has taken charge of

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the Young Women's Bible Class. In the primary department, Mrs. Richard German, Mrs. John Davis, Mrs. Mary Groves, Mrs. Elsie Vogelsang, and Miss Myrtle Vandevier, have taken classes. Many new pupils have already been entered. The Armenia Fund is still growing. During the summer months it was necessary to set this aside, but now it is claiming the attention of our classes.

Last week, on Thursday evening, the G. F. S. resumed its meetings. We have been able to induce Miss Hall to continue in the office of Branch Secretary. The success of the past year was entirely due to the great love and affection in which Miss Hall was held by all the girls. We are assured of the same loyal support for Miss Hall and her work this season. Many plans are made for the work of the year; among others, social service work. Miss Hall is peculiarly fitted to direct this.

We are anxious to have a few more members for both the Brotherhood of St. Andrew and the Daughters of the King. This work seems to be peculiarly difficult to recruit. There is little glamor or show to it, but plenty of hard work of a strictly religious character. We are sure there are some of our people who are sufficiently interested in this work to volunteer membership. Let us hear from you *now*.

We are trying to secure a man to organize a Boys' Scout organization in the parish. We believe that we have almost succeeded. We hope to report sure success in our next issue.

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The women of the parish and neighborhood have been remarkably faithful in the work of the Emergency Aid, which has been conducted in our parish hall. Alll during the summer months the Monday evening was well occupied. We are now anxious to have not only all our own women, but the women of the neighborhood to prosecute this work vigorously. The soldier boys will need much, and the women must make much.

The St. Cecelia Choir, which was so well trained last season by Mr. Donald McHenry, is now under the direction of the rector. There are several young boys and girls who are attending rehearsal each Wednesday afternoon. We hope to have them take part in some of the services soon. Meanwhile, the training is helping them, and they are promised a good time.

One feature of St. Agnes Chapter is the new class in knitting. The girls have become quite enthusiastic over the work. Several young girls have joined and seem well pleased. There is yet room for some more.

BROTHERHOOD OF ST. ANDREW

The Thirty-second Annual Convention of the Brotherhood of St. Andrew, which meets at the Hotel Adelphia, Chestnut Street, below Thirteenth, Philadelphia, on Wednesday, October 10, to Sunday, October 14, next, is in reality a Convention of our Churchmen. Attracting so many of our Bishops and Priests and representative laymen, it marks each year the largest gathering of men of the Church.

The keynote of the Convention will be struck at the great Churchmen's Dinner, on Wednesday evening. While the dinner is open to all Churchmen, only a limited number of prompt applicants for seats can now be accommodated. Cards are $1.50, and may be had from Edmund B. McCarthy, 1201 Chestnut Street.

There is very grave danger that the Church's definite work will be lost sight of and our Christian forces stampeded by preoccupation in the war. The Brotherhood, therefore, feels that the Convention should give opportunity for a definite call to the men of the Church, who remain at home, to the vital work of maintaining the home supply base. With this in mind, the program has been designed especially to arouse Brotherhood men and Churchmen generally to the need of conserving the normal work of the Church in the individual parish. All men interested in the Church's welfare, should make every effort to be present at the Convention, and there learn of that *Christian Usefulness* which is the underlying theme of the five days' program.

The Parish that fails to receive the spiritual impetus of this gathering of Churchmen, by not having one or more representatives in attendance, is sure to miss much of the help that will make for success in its work.

MISSIONARY NOTES

The Rev. Herbert H. Gowen, D.D., of the University of Washington, has contributed a most interesting article to the October issue of *The Spirit of Missions,* treating of the work which the Church is doing for the Japanese of this country, as illustrated by the Japanese Mission in Seattle. The article is the first of a series on How Our Church is Caring for People of Other Tongues in Our Midst. Supplementary facts and figures are given to illustrate something of the problem so far as the country in general is concerned.

One-half of the Japanese who are away from Japan are in the United States, and one-half of the Japanese in the United States are in the State of California. Prior to 1902, few Japanese came to this country. Unlike the Chinese, however, the Japanese very often bring their families, and are generally desirous of becoming permanent residents and citizens. They are not only wage

competitors as are many other immigrants, but they come here to make their home and compete with the white farmers and merchants. The question is sometimes asked why the Japanese do not stay at home. The question may be answered in many ways, but it is interesting to know that while Japan, China and India make up one-tenth of the land area of the world, they hold one-half of the population. In Japan the population averages about 350 to the square mile; in the United States as a whole we average about 122; along the Pacific Coast, the average is about nine. The question, therefore, naturally arises as to just how long Japan, to say nothing of the other countries, can be so confined. Here is one very pertinent reason for emigration. A portion of the appropriation which the General Board makes to the missionary districts and the dioceses is being definitely set aside for work among the Japanese in the diocesses of California, Los Angeles, Olympia, Sacramento, and in the missionary districts of Honolulu and Utah.

LEANING AND LIFTING

There are two kinds of people on earth today;
Just two kinds of people, no more, I say.
Not the saint or the sinner, for 'tis well understood,
The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth,
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years
Bring each man his laughter, and each man his tears.
No! The two kinds of people on earth, I mean,
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes;
And, oddly enough, you will find, too, I wean,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters, who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor, and worry, and care?

Ella W. Wilcox.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Under this heading, a Philadelphia paper says: "Never before was there such a demand for Bibles, and the supply is insufficient, in spite of all efforts of the publishers."

The demand for small Bibles for the soldiers, the great increase in Bible study classes, and the study of the Prophets and the Revelations by individuals, have had their part in this matter. Many persons have had their interest in the prophecies sharpened by the attempts of teachers to apply various Scriptural sayings to this war.

The ignorance of the teachings of the Bible, on the part of the general public, is great, but the failure of Christians to learn what the Bible teaches, is hard to understand.

The great and powerful Roman Church gives the prayer book, instead of the Bible, to its people. The Mohammedans, the Mormons, the "Christian" Scientists, and other false prophets have books to displace the Bible.

The Romish Church and the "Christian" Science church say: "The common people would be led astray by studying the Bible without help," so the priests of one church and a woman in the other have been selected to help the Creator out of the scrape He got into when He gave the world such an ambiguous Book as the Bible.

When this war is over, great changes will be seen in the religious complexion of the nations.

In England, the separation of Church and State will be more marked than ever, because of the increased independence of those who have always been tied to old forms and customs.

In France, the presence of a million or so of our people will have some influence for good upon the atheistic population.

In Germany, the power and influence of the Romish party, which now holds the balance of power in the Reichstag, will have its effect upon the re-organization of the government.

The Lutheran Church and other Protestant Churches will most probably have much less influence in public matters than before the war. The only thing that is sure is that there will be change everywhere.

It ain't no use to grumble and complain,
It's just as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
Why, rain's my choice.

—James Whitcomb Riley.

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Church Progress

Volume Sixteen PHILADELPHIA, NOVEMBER, 1917 Number Two

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CHOIR CHAPTER:
President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Librarian, Miss Lydia Shank.
Choir Mother, —— ——

Sopranos: **Rebecca V. Low, Susan Wilkinson,** Winifred Ridgway, Lydia Shank, Margaret E. Green, Mrs. C. E. Wharton, Mrs. Gertrude Ricciute, Dora Teller, Isabel McLaughlin, Florence Swallwell.

Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Walter H. Richman, Charles I. Wilkinson.

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Church Progress

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N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

November

1—All Saints' Day.
4—22nd Sunday after Trinity.
11—23rd Sunday after Trinity.
18—24th Sunday after Trinity.
25—Sunday next before Advent.
29—Thanksgiving Day.
30—St. Andrew, Apostle.

PARISH REGISTER

Baptisms

Sept. 30—Russell Valentine Opdyke.
Oct. 3—Paul Leslie Cross.
20—Frederick Arthur Moessner.

Marriages

Oct. 14—David J. Cunningham and Freda R. Petters.
24—John William Seal and Margaret Kochersperger.

Burials

Oct. 2—Sadie Mitchell.

IN LOVING REMEMBRANCE

Memorials for November

Mrs. Walter Bonine
Mrs. Laura Howard
Elizabeth Mills
Frank Augustus Boyer
Henry Gile Frankenfield
Mary Elizabeth Broadbent
Samuel W. Cobb
Mrs. Catharine Elizabeth Sharpe
John William Denton
Ellen Lovinia Zebley
William Henry Alexander
Mrs. Sarah J. Reid
Herbert Kehl Moessner
George Mitchell Walton

Most Merciful Father, who hast been pleased to take to thyself the souls of these thy servants, Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

If aught good thou canst not say
Of thy brother, foe, or friend,
Take thou then the silent way,
Lest by word thou dost offend.

A friend of God is a man who will deliver plainly the message of God.

Our prayers will follow our boys, as they go to serve their country in this great war.

HONOR ROLL
OUR BOYS AT THE FRONT

ARMY

Sgt. John Richard Conway, Aviation
John W. Campbell
Roy Sheldrake
Lieut. Benjamin Pollock
Major Arthur W. Yale
Donald Edward McHenry
Douglas James McHenry
Emerson Heilman
C. Newton Hagy
Frank G. Bale
Sidney Greer Gest
Sgt. Emil Weitsel
Harry L. Gabriel
Harry S. Pollock
Richard F. Simpson
Frederick W. Peterson
Ralph Light
Raymond Gill
George W. Wilkinson
William C. Wood
Charles Riggins
Miss Deborah Sheldrake, Hospital Nurse

NAVY

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Earl W. Cubbler
Ralph Mills
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Walter M. Weitsel
Hubert Sheldrake
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1915-16

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1916-17

Lydia B. Shank, Gold.
Adeline M. Parry, Gold.
Reba V. Lowe, Silver.

The pleasure of sin may seem very great to you when you are young, but what will be the end?—H. W. Webb-Peploe.

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman. Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir. For Margaret Hughes.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May
1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey. Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls. Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—Mrs. E. Lyon.
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—Memorial to George H. Dey.

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—Mrs. M. Walton.
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

DATE TO BE REMEMBERED

Nov. 22—Sauerkraut Supper.

NOTICE

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

EDITORIAL

The meetings of the Convention of the Brotherhood of St. Andrew in this city, October 10-14, inclusive, were most helpful and spiritual. Men from all parts of the country attended and took part. The experiences of the members of the Church on the Pacific Coast were related with those of the members on the Atlantic. There seemed to be little difference, excepting that the hearers felt that somehow the vision of those from the west was wider than of those of the east. The large stretches of country seems to make for a larger catholicity; small things do not assume such importance to the man who is on the plains, as they do to the man whose vision is limited by the high walls and narrow streets of the east.

One fact that stood out with startling reality was the part the laymen take in the upbuilding of the Church and the uplift of the brethren in the world. The clergy were at all times, in all the addresses and reports, recognized as the proper leaders, but the layman was recognized as the important force and factor. He assumed a responsibility for his brother which was only discharged when that brother stood before the Altar, and then his duty to assist him even afterward was well understood. Of course, all this meant sacrifice of many of the things usually considered necessary to happiness. It also meant that the most difficult ways and means were overcome, in order that the Kingdom of God could be strengthened. What could be done in the weak parish as well as in the strong commanded the attention of the speakers; in fact, many of the leaders came from the weak parishes and spoke from actual experience.

Institutional work, or the entertainment of the people in order that they might be brought to, and kept in, Church, received scant attention. Experience seems to have taught the Brotherhood men that unless people came to the services of the Church to worship God and help their fellow men, nothing else counted. We confess to a feeling of delight in hearing this so unanimously emphasized. Our own experience bears out the truth of the statement of the speakers. We have noticed that it is not the parish which furnishes the most entertainment that does the best spiritual work. And we think that people who are in earnest about their spiritual life care little about entertainment.

The personal work of which the speakers at the convention spoke was the personal contact of the Christian with the man or woman outside the Church. That touch which recognizes that the brotherhood of man is more than a mere statement. It was that spirit which leads a Christian to go out as St. Andrew did, and find his brother and bring him in, and sees that he stays in.

We could not but wish that all the members of our congregation were present at the meetings. What the speakers said is what is our greatest need in this and other parishes situated as we are. The work of the Church is in the judgment of most members, the work of the priest. They think he is responsible for getting the people; holding them, and seeing that they are spiritually improved. That the laity have any responsibility never occurs to them. And yet the words of our Lord is a constant exhortation to go out and bring the people in; and these words are spoken to all Christian people, and not to the priests.

Our greatest concern is the Church School. In spite of the fact that we have practically no facilities for conducting our work, we are making good progress in the instruction of our young people. We urge all our people to send their children to the school. Our teaching force is good, indeed, much better on the average than schools generally. Our course of study is the best "by test" that can be found. We have tried them all. It has only one fault, and that is not in the lessons, but in the parents and pupils. It must be studied. Otherwise it has no value. Pupils do not wish to study for the Church School, and parents do not wish to compel them to do so. Indeed, one of the parents of a former pupil of the school said, "that she could see no sense in making children study for Church School when they had to study all week in school." This spirit and habit gives us the reason for the deplorable ignorance of Churchmen. They are informed on every other subject except that which is the most important.

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are required to learn the lessons as found on the papers, to learn the collect for the day, and a portion of the catechism. This if followed up, prepares the way for confirmation. Because of this course, every child, young man and woman, in the parish should attend *our* school, not some denominational school, where these things are not taught, and where the children are merely "entertained". This latter is not the function of the Church School, although it is the practice of many schools. A child attending the school of another Christian faith is taught the things of that faith, and is brought up to minimize the importance of our Church and her peculiar teachings. The argument, "that it does not make any difference" does not appeal to any reasonable or sensible person. It does make a difference, or there would be no excuse for the existence of the diffeernt Christian bodies. And so long as they do exist, the members of each should conscientiously send their young people where they will learn the facts and truths of the faith as it is held by their body. In all this we are not criticising any Christian body, nor are we saying anything about our belief as to the true Church. We are only stating a commonsense principle: one which would be recognized in any walk of life other than among Christian people.

SEND YOUR CHILDREN TO YOUR CHURCH SCHOOL.

A Query: If all Church members were just like me, what sort of a parish would ours be?

Our Bishop has sent word that he will visit this parish on Wednesday evening, February 27 for confirmation. We regret that we shall have only about six weeks for preparing our class. We will organize our class immediately after the first of the year. We urge all those who attend the services, and who are not confirmed, to send their names to the rector. We also urge all the parents whose children should be confirmed to send them to the rector, and we invite all those in the community who are not confirmed and attending services to come and prepare for this important step. The members of the congregation can and should assist the rector very much by sending the names of those who should be confirmed, and bring them to the class when it is formed. This is one of the most important steps which should be taken by every child and person.

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OUR WORK

The Church School has resumed its winter work, and the classes are in full working order. As stated in our last issue, Mr. Promis has taken charge of the Young Women's Bible Class, and is meeting with remarkable success. The Primary department is overcrowded, and is sadly in need of teachers. Owing to illness we have lost one of our best teachers from the main department. Miss Bessie Ensell, who has been the faithful teacher of the older girls' class, has, on account of the continued illness of her mother, been forced to resign. We deeply regret that this is necessary. For the present, Miss Hall has kindly consented to take charge of the girls, and it is hoped that those of the girls who formed the habit of absenting themselves from the school on account of the absence of Miss Ensell, will resume their regular attendance. The young men's class, which Miss Hall has so successfully taught for many years, has been entirely disbanded by the war and some removals from the city. The rector has appointed Mr. Walter C. Haydock to take charge of the school as lay superintendent, in the place of Mr. Douglas McHenry, who has enlisted. The rector has also appointed John Wood, assistant secretary, to take the place of his brother, who is unable to do the work.

We are sadly in need of a choir mother. Will not some good woman volunteer for this duty? It is not arduous, but it is necessary. The choir has resumed its splendid work after the summer vacation, and is now rendering the service even better than ever before. We are all deeply in debt to Mr. L. Willard Harris for his untiring efforts with the music.

The Rector's Aid Chapter is proving to be a real aid to the rector and to the parish. In addition to much work which can not be tabulated they have nobly come to the rescue of the treasury by raising part of the deficit for the interest on the mortgage. During the month the Stocking Social of which we spoke last month, was held in the rectory, and was a great success in every way. Every one who attended had an enjoyable time, and $39.42 was realized. The rummage sale, which also was held by the Aid, realized $25.31. This provides for about half of the amount needed. We are sure that our readers will provide the balance. We are not yet satisfied with the attendance at the meetings of the Aid. Those who consider themselves members are faithful, and the number is large; but *all* the

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women in the parish should be identified with it, and should attend as often as possible. This is right in line with the thoughts of the editorial on the first page.

The Emergency Aid work, while not solely an effort of the parish, is of great interest to all our people. It is being prosecuted with considerable vigor. On Tuesday evening, October 24, a large number of ladies were present and assisted, and gave promise of regular attendance. There is much to be done, and many hands are needed.

The Brotherhood of St. Andrew and the Daughters of the King have united their energies in a movement which is explained on onother page. This work is in line with the purposes of the two organizations. To carry it out most effectively requires more members. Again we make an appeal for volunteers. Perhaps having something definite to do will encourage some of our men and wome nto offer themselves.

St. Agnes Chapter is doing its work in its unobtrusive way. The girls meet each Saturday afternoon in the parish house, and are devoting themselves to knitting for our boys at the front, and performing other useful duties. Incidentally they are learning to do things.

We, the members of the Brotherhood of St. Andrew and the Daughters of the King, have decided to make a drive for attendance upon the evening services. With this in view, we shall take charge of the evening

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services from about the middle of November until the close of the year. We shall invite everybody we can see to attend, and shall cordially welcome them when they come. We shall with the aid of the choir have music that is singable, and shall join in heartily ourselves and have all the congregation to do the same. We shall urge all those who attend to come again. Our rector has determined to preach some sermons that will be instructive and helpful to every man and woman. We ask the hearty support of all the regular members of the parish in this move, and their attendance. Come, and we assure you that we shall help you.

Members of the B. S. A. and D. of K.

OUR SOLDIERS AND SAILORS

We are hearing from the "boys" every little while; not as often as we would like, of course. They all seem to be doing well and are keeping well and happy. None of them have yet left the country, though some have received orders to hold themselves in readiness. Dr. Yale has been sent to Camp Hill, Oklahoma, where he is taking up a course of "gas study", to prepare himself for instruction in this important feature of warfare. Our other boys are located in about the same places, excepting those who are on board of ships. These we do not know the whereabouts, excepting at intervals.

A number of the girls in the Church School, led by Miss Vera Frankenfield, are collecting magazines and papers, which they are sending to the boys.

NOTES AND COMMENTS

We are sorry to have to record the continued illness of Mrs. Ensell, the good wife of our vestryman, and mother of our faithful teacher. She is slowly improving, but her physician tells her that the improvement must be slow. We hope to welcome her at our services soon.

We want to offer our congratulations to Mr. John W. Seal and Miss Margaret Kochersperger, niece of Mr. Allen, another of our vestrymen, who have embarked upon the sea of matrimony. We are sure, from our knowledge of both, that the voyage will be a safe and happy one.

The Rector's family has enjoyed the great pleasure of entertaining Archdeacon Bywater, from Seattle, for a few days, and the congregation enjoyed the privilege of hearing him twice. We shall always remember him and his genial smile with warm hearts.

The members of the choir are raising funds for a service flag which is to be presented to the Church in the near future.

During the coming week, an important city election will be held. We are not concerned with any of the political questions involved, but we are very much concerned with the moral issues presented. We regret that a party calling itself a reform, and representing the late Town Meeting, should offer the names of some of the people who will appear on that ticket in the Forty-fourth Ward. We tell the whole story when we say that if the party had searched the city they could not have found a worse set of "crooks" than some of those which appear on the Town Meeting ticket in this Ward, and we hope they will be overwhelmingly defeated. We believe that the leaders of the party have been grossly misled. The politics of the Fifth Ward pale into insignificance in comparison with some of the practices of these Forty-fourth Ward men.

Some time ago we asked our people to send in questions pertaining to the Church, her practices and faith, and we would attempt to answer them in these columns. We have never received one, and yet we know that from time to time questions are being

asked and are going unanswered. Usually these questions are of general interest, and in having them answered here we would solve some problems for some other person. Often practices in our own service are not understood. We are always pleased to explain them. Send in the questions.

We rather feel that there is little reason for us to say much about the food question. It is quite impossible for us to turn in any direction, or read any paper without facing some phase of the question. But, in order that we may not be considered remiss in our duty, we do want to commend all that has been said. No one knows better than a priest of the Church how much waste there is, and especially among the poor and those in moderate circumstances. It is this in many cases that keeps the poor poor. Now is the time to learn the lesson of economy and conservation. We hear a great amount of talk about the impossibility of doing as we are advised, but we are not in sympathy with the objections. We join in the call for greater care in the use of all foodstuffs and especially of those which seem to be scarce and are needed to carry out the purposes of this war.

We have also said little in the Church or in our paper about the Liberty Bonds, since all the children and adults in our parish have been working as hard for this as they could. We have encouraged the children in the schools and the members in the congregation to buy all they could, and then to buy some more, and we believe they have done so. And they have persuaded others to do the same thing.

Mrs. Stein and Mrs. McHenry represented the Church of the Holy Comforter at the meeting of the United Offering Committee at the Church House, on Thursday morning, October 25. The meeting was a most enthusiastic one. The treasurers of the various parishes reported $14,280.30 for the year. The amount reported this autumn was $1,300 more than at any previous fall meeting. The women of our parish contributed about five dollars, with many to hear from. All the women of the Church are asked to take this work up. It is under the direction of the Rector's Aid.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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MAINTAIN THE CHURCH'S WORK

Keep the work of your churches going, and let there be no lessening of your gifts and offerings to the missionary, educational and other benevolent enterprises of the Church. This is the earnest appeal which we would make to all the members of our own Church and, indeed, to all Christian people. The danger is that many people begin to reduce their offerings to the Church's benevolences under the pressure of the extraordinary demands now being made upon their financial resources by reason of the war's emergencies. If this be done, it will mean the serious crippling of our missionary work, which would be a moral calamity. The disaster would be almost irretrievable. There can be no question that the demands upon the pocketbooks of the people will be unusual and heavy. Already the abnormal prices of the necessities of life press heavily; there will be vastly heavier taxes than we have ever experienced. There will be many more calls for our money. Nevertheless, in spite of the necessity for the exercise of economy in order to meet these demands, let there be no cutting down in our giving to the Lord's work in the Church. If ever there was need of the Church's blessed spiritual ministry to the lost sinner, the suffering and the sorrowing, it is just now as war has laid its burden of death and suffering and hunger upon the world. The work of the Church ought to be intensified and missionary activities ought to be pushed more earnestly than ever, in order to meet the world's crying need. It is the great mission of the Christian Church to minister in just such trials and emergencies as this. Whatever you do, wherever else you economize, do not cut down your gifts to the Church's work. Keep it going. The Gospel is vital to the life and higher welfare of the world's peoples.—*Lutheran Church Work and Observer.*

KEEPING PROMISES

The story is told that a certain humorist had promised to write a story for one of the big magazines, but it failed to arrive after many requests. Finally the editor called on the writer and sent up this curt note: "If I don't have that story within twenty-four hours, I will come up and kick you down stairs. I always keep my promises."

The humorist sent this back in reply: "If I did all my work with my feet, I'd keep my promises, too."

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All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

December

2—1st Sunday in Advent.
9—2nd Sunday in Advent.
16—3rd Sunday in Advent.
19—Ember Day.
21—St. Thomas (Ember Day).
22—Ember Day.
23—4th Sunday in Advent.
25—Christmas Day.
26—St. Stephen.
27—St. John, Evangelist.
28—The Innocents.
30—Sunday after Christmas.

PARISH REGISTER

Baptism

Nov. 4—Reta Elizabeth Bidet.
25—Rodney Evans Gallagher.

Burial

Nov. 5—William Faehl.
24—Mrs. Bella Garland Phillips.

IN LOVING REMEMBRANCE

Memorials for December

Charles Evan White
Wicliffe Wright
Howard Robert Simpson
Edward B. Cole
Margaret J. Hill
Henry C. Slaughter
Ethel Landgraff McCarty
Mrs. Susie Brierley
Evelyn E. Toyer
Mrs. Ruth E. Haskell
William Long
James Bryson
James M. Brown
Thomas Graham

Most Merciful Father, who hast been pleased to take to thyself the souls of these servants, Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with the blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

"Are you standing at Wit's End Corner,
Reader, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember, at 'Wit's End Corner'
Is just where His power is shown."

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MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.

February
1 Sunday—The Choir.
For Margaret Hughes.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—Mrs. Walter Haydock.

April
1 Sunday—
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May
1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July
1 Sunday—
2 Sunday—
3 Sunday—Mrs. E. Lyon.
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—
3 Sunday—
4 Sunday—Memorial to George H. Dey.

September
1 Sunday—
2 Sunday—
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—
2 Sunday—Mrs. M. Walton.
3 Sunday—
4 Sunday—
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—
5 Sunday—

NOTICE

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

EDITORIAL

During the week of November 9, there was held in this city the Session of the Provincial Synod of Washington, of which this diocese is a part. All the bishops of the dioceses of Bethlehem, Delaware, Easton, Erie, Harrisburg, Maryland, Pennsylvania, Pittsburg, Southern Virginia, Virginia, and Washington, are members. There are four priests and four laymen appointed as delegates. The various organizations of the Church are included in the personnel of the Synod.

The meetings were opened with a celebration of the Holy Communion in St. James' Church, Twenty-second and Walnut Streets, the Bishop of Maryland, the Rt. Rev. John Gardner Murray, D.D., being the celebrant. He was assisted by Bishop Rhinelander and Bishop Suffragan Garland as Epistolor and gospellor. Bishop Whitehead was the preacher. His sermon was a powerful presentation of the needs of Christian people at the present time.

The meetings were held in Holy Trinity parish house on Tuesday, Wednesday, and Thursday. In the evening services with special speakers and subjects, were held in Holy Trinity Church. On Wednesday evening, the subject being "Religious Education," some of the teachers of our Church School attended. The women organizations held classes in Holy Trinity Memorial parish house.

In the parish house of Holy Trinity Church an exhibit of Church literature, furniture, and Sunday school supplies were made. Among other exhibits, was a private communion set with miniature Altar, fully equipped. This is intended for the purpose of enabling the priest at sick communions to have the proper sacred surroundings as those in the Church. It is an admirable idea, and would aid the sick very much in feeling the Church spirit.

We feel that the Synod will do much for the Church life of this diocese, and regret that some of our people could not have attended.

During the present month there will be several holy days of great importance, including the saints days. On the 21st, St. Thomas' day, commands our attention. We remember St. Thomas chiefly as the apostle who expressed a doubt as to our Lord's resurrection, and was rebuked in such a loving manner by our Lord Himself for his lack of faith. The Church has ever held him up as an example for the greater confirmation of the faith, and as a warning to us in our moments of doubt. Christmas day needs almost no description. Yet it has lost, in a large degree, its significance, and has become a secular holiday. The great lesson of loving sacrifice which God, the Father, has made, has been lost sight of in the large giving propensities which

have grown up among the people, and has developed an idea of commercialism. It is a pity that it should be so, and perhaps the somberness of the present days will bring the true idea back to Christian people.

The three days after Christmas, St. Stephen, St. John, and the Holy Innocents, are generally speaking, ignored. We regret this much, for they are days having great lessons of sacrifice and love, which we can not afford to lose. St. Stephen as the first martyr, shows how we should be faithful even unto death, for our holy religion. That is a lesson very much needed in these days, when people are so indifferent. The love of St. John has been an outstanding fact in the history of the world. He stood for what our Lord taught, and to which the world must come before the Kingdom of Heaven can be realized on earth. If the teaching of St. John's day could be put into the life of all Christian people to-day, the war would not last twenty-four hours. The Innocents' day has its great lesson of sacrifice. Of course, we speak of them as martyrs, not of will, since they were too young to know. But they gave their life for the faith, and have therefore been held in loving memory by the Church ever since.

We do wish that our people would give greater heed to these days than they have been in the habit of doing. We know that they are busy, but they should never be so busy that they can attend their religious duties.

Our Brotherhood of St. Andrew and Daughters of the King are conducting a campaign looking to having at least 200 people at the evening service on the last Sunday of December. The campaign is to last for six weeks, from November 25. Each member of the congregation is requested to pledge himself to be present at the evening service each evening, unless prevented by actual sickness. He is requested to bring another person with him at all the

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services, but especially to the last. The movers of the effort take care to explain that the do not expect to have all the people attend two services each Sunday, but to have the people get into the habit of attending at least one. Should our own people only follow this request, and all the members attend as desired, there will be at least two hundred at each of the three services each Sunday.

ATTENDANCE CAMPAIGN

The Brotherhood of St. Andrew and the Daughters of the King started the Sunday Evening Attendance Campaign on November 25. Over 100 people have been called on and requested to promise that they will attend the service each Sunday evening from November 25 to December 30, inclusive, and especially on the last Sunday, to bring at least one other person with them.

We want 200 people at the last Service, and before that, if possible.

We want every member of the Parish to worship in the Church *once* each Sunday *every* Sunday.

Come yourself.

Bring another person.

Do this for God.

Once each Sunday every Sunday.

200 in the Church on the evening of December 30.

RECTOR'S COLUMN

The rector was delighted with the attendance at the services on October 28 and November 19. The first was in response to the call of our President of these United States, for special prayers for the nations at war. We are pleased to note that the Church was about filled. Of course, there were many of our own people who were not present. There always seems to be some who are willing to enjoy the benefits which the prayers and devotions of others bring to them without any effort, or sacrifice on their own part. This attitude is hard to understand; we have given it up some years ago. Perhaps, upon further thought, they may have reached a proper sense of shame for their neglect. But the number of our people who did realize the need for special prayer was indeed very gratifying, and expresses the thought that it might be a beginning of a new effort to recognize the source of all blessing. The second occasion, November 19, was specially near to many of us. The choir of the parish presented a service flag to the Church. Invitations were sent out to all the families who have members on the honor roll, for service to their country, in our parish. Almost without exception all the families were represented. The Church was again filled. A service which will long be remembered was held, and the flag presented with appropriate words by the director of the choir, Mr. L. Willard Harris. He was responded to, and the flag received by the rector, who afterward preached a sermon on the sacrifice our men who are at the front are making, and the part we at home can take in helping them with our prayers. The rector exhorted all those who have friends in the service to make an effort to attend before the Altar of God each Sunday at least once.

We are pleased to announce that we have secured the service of a good man to take charge of our Church school. For some years the burden which the school has imposed upon the rector has been increasing in weight. He has sought in vain for a man to take permanent charge of the work. Shortly before the war, Mr. Douglas James McHenry took it up, but almost before he could adjust himself to the duties of the position, he was called away. Now Mr. Walter Haydock has kindly consented to assume the duties of the position, and has already enthusiastically entered upon them. We promise great things as a result of his leadership. Superintendents "are born, not made," nor even taught for the position. We are sure that we have one who has been born for the position. Mr. Haydock has set himself directly to the task of making the school most efficient. We regret that he has not the equipment, in room, but we are sure that he will succeed in spite of the handicap. What is most essential now is the hearty co-operation of the parents who are members of the parish. Every child in a Church family should be in his own school. There should be no excuse allowed for it being otherwise.

In the editorial column we refer to the services which the men and young women of the parish have undertaken to develop. This is the beginning of that work in the parish for which we have long hoped; the personal interest of the members of our congregation. From the day on which the rector entered the parish there has seemed to be a feeling that he could and would do everything necessary for the development and advancement of the parish. It seems never to have occurred to our people that they were expecting an impossibility. No one man could do it, and the rector has not done it. He should lead, and has tried

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to do it conscientiously. In so far as he has been able, he has developed the work to the fullest extent of his ability. But there was a limit, and for some time he has felt that that limit has been reached. Coming right on top of this feeling, this effort of some of our faithful people is a cause for great encouragtment. The rector wishes nothing other than the best interest of the people of this parish, individually or collectively, and he is sure now that their interest will be best conserved in this way.

The services on Christmas day will be a celebration of the Holy Communion at eight o'clock, when it is expected that we shall have the St. Cecilian choir to sing the service. All those who attended the service last year, when that choir sang, will not only remember it, but we are sure will not permit the day to go by without their attendance. The service was unusually devotional. At 10.30, Holy Communion and address will be held. *Each member of the Church is required to be present at the service on Christmas Day.* On the three saints' days following, the Holy Communion will be celebrated at eight o'clock. Let us all keep this fact in mind, and as many as can attend some of the services.

At all times we need to spend more time in the Church, but especially during the troublous times through which we are now passing. In order that opportunity may be given the people of the community, and others who may feel the need for a few quiet moments spent before God's Altar, we keep the Church open all day. Our people would find much consolation if they would spend but a few moments in the sacred walls each day or as often as they can. No special preparation of dress is necessary. Stop work for a few minutes and run in, and pray.

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Each member of the parish should provide him or herself with a set of pledge envelopes for the coming year. If you have not used them last year for any reason whatever, or were not in the parish then, ask the Warden for a set for the coming year. There is no excuse whatever for not having a set, no matter what your income is. To say that you do not wish to pledge is not sufficient. The purpose of a pledge is that the vestry may know definitely how much they will have on which to conduct the business of the parish for the year. No one would attempt to conduct any business without some idea of what the income would be. To say that you "can not afford to give," is to say that what God has permitted you to enjoy you propose to use entirely for yourself, and not to give His proportion back to Him. In ordinary business life this would be called dishonorable and theft. Just what God will call it we do not propose to say. One thing we do say is, that it is usually a pretty mean man or woman who will live upon the bounty of others when they can pay their own way. *Think that over.* To say that you can not afford it, is so poor and so mean and so untrue an excuse, that we do not care to discuss it further.

Confirmation comes before some of us as a question of great importance, and need for thought. . The rector will start the classes for study immediately after the first of the year. He will also devote the sermons in the evening to the subject. He hopes this year to present all those in the congregation who should take this step. He begs all the unconfirmed persons to seriously think of the subject.

NOTES AND COMMMENTS

We are pleased to welcome home, after an absence of some weeks, our vestryman, Major Yale, who has a ten days' furlough. He leaves for the West soon. We have also been pleased to welcome Donald and Douglas McHenry, William Josephs, and Harry Gabriel, who have enjoyed a few days' furlough. We have heard that some of the other boys have been home, but have not seen them. We do wish that they all would call at the rectory, even though it be for a few moments, when they are in town.

We were able to congratulate Horace Peterkin, who has taken unto himself a wife, and wish both him and his bride a long and happy life.

There have been several severe cases of illness in the parish during the past few weeks. Mrs. Harris has been confined to her home with a serious illness. We are pleased to note that she is slowly improving. Mrs. Ensell has been confined to her bed for some days, but now gives signs of improvement. We hope to be able to welcome her back at Church services soon. Several of the children have suffered with either pneumonia or bordered on it. Among those are Mary Kershaw, William Wilkinson, John Wilkinson, and Elliot Toyer. We are glad to be able to report all these to be much improved. Mrs. Reynolds, who has been a sufferer for more than eight years, is about the same, but unfortunately Mr. Reynolds is not at all well. We earnestly hope that he may soon be improved. Miss Ross, who also has been invalided for some years, remains much the same, but still with great hope of improvement.

Our duties lie in the present, and so do our opportunities. Let us take the best advantage we can of them.

QUESTIONS AND ANSWERS

How shall I act during a Baptism? There is much misunderstanding as to what to do during a baptismal service, whether to stand up, kneel down, or when to take part in the reading the service. As to position; all those taking part and present at a baptism should stand until the Lord's Prayer, then kneel until the exhortation on page 250, beginning with the words, "Forasmuch". The service is not to be said by any one except the officiating clergyman until the words, "Almighty and" on page 247, when all the sponsors will repeat the thanksgiving prayer. Again the sponsors will answer all the questions on pages 247 and 248 together. All present should say the "Amens" and the Lord's Prayer.

OUR WORK

The Church School.—What we have said in our editorial column about our new superintendent, assures us that we are in the way for new life and great progress in that department. It has been impossible for the rector to give himself to all the details of th eschool, in addition to all the other duties he had. We are confident that all the teachers will co-operate with Mr. Haydock in making this the best school yet. On Wednesday evening, November 14, the teachers with the rector met at the home of Mr. Haydock, to consider the work of the school and devise ways and means for greater efficiency. The meeting was enthusiastic and we are sure much good will result. Among the many subjects discussed was that of the annual Christmas entertainment. It has been decided to hold this on Thursday evening, December 27. The decision as to whether the children in the main department should not have the usual treat his year has been referred to the children themselves. The teachers thought that it would be well to omit this and send the money so used to the Armenian fund, for which the school has been working so long. The primary department being composed of small children, will receive something. We are quite sure from what we have heard that the pupils in the main department will willingly agree to the sacrifice in accord with the Christmas spirit.

The Rector's Aid.—Again the Rector's Aid have met with their usual success. The sauer krout supper which we announced in our last issue, was so well patronized, that before the last people came in all the supplies were exhausted. Among other efforts during the past year the women have taken up the "United Offering", which is for missionary purposes, and representatives with the offerings attended the annual meeting of the United Offering held in the Church House.

G. F. S.—There is a contest on for membership. The Friendly is divided into two camps, with a leader for each; each endeavoring to secure the larger number of members, and therefore receive a prize. Among other duties, the girls are sending tokens to each of the members of the parish in the service of the country. We have already heard from some of these, and find that they are much appreciated.

Daughters of the King.—The members are assisting the Brotherhood of St. Andrew in the attendance drive which began November 25. On account of the illness of some of the members and the distance from the church of others, no meetings have been held for some time. An earnest and cordial invitation is extended to young women to become members of this splendid organization, and assist in the spiritual work which they are doing.

Brotherhood of St. Andrew.—In addition to the drive for membership which the Brotherhood is making, writing of letters to the men in the service is occupying considerable attention. These letters are much appreciated, and are replied to by the men. A few more men in the parish could be used for this work. We should be pleased to have volunteers.

St. Agnes.—The chapter is giving its time to knitting for the boys who have gone from the parish, and the members have become quite enthusiastic over the work. On December 12, a clipping party will be held by the young girls in the basement of the rectory, to which all the members of the parish are invited and urged to come. The proceeds from this is to be used for the work of the chapter.

St. Cecilia Choir.—The choir has resumed its practice under the direction of the rector, and meets Friday afternoons. This is a splendid opportunity for the young people to get some knowledge of music. We want about ten or more boys and girls. It is the intention of the rector to have the choir sing the service on Christmas day at the eight o'clock celebration. A general social time is to be given the young people whenever possible.

St. Vincent's Chapter.—Fall in! Yes, fall in and do your bit for the Bake to be held by the St. Vincent's and St. Lawrence Chapters, on Saturday, January 5. The chapters are doing fine work. On account of the enlistment, government work and other duties, the St. Vincent's Chapter is much depleted. All except one member is in the army or on government work. But the Auxiliary chapter of St. Lawrence is doing wonderfully well for little boys. They are all new to the work. On Wednesday evening, November 7, we enjoyed a service of solemn evensong, and afterwards refreshments, at St. Elizabeth's Church. The boys, on November 24, took a hike, and enjoyed every minute of the time. On account of the enlistment of our warden, Douglas James McHenry, the writer is acting as warden. We commend the warden and the other members of our chapter who have left us for either their country's service, to the prayers of the people of the Church. The boys are taking a course in bandaging. They are becoming quite efficient along all lines of this work. For this work we solicit donations of bandages for practice.

K. F. M.

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Educate men without religion, and you make them but clever devils.—Duke of Wellington.

IN LOVE WITH ONE'S DUTY

Every now and then, every here and there, we come across a man who may be said to be in love with his duty. He is not placed altogether to his liking—few, if any, men are—he is not doing what he wants to do, but he is doing it (this is the important consideration) as it ought to be done. For such a man the word "duty" is not a cold, chilling abstraction, but is warmed and vitalized by his conception of it as an expression of the will for him of an all-wise and loving Father, who directs his life, who shapes his plans, and who will reward his faithful service. There are plenty of men who are in love with display, who are enamored of fame, who are seeking public applause, but the State as well as the Church needs more citizens whose supreme desire and pleasure it is to do what they ought to do—who are in love with the particular duties which, in the providence of God, it falls to them to perform. Nothing can be nobler than to stand in one's God-given lot in the world, which is entirely compatible with a reasonable ambition to improve the quality of one's work, and to rise to higher spheres of influence. Until promotion comes, we are to do the best we can just where we are.—*Zion's Herald.*

"Keep the home fires burning,
While your hearts are yearning,
Though your lads are far away,
They dream of home;
There's a silver lining
Through the dark cloud shining,
Turn the dark clouds inside out
Till the boys come home."

Everyone can read the signposts on the road to perdition except the man who is traveling along it.—Smart Set.

Let us remember that there are perils for the young men who do not go to camp and battle. There is a heavy burden to be borne by those who stay at home.

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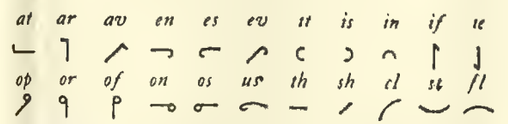
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2. *It is on the street.*
3. *It is on the floor.*
4. *It is in the store.*

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1. *It is at the shop.* *Phrased.*
2. *It is at the store.* *Phrased.*
3. *It is at the office.* *Phrased.*

Write the shorthand characters under the words in the following sentences.

1. *That is the star that arose this evening.*
2. *Those flats are at 5th Ave. and 43d street.*
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4. *Steven opposes the use of the enclosed stencil at the office.*

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February, 1918

Church Progress



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Volume Sixteen | PHILADELPHIA, FEBRUARY, 1918 | Number Five

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Church-school and Bible classes, 2.30 P. M.

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West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

February

2—Purification of the Virgin Mary.
3—Sexagesima.
10—Quinquagesima.
13—Ash Wednesday.
17—First Sunday in Lent.
20—Ember Day.
22—Ember Day.
23—Ember Day.
24—Second Sunday in Lent.

PARISH REGISTER

Baptisms

Jan. 20—Katharine Marie Sullivan.

Marriages

Jan. 1—Earl Marion Tilton and Edna Frances Kehl.
5—Ross A. Hunter and Ariel G. Beemer.
8—Ulyses G. Arnold and Clara A. Burrell.

Burials

Jan. 8—Mrs. Elizabeth Laurence.
8—John Bell.
17—Mrs. Frances A. Murray.
18—Joseph Stilling.
19—Mrs. Emma Jones Dundas.

Communicants Transferred

Jan. 16—Mr. and Mrs. N. Greenwood.

IN LOVING REMEMBRANCE

Memorials for February

Joseph Dalton Rowlinson
Mrs. Isabella Wilkinson
Mrs. Emma L. O. T. Brooke.
Isaac Kilian
Frederick Alexander Trautwine
Mrs. Elmira M. Backhus
Lillian Kauffman Hall
Morris M. McGary
Joseph M. Woodward
Mrs. Ida Ensell
Edward F. McElroy
Emmor B. Steele
Mrs. Virginia T. Stewart
Margaret Hughes
Charles Grounsell
Eleanor Wheeler
Mrs. Emily Powers
Robert Craig
Mrs. Ellen Johnson

Most Merciful Father, who hast been pleased to take to Thyself the souls of these servants, Grant to us who are still in our pilgrimage, and walk as yet by faith, that having served Thee with constancy on earth, we may be joined hereafter with the blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

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Miss Deborah Sheldrake, Hospital Nurse

Navy

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COMING EVENTS

Feb. 27—Confirmation by Bishop Rhinelander.

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MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.
Mrs. O. V. Shute.

February

1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Family.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—Mrs. Walter Haydock.

April

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Family.
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May

1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July
1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
2 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
3 Sunday—Mrs. E. Lyon.
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
3 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
4 Sunday—Memorial to George H. Dey.

September
1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
2 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett
4 Sunday—Mrs. Wm. M. Watson.

November
1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
4 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.
5 Sunday—Mrs. C. A. McCarty.
Memorial Jos. G. McIlhenney. By Mrs. Shank and Family.

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EDITORIAL

A fifteenth anniversary as rector is so rare an occasion in the life of the average priest of the Church as to make it rather notable. The priest who arrives at this stage in his parish career feels somewhat the solemnity of the occasion, and the importance of looking back and seeing what he has been permitted, by the grace of God, to accomplish.

In the modern parish it is quite impossible to count progress as in any other walk of life. A man enters business or a profession with the expectation that at the close of a period of time he will have made such progress as to be able to indicate it in figures and statistics. But not so in the work of the Church. In a large city, a man may devote himself most earnestly to the building up of a congregation, and find at the end of several years that he has not accomplished what looks like much, on paper. The constant restlessness of the people, moving about from place to place; the changes which take place in a neighborhood, and many other things contribute to making the work of a parish a problem, when it comes to statistics.

Conditions in this parish have been no different from those common to all city parishes. Rather the problem has been more serious in many ways. When the present rector entered upon the work here, there was every prospect of a large and growing field. The neighborhood was an average middle-class one, full of white people who should be interested in their spiritual welfare. It was an attractive prospect, and continued so for a few years. But within the past few years conditions have changed very much. A very large colored population has come in and driven out the white. This condition is still increasing, and no one is able to say where it will stop. This creates a problem. For years the rector believed that the prospective removal of the asylum, on the other side of the street, would improve conditions, but this has been

so long delayed, and the prospect is so remote now, as to render and hope in this direction hopeless. There is a large work to be done here, but it is becoming a missionary work of the most pronounced kind, and the chief hope for its development is in the continued adherence of the members, who live at a distance, to the parish, in order that the work of development may continue, and the means be provided for its maintenance.

As we consider the past, we are filled with gratitude. In February, 1893, there were in the parish approximately 50 families, 125 communicants, 86 members of the Church School, 2 guilds, with 34 members, and an income of $900. At the present writing, there are about three hundred families, with about 350 members, a Church School of about 250 members, and 8 guilds. The income during the last year was about $3,800.00. During this period of time there has been built a handsome rectory and a good addition to the Church for the choir, clergy and Altar working rooms. For this purpose more than nine thousand dollars has been raised.

The membership in the school and Church has fluctuated very much, chiefly on account of removals. More than six hundred people have been members of the parish, and several hundred members of the school. The guilds have also suffered very largely from the same cause. There have been 590 baptisms in the parish; 331 confirmations and 411 burials, during the past fifteen years.

Of course, figures can never estimate the results of the work of a priest of the Church. Too many people are inclined to estimate success in this way. But the purpose of the Church is to promote the spiritual welfare of the people in a community, and the rector feels that he is justified in saying that that has been the only purpose of his ministry here. How far he has succeeded, he supposed he will never be able to know, and he is not attempting to find

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out, for that belongs entirely with God.

For one fact he is truly thankful; never in the fifteen years has there been any trouble or quarrels, excepting one which he inherited. The usual causes for dissension: choir troubles, ritual, etc., have never arisen. The rector has been altogether unconcerned with the question of "high and low". He has concerned himself with the best way to observe strictly the rubrics and requirements of the Prayer Book. His aim has been to have such a service as would best lift up the people in their spiritual life. For the very reason that he has not considered churchmanship to be of sufficient importance to make it a matter of controversy, no one has been able to create unrest in the parish. While the future of the parish is problematical, it largely rests with the members as to what will be the result. Spiritual, if not numerical, success is perfectly possible. But the entire membership of the parish must get back to the work personally. It can never succeeed if it is to be a one-man parish, even if that man be the priest. There is a hard but a glorious work here. There are hundreds of poor people in the immediate vicinity of the church, who need the ministrations of the church. We are the only Christian body right here who can give these ministrations. It would be a serious matter if we should fail.

RECTOR'S COLUMN

The patriotic enthusiasm which has prevailed in this parish from the beginning of the war does not diminish in the least. We are proud of our boys who are in the service of the country, and expect to hear great things from them when they get into active service. We are hearing from them quite frequently, and all report that they are well. Three—George Wilkinson, Earle Cubbler and Douglas McHenry—are out of the country, and others are likely to go at any time. Some of the boys are on the sea, and, of course, we know nothing of their whereabouts. We hear from them, and learn that they are well, and learning many things. Among the notes, is the repeated statement that we know practically nothing about the war. The ravages on the other side, and the suffering and sorrow among the people is beyond description. One of our boys says that the women are standing out nobly in the time of distress and terror. And they are doing the work of the men in all walks of life. We are always proud of our womankind, but we have greater reason for rejoicing in their nobility and sacrifice.

We, in the Church of the Holy Comforter, have not felt the fuel problem. We have had, and still have, some coal. But we have had the misfortune to have our boiler in the Church become incapacitated, and have been able to secure only part of the capacity of the plant. We have been sorry to have been compelled to only partly warm the buildings during the severe weather. We have been using our buildings only as much as seem required, in order that we might save coal. This has curtailed our work somewhat. It sometimes seems to the rector that everything is disorganized.

We have been pleased to have Harry Massey with us again for a vacation. When he returned from the West he informed us that he expected to be back again in a very short time, and again make his home here. We shall rejoice in his return, for we have missed him very much.

We have had word from Mrs. Freestate, saying that another little one, a son, has been added to her little family. We congratulate her, and am quite sure that her many friends in the parish join with us.

Never in the history of the present rectorship has there been so much sickness as has prevailed during the past month. The rector regrets that he has been unable to see all the sick as he would have wished. During the early part of the month, the rector himself suffered from a severe attack, which incapacitated him from duty for some days.

We are pleased with the work which is being done in the Church School. There has been a steady improvement in attendance and number of members since the advent of Mr. Haydock as superintendent. In each issue of CHURCH PROGRESS Mr. Haydock has a letter on some of the questions involved in the work of the school. His chief aim is to get all the children of the families in the parish into the school and interested. We are pleased to announce the return of Miss Ethel Cox to the main school, and the advent of Mr. Montgomery Simons, who is teaching a boys' class, with great success.

We hope that all the members of the parish will devote themselves to attending the services which will be provided for during the Lenten season. Never in the history of the world has there been such need for Christian people to put themselves into earnest touch with the Church. There can be no better time than now for us to show what kind of Christians we are, and no better time than Lent for us to put into practice the principles of our religion.

The accusation has been made frequently that "Episcopalians" are very careful about their Church-going and practices during the season of Lent, but that as soon as the season is over, they do not attend Church serv-

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ices, and forget all about the good works in which they were so earnestly interested. There is, unfortunately, much truth in this. The practice shows a mechanical religious existence. If the life were there, and there was real, true vitality in the religious experience of these people, Lent would be a period of special refreshment, which would promote the desire and determination to live closer to the Church and her influences throughout the year. If it does not do this, it would be better not to observe Lent at all.

What to do during Lent? That is a question so often asked. Nor in view of the arbitrary demands of so many so-called churchmen is the question easily answered. There can be no arbitrary rule for all churchmen. All Christian people do not need the same discipline. It is right here where so many fail. They are strengthening the life where it is strongest, and leaving unguarded the life where attention is most needed. Some churchmen need a rigid discipline in all things pertaining to appetites, others in things pertaining to physical and mental pleasure, and again others in sacrifice of time and means. No two people are in the same need, as no two diseases require the same treatment. Each individual case needs its own individual treatment. It may be quite necessary for some of us to strictly abstain from foods of some kind. It may be necessary for others to refrain from pleasures, and again it may be necessary for others of us to practice works of love and devotion to the interest of our neighbors. There are many ways in which to observe Lent, but each must adjust itself to the particular needs of himself. If we keep this in mind, and arrange our Lent accordingly, we will get real help and inspiration out of it, and will find ourselves anxious to be with God before His Altar throughout the year.

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NOTES AND COMMENTS

On account of the conditions existing now, we have decided to reduce the number of Lenten services this year as compared with former years. We will have the usual Sunday services: Holy Communion, 8.00, with Morning service and Holy Communion at 10.30 A. M. Church School at 2.30, and Evening Prayer and Address at 7.45. We may have the Church School vesper service, announcement of this will be made. During the week we expect to have a celebration of the Holy Communion on Wednesdays and Holy Days; Prayer on Wednesday evenings and Thursday afternoons, 4.15. We hope that all these services will be largely attended; the Wednesday evening services by all those who are employed, especially the members of the vestry and their families; the Thursday afternoon services by all the women of the parish who are unemployed and the children. Let us all come together and offer our devotions before the throne of God, for ourselves, our parish, our Nation, and our Church.

We had the pleasure of having Mr. Harry B. Baltz, the representative of the War Commission of the diocese, with us on Sunday morning, January 27. He told us what the Church is trying to do for the men in the service of the country, and made a strong appeal for contributions for the work which the Church is doing. He told of the effort of the Commission to raise $500,000, of which the diocese of Pennsylvania is raising $150,000. We commend this effort to the members of this parish, and hope that all will contribute what they can. We know that many demands are being made upon us, but this is one of the most important, and comes to us with peculiar appeal, because of the large number of men we have from this parish in the service.

The Treasury Department of the United States has sent us a circular letter, calling our attention to an effort, upon the part of those who are striving to retard the progress of the war, to discredit the War Saving Stamps, and Thrift Stamps, and asking us to remind the people that back of these stamps stands the entire Government of the United States. We are quite sure that all the members of this parish are back of this movement to dispose of all the stamps they can, and hope that every effort to discourage the sale will be met with vigorous measures. The country needs our help to the very limit of our ability now, and we are quite sure it will get it.

We are concerned with the matter of the interest money on our mortgage, which falls due on March 4. We have every confidence that our people will meet the need as they have met the needs of the parish heretofore. As we said in last month's issue we abandoned the fair this year at the request of many of our people, who promised that they would donate as much, if not more, than they would spend and give at a fair. We feel certain that all our people will give liberally. Some measures will be taken, no doubt, in order to approach all the members of the parish before March 4, and a personal appeal made. We must have $375.00 then. Let us respond quickly.

CONFIRMATION

On the eve of confirmation we are reminded again of its importance in the life of our people. We believe they do not lay the emphasis upon the rite it deserves and demands. This is particularly true of those who have not taken the step. We believe

it is due largely to a misapprehension of its meaning and significance.

In a recent controversy in this city, it was said that a person became a member of his Church by confirmation. And this contrary to the plain and distinct teaching of the catechism, which says that in baptism a child is made a member of the Church. Every baptized person and child in the world is a member of the Church. This includes those who may have been baptized outside the "Episcopal" Church. The Church has always been large enough to include them all. But confirmation is the way by which these members receive the special grace and strength by which they are enabled to assume the obligations and take up the responsibilities which their baptism laid upon them. Again, the catechism is definite upon this subject. It tells us that the Christian needs the spiritual help which is found in the Holy Communion. This sacrament is approached by the way of Confirmation. Each and every child and person in the Church is required to "either be confirmed or ready and desirous to be confirmed."

There is special grace received in confirmation, which enables those who come to the sacrament of the Altar, to more fully appreciate the privilege, and to receive the greatest good out of its reception. We do not attempt, if we could, to explain this. Like the definition of the sacrament itself, we are satisfied to accept it, as God has seen fit to give it; satisfied that whatever blessing He sees fit to bestow through the sacrament we should receive.

Personally, we are satisfied that every person should be confirmed. The Bible, the Prayer Book, and the history of the Church, bears us out in this position. Since responsibility came with the membership which was conferred in baptism, and since we need something to aid us in assuming successfully those responsibilities, we should all seek the way in which evidently our Lord provided.

For some years we have tried to have our people present themselves for confirmation without solicitation by the rector. We have presented the subject in such a manner as to lead to an earnest consideration of it. But somehow people seem to want to be coaxed. Last year we neglected altogether, asking anyone to come, with the result that we had the smallest class for the bishop in the ministry of the present rector. We would like to allow people to come entirely unsolicited this year, but the prospect is not encouraging, if we do. But why should it be so? Why should not our members appreciate the sacrament of the Altar sufficiently to impel them to present themselves to the rector in order to receive the rite which enables them to get the greatest amount of good out of the sacrament?

The rector is preparing a class on Sunday afternoons at three o'clock, in the parish house, and will continue to do so until the week of confirmation. He urges those who are interested to attend. The meeting is also opened to those who are already confirmed.

THE CHURCH SCHOOL.—Last month we made a direct appeal to the parents to support the School and teachers. Whether the response would have been as great as the need is impossible to tell, due to the severe weather. However, we are hopeful that in the near future everyone will realize the importance of the School to the children, and that it is a question of the present. By that we mean right now. Any of our past efforts or successes or future good intentions will not serve for the present. The past is gone, the future uncertain, our duty is of to-day.

The children should grow up in the Church and School, as in that way only can the truths of the Gospel be revealed to them. Their habits are formed through study of the Christ Life, that are lasting influences in their lives, ones that will help them in a way that no amount of study or experience later in life can.

In our work each Sunday we teach the children. In our monthly letter to those in charge of them we ask that they be sent to us regularly. We all know the ones who understand the Christian life from childhood stay with the Church in later years, while the great majority of those kept at home later stay away, giving all kinds of excuses—Cannot make the start, Do not know anyone, Do not want to seem unfamiliar with the Bible, and so on. Every one can find them a perfect excuse for giving up the best experience in life, and why? Some one failed them as a child.

To the teachers we point out the wonderful opportunity of service that is offered. Also sincere teachers who love the children and work, receive far more in return than they give. So it is with all good works: we lose ourselves, and because of the reward for unselfishness we receive the greatest benefit.

Do we all think of it in this way? And we ask, too, who in later years receive the greatest of these gifts? The answer is clear: Those who as children understand them and accepted them as their guide in life. Do any of us want to be numbered amongst those who fail the children? W. H.

"A man shall be as a shadow of a great rock in a weary land." Start the New Year by trying to be what Christ wants you to be. Resolutions are broken, and life is weakened thereby. We break our resolutions because we do not overcome evil with good. Strive to do good—to be good—this endeavor has the blessing and help of Christ. May the New Year be the best year, and may we remember that it is Christ's year.

Strangers are welcome at any and all services. We are sure that they will be glad to have you receive them with a kindly word.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Church Progress

Volume Sixteen PHILADELPHIA, MARCH, 1918 **Number Six**

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Church-school and Bible classes, 2.30 P. M.

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Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Walter H. Richman, Charles I. Wilkinson, William Martyn.

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Church Progress

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West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

March

3—Third Sunday in Lent.
10—Fourth Sunday in Lent.
17—Fifth (Passion) Sunday in Lent.
24—Sixth (Palm) Sunday in Lent.
25—Monday before Easter.
26—Tuesday before Easter.
27—Wednesday before Easter.
28—Maundy Thursday.
29—Good Friday.
30—Easter Even.
31—Easter Day.

PARISH REGISTER

Baptisms

Jan. 29—Ethel Wood Stewart,
Dorothy Fowler Stewart.
Feb. 17—Charles Samuel Allen,
Harry Russell Allen.

Marriages

Jan. 30—Harry Theodore Smith and
Anna Bender.
Feb. 2—Howard Arnold and
Isabella Carey.

Burials

Feb. 6—Amanda M. Reinhardt.
4—Dorothy Fowler Stewart.
12—Sergt. William Crainor.
13—B. Henry Atha.
21—Henry Wark.
22—Hervey Furman.
22—James M. Cadmus.

Transferred

Feb. 5—Mrs. Gertrude Hendricks,
Albert John Hendricks,
Katharine Elizabeth Hendricks, to
Good Shepherd, Rosemont, Pa.

IN LOVING REMEMBRANCE

Memorials for March

Philip Hill
William E. Leibfried
William B. Webb
William C. Johnson
Lawrence T. Sooy
Daisy Florence Webb
John Turner
Mrs. Margaret Long
Estelle Justus Wheeler

Most merciful Father, who hast been pleased to take to thyself the souls of these servants, Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

THE BODILY NEED OF THIS SEASON

You eat too much, you drink too much, you sleep too much, you smoke too much, you lie in bed too much, you spend too much, you indulge yourself too much in every direction. Your life is of the flesh, fleshly, of the senses, sensual, of the world, worldly. Your spiritual lethargy, your lounging drowsiness, your mental indolence, your complicated diseases, your heart fat as brawn, come of this over-indulgence. Your callous indifference to suffering, your moral acquiescence in wrong, the intensity of your selfishness, the blunting of the moral sense, the conscience seared, as with a hot iron, come of the habitual over-ministration to the bodily appetites.

Oh, if this Lent helps any man or woman to break the chains of any special temptation, to rise permanently superior to gluttony and excess, so far Lent will be kept well. You will learn from it that abstinence which probably you need; you will emerge from it into the joy of Easter a purer Christian and a truer character.—*Rev. F. W. Farrar.*

WHAT IS YOUR LIFE?

It is even a vapor, that appeareth for a little while, and then vanisheth away.—*St. James.*

Use well these fleeing days for Christian purposes.

The life I now live I live by faith in the Lord Jesus Christ, by Whom the world is crucified unto me and I unto the world.—*St. Paul.*

Develop and strengthen that life during this holy season.

Each communicant of the Church is expected to make his or her communion on Easter Day.

HONOR ROLL

OUR BOYS AT THE FRONT

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Gilbert Veacock
Bernard Belinfante
Henry A. Lowe
Alfred Tyers
Gordon Scott
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Earl W. Cubbler
Ralph Mills
William E. Joseph
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Hubert Sheldrake
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Charles Kochersperger
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James Jackson

Honorably Discharged

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Charles Riggins

Work, hope, trust, follow the King.

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MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.
Mrs. O. V. Shute.

February

1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.
2 Sunday—Young Women's Bible Class.
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Young Women's Bible Class.
4 Sunday—Mrs. Walter Haydock.

April

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her
S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May

1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. E. Lyon.
4 Sunday—Mr. John Dennet.
5 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—Mrs. Wm. M. Watson.

November

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Mrs. C. A. McCarty.
Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

Pray for the boys in the camp, on the ship, and in the trenches. Send along a box or anything that will comfort them. Let them know we are thinking of them, and are interested in their welfare and safety.

EDITORIAL

Some of our readers thought that they discovered a pessimistic note in the editorial last month. We want to avow definitely that we are optimists of the most pronounced type, and never intended to indicate anything of a pessimistic nature in connection with our parish, or its progress. Quite the contrary, we set ourself the task of presenting the progress of the parish in a clear and definite form. We pointed to the fact that wonderful strides had been made during the past fifteen years, and that God had blest us beyond all hope. We are hemmed in by the hospital on the south and the cemetery of the Mother of Sorrows on the north. For a few blocks on the east, the neighborhood has become almost entirely colored; leaving us only the western side for any growth. When the rector came here, the northern and southern blocks were here, but we all held the hope that that on the south would soon be removed and a way opened to Market Street, and that either houses would be built or that a park would be opened. Either of these would have helped us very much, and the eastern boundary would have remained as it was then, or have improved. But this hope has been deferred. In spite of it all, we have made marvelous growth.

But what we do feel is that we could have done more, if all our people had entered enthusiastically and personally into the work of building up God's kingdom in this place. What has come as a result of the efforts of the rector and the few faithful ones has been most encouraging. What could have been done with the full and complete co-operation of all our people would have been beyond the wildest dreams.

Of course, in this respect, we as a parish differ little from all the churches throughout Christendom. There is too much dependence upon the effort of the leader, and too little upon those who should be the

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backbone; those in the pews. For this reason, no parish in the world does as much as it can.

During the past few months there has been a reason for a different statement. A large number of our people are giving themselves to the work of the parish, and an increasing number are offering themselves each month. Some of our former workers are returning to their places, and doing the same excellent work they did in the past. Altogether there is much reason for rejoicing over the situation now. We are not unmindful that a large proportion of our people are not living near the church; not even in the parish. It is all the more commendable that they take a deep and earnest interest in this work. They doubtless realize that there are souls here which must be saved, and that the Church is the only medium through which that can be accomplished, and they are willing to forego the pleasures of larger Church buildings, and better equipment for their comfort, and sacrifice themselves that the Church here may be enabled to do its work. Doubtless they feel that this is a part of God's kingdom, and that it must be built up if God's kingdom as a whole is to grow. So many people either forget this or do not care. We have churchmen right here in this community who are more interested in their own comfort and esthetic tastes than in the welfare of the people right in their midst. They seek large and imposing churches, with all modern equipment, where their pride can be satisfied, and their physical needs provided for without much cost. These kind of Christians are of little use to the Church, to God, or really to themselves. What does count is the kind of Christians we have right here, who are willing to use what we have to work with, and to be as well satisfied as they can until God sees fit to provide something better.

What does disturb us, is the narrow type of Churchmanship which is so prevalent in the Church to-day. We care not whether it be the "high" or "low". They both are equally unattractive. We have people within the limits of our parish who will not come here, because they have been given to understand that this parish represents a certain type of Churchmanship. First of all, they display a deplorable ignorance. They do not attend services often enough to know what the parish does stand for. They have mistaken practices to represent ideas which are in their own minds, without taking the trouble to ascertain what the practices really mean. They have listened to irresponsible people's interpretation of the services. In fact, they have done everything excepting find out at first hand what is being done. As we said to one man several years ago, you do with the Church what you would never do with any other organization in the world. And you do not calculate the awful harm you are doing to the Church of God; not to this parish, but to the *entire* Church. If those who insist upon having their shibboleths, could be induced, in a broadminded way, to do God's work in God's way, and to drop their shibboleths, there would be a wonderful work done in the Church. We are convinced that the enemies of the Church are not doing as much injury as are the members who insist upon narrow party lines in the Church. Let us in the Church of the Holy Comforter set ourselves to the task of bringing souls to the throne of grace, and in touch with the sacramental grace, as given through the Church, and ignore party lines and prejudices. The rector has been ambitious, for some years, to have a parish in which God's work can be done without respect to individual fancies. In a degree he has succeeded, and he would fully succeed if ignorance and prejudice could be removed.

Easter Day is a day of giving as well as receiving.

RECTOR'S COLUMN

The Rector is particularly anxious to greet every member of the parish at God's Altar on Easter Day. The Church requires every member to receive communion on that day. She expects, of course, that each one will make proper preparations for the sacrament, and the rector stands ready to assist any of his people who may have problems which they can not solve, or obstacles which stand in the way of coming. No one should neglect this opportunity, especially this year. There are so many reasons why we should all get as near the throne of grace as possible. We all find ourselves in the midst of a great world crisis; some of us have dear ones in the thick of the battle, and now, if ever, we need the help of God and our religion. Let us all decide to be at one of the services, and make our communion, and if we know of any member of the parish, who may not intend to come, go after that member and bring him.

If Lent is being rightly spent, each of us should have some substance as a result of which we are in duty bound to give to the Church. This year we may claim that living has been so high that we are compelled to economize. We may also claim that the demands of our Government have been so great as to leave us nothing. We will admit that, at first sight, these two arguments seem good, but on second thought we are of the opinion that they are not. What the Church, and that means God, demands is that we shall deny ourselves during Lent. We surely can do that. We surely have not reached the stage in our sacrifices for the Government where we are subsisting upon the barest necessities. In our parish

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we have perhaps a dozen families who may be said to be in this condition, and even *some* of *them* could well deprive themselves of the very things which have brought about this condition and is continuing it, and they would be better off always and better able to prevent the poverty which afflicts them, and out of this sacrifice have much which could well, indeed, be given to the Church. We are satisfied that should each member of the Church of the Holy Comforter observe this Lent in the way he should, our average offering to the Church on Easter Day would not be less than five dollars for each member.

It is too early for us to say what has been the result of the effort to raise the interest on the mortgage. Our women, with characteristic energy, set themselves to the duty of following up a letter which the Finance Committee of the Vestry drafted, and seek to have all the members of the parish contribute an average of five dollars each. Should this be successful, there will be no need to follow this up in the fall for the second half yearly interest. There will be sufficient to provide for the entire year. We are pleased with the response, thus far, and we are gratified that some of the five dollars have come from some members of the parish we thought to be unable to send that amount. This gives us hope that the response will be general. If you have not sent in your amount, do so now, for the interest is due.

It would seem that we have become a begging machine. But this is not true. The moment our people recognize their relative obligations, that moment there will be no appeals either from the chancel, nor

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through the paper. But we are determined not to stop our effort until we have awakened all the people in the parish. If the actual need did not exist, giving is the only definite expression of the state of the spiritual life. In the days of Hebrew religious activity, God required that each member of the community give at least a tenth of all he possessed. The actual fact is that the Hebrew gave a fourteenth, and he never questioned the claim or demand. We venture to say that not one per cent of the Christian people to-day give a tenth of one per cent of their possessions. And yet the demand has never been changed. And should it be shown that the actual demand has become obsolete, the fact that all we possess comes from the hand of God, and without Him we could and would have nothing, lays upon us the obligation to give at least the minimum: a tenth.

This suggests to us the question of gratitude. We can not enter this very wide field to any extent. Our space permits us to say only that it is a virtue almost unknown. The last feeling that most people have is gratitude to God for all He has done for them. We receive, and continue to ask, and take, and then ignore any obligation. This is also true of our relations with each other. We are constantly asking favors or help from each other, the Church or some organization, and as constantly, as soon as we receive it, turn our backs upon the donors. Not only that, but we are apt to turn against our benefactors and malign them. The Church experiences this constantly. We can with almost absolute certainty, depend upon it, that after she has helped in some way that a large percentage of those helped will leave the Church, a parish, and will never a good word say about it, much less thank it for what it has done. Take our own parish as an illustration: it has without stint assisted families for years; it has restored families, after they have been broken up; it has been the means of returning husbands to wives, and vice versa; it has been the means of bringing men up out of drunkenness; it has secured employment for those who needed it, besides all the innumerable other ways it has helped in spiritual and temporal ways, and what has been the result? Some of those who have been benefitted can answer that question. There have been a few grateful people, but oh! how few.

OUR WORK

CHURCH SCHOOL.—We ask every one to look up the January and February issues of CHURCH PROGRESS, read the Church School appeals again, and see if they have a message for you. If they have, what is your answer? If the appeals do not touch you, why not come to the School yourself? See what is being done, then we are sure you will realize this is your problem, and best solved by every one helping in the work.

We know the attainment of our ideals is in the distant future. But, looking back, we can see how men and women have striven and are still striving to develop the children as they should be. Great forward steps have been taken, and yet, when we turn to the leaders in the work, all say, "We do our best, but there are still better ways than we know." Right here is one of the secrets of the message. Your particular talents may be just what we need. Every one, we know, cannot talk and teach, but perhaps you can sing or play some instrument to help the singing. If none of these, it may be your presence alone will inspire others to come. None know just how good works count. We can only judge by the total results.

It is our aim to utilize every practical means for giving assistance to the children in their Church life, and are ambitious for their success, and want you and them to be. Ambition and success are bound close together. Ambition, the desire to do things seemingly impossible to us, while success is doing them.

There is the answer we should all give, What can I do? We need workers of all kinds, so come. Everyone can help. It is the most inspiring influence one can have to be with the children when they are studying the Bible, hearing the little ones recite the Text, and the whole school the Collect. We are also trying to have the scholars take a personal interest, and each Sunday call for some one to recite the Collect for the day, and ask that at home some one work with them to encourage this idea. Each Sunday we want a volunteer, and hope it will be a different one every Sunday in the year.

W. C. H.

Each person should have envelopes and support the parish.

NOTES AND COMMENTS

The Church and Diocese has lost another of her priests, and the Church of the Holy Comforter a former rector, in the death of the Reverend William Fitzhugh Chesley Morsell, on Wednesday, February 13, 1918. Few of our present members recall the ministry of Mr. Morsell. For six years he served this parish through a period of discouragement and trial. When the present rector succeeded Mr. Morsell, he found that, naturally, he had done many things which have made a lasting impression for good upon the parish. He left the field at a time when building operations gave promise of great opportunity. During the years of his rectorship, the parish was in a real sense semi-rural. There were open fields on all sides and comparatively few houses. It is somewhat difficult to visualize the place as it was then. After his resignation from this parish, Mr. Morsell was placed upon the retired list of the Diocese, and acted as missionary until a short time before his death.

The Rector's Aid Chapter is arranging for a play and dance immediately after Easter. They want every member of the community, especially those in the Church, to keep this in mind and been prepared to come and assist. They promise a good time for all. The proceeds will be used for the present or future interest of the parish, as needed. The measuring party at the rectory was a great success, in spite of the fact that two attemps had to be made to hold it. The first evening was so stormy, that it was quite impossible for the people to attend. But there were present about twelve of the faithful ones of the parish. The second attempt brought out quite a large number. All during the Lenten season the chapter has been meeting each week. The members have devoted themselves repairing the choir vestments, and making some knitted articles for the soldiers. Some new members have been added, and others are promised. All the women of the parish would be cordially welcomed at the rectory any Thursday afternoon during Lent, and any first or third Thursday afternoon in the month after that.

The Emergency Aid work is being continued each Monday evening in the parish house. We would welcome more of our women to this work, which is more and more in demand.

The G. F. S. is a live factor in the parish. Their meetings have become so interesting that the original room is not sufficiently large. At the devotional meeting held the third Thursday evening, almost all the girls, both of the Friendly and the Altar Committees were present, and were addressed upon the subject, "How shall I spend Lent?"

The Brotherhood of St. Andrew, in its quiet way is doing a large work in and out of the parish. In the parish among the men who have been here and have not been attending the services; among the men who are moving into the parish, and out of the parish among the boys who are on our honor roll, and are in the service of the country. The members are writing letters and sending post-cards to these each month. Sometimes replies are received; sometimes they are not, but the good work goes right on.

There is hope that the Daughters of the King will soon be revived, and the meetings resumed. For some months, due largely to the illness of the members, the meetings were suspended. We have been hoping that w would be able to enlist the interest of some of the younger women of the parish in this work, and now there seems to be some prospect. It is a wonderful work in a purely spiritual field, and we welcome anyone who is really interested in spiritual work.

We are pleased to report that at last we have a good prospect of organizing a Boys' Scout camp in the parish. A member, who has enjoyed military experience, has volunteered his service as Scout Master, and a friend of the parish has offered to assist him. Now, boys, come on and see what you can do. Volunteers will be received now.

How can you expect God to do something for you if you do nothing for him?

The rector has received letters from Earle Cubbler and Douglas McHenry, who are on the other side of the water. He has also heard from a large number of the other boys, some of whom are on the water, and some of whom are still in the cantonments on this side. The correspondence is a delight to the rector, and through it he is getting into close touch with the boys.

The child belongs to the Church, and should very early be taught to attend its services. It is a sad mistake to let the child grow up to believe that the church is only for the older people.

The only real failure in life is not to be true to the best you know. You are only fit as you demonstrate faithfulness where you are.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Too many people view life through the wrong end of the telescope.

Do not forget "our boys" in the war. Prayers and letters should follow them.









Church Progress

Volume Sixteen | PHILADELPHIA, APRIL, 1918 | Number Seven

Church of the Holy Comforter

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Choirmaster, L. Willard Harris.
Organist, George Tudor.
Librarian, Miss Lydia Shank.
Choir Mother, ——— ———

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Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Walter H. Richman, Charles I. Wilkinson, William Martyn.

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All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

April

1—Monday in Easter Week.
2—Tuesday in Easter Week.
7—First Sunday after Easter.
14—Second Sunday after Easter.
21—Third Sunday after Easter.
25—St. Mark, Evangelist.
28—Fourth Sunday after Easter.

May

1—SS. Philip and James.

PARISH REGISTER

Confirmations

Horatio Garrett Massey
Rodgers Dickinson
Marshall David Lowe, Jr.
George Gray Tarvis
Walter Cresson Haydock, Jr.
Frederick Stewart Tarves
Andrew Jackson Wilkinson
Mrs. Mary Elizabeth Massey
Mrs. Gertrude Thompson
Mrs. Grace Ruth
Florence Edith Swalwell
Irma Louise Voehringer
Virginia Irma Ruth
Ethel Chance Saul
Walter Henry Weitzel
Mrs. Harriet R. Scargle

Baptisms

Mar. 31—James Fredrick Adgie,
Edward Walter Adgie
Mary Ellen Adgie
Emma Louise Adgie
Hazel Alice Brien

Funerals

Mar. 16—Isabella Pecilla

A MESSAGE

Do not weep! Continue to carry on the work of the Church as you know the Rector would like it done.—THE RECTORY.

Edward James McHenry

For over 14 years Rector
of this Parish

Passed to his rest

on

Easter-day, 1918

He lived only for our spiritual welfare.
The Lord giveth,
The Lord taketh away.
Blessed be the name of the Lord.

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MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.
Mrs. O. V. Shute.

February

1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.
2 Sunday—
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—
4 Sunday—Mrs. Walter Haydock.

April

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her
S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.
5 Sunday—Mrs. Samuel Campbell.

May

1 Sunday—William Webb.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.

5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—Mrs. Wm. M. Watson.

November

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Mrs. C. A. McCarty.
Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

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EDITORIAL

The writer of this is too much stunned to write connectedly in regard to the passing away of our beloved Rector. To me he was more than a Pastor—he was my personal, intimate friend. When he came to us fifteen years ago last February, he said that money or numbers meant nothing to him, but that he believed there was a big spiritual work to be done. That is the work he did, never sparing himself, being a very present help in time of trouble to every member of the Parish and vicinity. His memory will ever be green and fragrant in our hearts. May he look upon us from Paradise and be with us always in spirit as we continue God's work where he left it.

L. W. H.

The services during Holy Week were carried out as announced, except Morning Prayer was said in place of the Communion, and at the evening services the address was omitted each day except Friday.

The Rev. Charles A. Rantz, assistant of St. Mary's Church, took charge of the Three Hour Service on Good Friday. We are much indebted to Mr. Rantz, and also to the Rector of St. Mary's, the Rev. George L. Richardson.

The Rector's illness was so sudden and so near Easter, that it seemed impossible to secure the services of a Priest for the Easter-day Communion. Bishop Garland thought he could help us, but was not successful. We tried St. Mark's Parish and the Church House without success. Finally a suggestion came that St. Elizabeth's might help. The Rector very kindly and at a sacrifice managed to let us have one of his Curates, the Rev. J. W. Cook. We are very grateful to the Rector of St. Elizabeth's and to Mr. Cook.

At the early Celebration on Easter-day, the music was sung by the St. Cecilia Choir. At the second Celebration, the service sung by the regular choir was written by Archdeacon Bywater, of Seattle, Wash., whom we all remember as preaching such helpful sermons when he was here last October. The Service is very beautiful and devotional.

These notes were written before it was possible to know the result of the Vestry election held on Easter Monday evening, or to comment on the Congregational Meeting the same evening.

The regular services of the Church will be continued as usual on Sundays The week-day services will be omitted for the present.

There are two days for which no Memorial Altar Flowers are provided—the second Sunday in February and the third Sunday in March. These should be used by some of the 'Parishioners. See Mr. Harris about it.

Arrangements will be made as quickly as possible for ministering to the sick and for funerals. This will probably be arranged before you get this paper. Call the Rectory as usual.

OUR WORK

CHURCH SCHOOL.—To continue our appeal for support along the lines of our last few letters would no doubt lead some people who are not in touch with the School to believe the School is not progressing. This is not the case; attendance is almost double that of a few months ago. Discipline is good, and the children in both departments are making wonderful progress in their study of the Bible. The writer has an excellent opportunity to watch the teaching results, having a child in each department. The singing also is improving, everyone taking part and enjoying their part in our hymns of praise.

Our object in writing of this is not that we want praise for the results, but that we want every one to know it. Want you to know that as a Church School we are a success, that the children who come to us are benefitted. This being the case, everyone can realize our appeal is for more work, more scholars, and more workers. There are hundreds of children in the neighborhood who do not attend any Sunday School. We have room for them, and want them with us. Just now, with the upset condition of our lives, due to the war, the children are likely to be overcrowded; their spiritual life neglected just at the time when they need its uplifting influence the most. Now, when the adult members of the family are working so hard to support the Government and their thoughts are with the boys at the Front and in Camp, everyone in this great trial should come to God's House as the only source of strength and comfort, and if any one who has been out of touch with the Church for some time, or never did have a Church home, will come to the School and study and worship with the children, we are sure they will find it the one thing they have been longing for, but unable to find elsewhere.

We have just finished the first quarter of the year since again offering buttons for attendance, and quite a number were rewarded for perfect attendance, receiving the second button in the series. Fully half of the School have perfect attendance records, but as the major part of those are working for yearly marks, they do not receive the badge of honor until the whole year has passed.

We also have an honor roll for personal effort. The following scholars recited the Collect before the School:

Dorothy McHenry,

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The monthly Teachers' Meeting was omitted this month, as we did not want to interfere with the regular church services. The next meeting will be held on the second Tuesday evening in April.

DAUGHTERS OF THE KING. The Daughters of the King are looking forward to a renewal of activities with the coming of April. Owing to sickness and the unavoidable absence of several of our members, our meetings were discontinued for a time.

We are glad to be able at this time to extend a hearty welcome to two of our members who have been absent—our Treasurer, Mrs. John Martin, and Miss D. E. Sheldrake.

Are there not some ladies in the Parish who would like to join us in our work? Come, give us a trial visit on the first Thursday in April. We shall be very glad to extend to all a hearty welcome.

E. M. H.

COMING EVENTS

April 11—Minstrel Show and Dance.

We are still short $150.00 for interest on our mortgage, and it is hoped that this entertainment will make up part of it. Those who have not answered the Vestry's appeal for this purpose are urged to do so, and make as liberal donation as possible.

Don't give away all your good advice. Save a little bit for yourself.

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WE STAND

A New Song

Text by Charles David Platt
Music by Leo R. Lewis

We stand for a Land where the sun of truth
  Shines free over hill and plain:
A land that is strong with the strength of youth,
  A youth that shall never wane:
Where man faces man as a freeman born,
  And where hand clasps a comrade's hand:
Where visions inspired by the rising morn
  Fulfilled in the gloaming stand.

We stand for a Sea where the way is free
  To serve and to bless the world:
A sea where our banner shall never be
  Unhonored or tamely furled.
We stand for the honor of every land,
  For peace that shall cherish all:
For the star-spangled Flag of the dauntless band
  That rallies at Freedom's call.

We stand for a Day when the right holds sway
  O'er continents, far and wide:
When hatred and envy have passed away:
  When man may in man confide.
We stand for the might that is born of right,
  For the hope of a world's new birth.
We stand in the van of the hosts that fight
  For Freedom in all the earth.

When God almighty linked himself with Moses' rod, it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod he can use you and me. It was not Moses nor Moses' rod that brought the plagues on the Egyptians, but it was the God behind the rod.—D. L. Moody.

We are ruined; not by what we really want, but by what we think we do; therefore never go abroad in search of your wants. If they be real wants, they will come home in search of you, for he who buys what he does not wants will soon want he cannot buy.

Some men are always at their posts—leaning against them.

KEEP THE HOME FIRES BURNING

Are you keeping the home fires burning? Your duty to your country, your duty to yourself, your duty to the rising generation, your duty, your supreme duty, to your boy, our boys, in the cantonments, over here and in the trenches over there, is that you "Keep the Home Fires Burning." Fine words, or as the boy on the street says, "hot air," may be all right in its place, but it is *deeds* that count. Are you meeting the test?

THE WAY OF ESCAPE

"We shape ourselves the joy or fear
  Of which the future life is made;
And fill our future atmosphere
  With sunshine or with shade.
The tissue of the life to be
  We wear with colors all our own,
And in the field of destiny
  We reap as we have sown."

Pray for the boys in the camp, on the ship, and in the trenches. Send along a box or anything that will comfort them. Let them know we are thinking of them, and are interested in their welfare and safety.

WHAT IS YOUR LIFE?

It is even a vapor, that appeareth for a little while, and then vanisheth away.—*St. James.*

Use well these fleeing days for Christian purposes.

The life I now live I live by faith in the Lord Jesus Christ, by Whom the world is crucified unto me and I unto the world.—*St. Paul.*

Develop and strengthen that life during this holy season.

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When a young man is converted, he is almost always inclined at first to say, "I know I could do far more good if I was a preacher, so I'll leave my business and become a preacher of the gospel." But very often mistakes are made just in this way. God may have given you some work to do for him in the position in which he has placed you which no one else could do if you were to leave it undone. We should be very careful how we wish to change from whatever position in life into which God has seen fit to put us.—Andrew A. Bonar.

THE SONG OF THE TWENTIETH CENTURY

"Christ in the heart and His love in the nation!"
  Stronger are these than the gun and the sword;
Dawns the new day of our country's salvation,
  Cleansed from her sins by the might of the Lord.
    Christ in the human heart,
    Teach us the better part,
  Save us from treachery, battle, and greed;
    Love be the nation's word,
    By every people heard,
  Love for humanity in its great need.

Angels of Bethlehem, sound your glad chorus,
  Thrilling our souls by its message divine;
Warfare and carnage no more shall rule o'er us,
  Brightly the star of our Saviour shall shine.
    Star of the Prince of Peace,
    Bring to us swift release,
  Let not our brothers their brothers destroy;
    Lead us to truly pray,
    Show us the higher way,
  Teach us that living for others is joy.

Flag of our fathers, float on in thy glory!
  Always thy red stand for justice and law,
Ever thy white tell the sweet gospel story,
  Never thy blue in its truth show a flaw;
    And every lustrous star,
    Shine from thy folds afar,
  Over a people united and free,
    Guarding this flag above,
    Keep us O God of Love!
  Loyal to country, to manhood and Thee.

—Elizabeth Lloyd, in Friend's Intelligencer.

The boys are going to France, and those whom we know and love are that much nearer "the great day which is always at hand." Will you remember them especially in your prayers, that they may have courage and that they may be strengthened in this time of need. Pray also for our Country, and for the people here at home.

We wish you all God's blessing for 1918 and for all the years ahead of you.

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Volume Sixteen | PHILADELPHIA, MAY, 1918 | Number Eight

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N. W. Cor. 48th and Haverford Streets

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The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

May

5—Fifth (Rogation) Sunday after Easter.
6—Rogation Day
7—Rogation Day
8—Rogation Day
9—Ascension Day.
12—Sunday after Ascension Day.
19—Whitsunday.
20—Monday in Whitsun-week.
21—Tuesday in Whitsun-week.
22—Ember Day.
24—Ember Day.
25—Ember Day.
26—Trinity Sunday.

NOTICE

All subscriptions expire with this issue. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

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God will put up with a great many things in the human heart, but there is one thing that He will not put up with in it—a second place. He who offers God a second place offers Him no place—*Lectures on Architecture.*

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OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

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MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. Wm. M. Watson.
Mrs. O. V. Shute.

February
1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter
3 Sunday—Mrs. Wm. M. Watson.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.

April
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May
1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.

4 Sunday—Memorial to John F. James.
By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—Mrs. Wm. M. Watson.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett
4 Sunday—Mrs. Wm. M. Watson.

November

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Mrs. C. A. McCarty.

At a meeting of the Vestry of the Church of the Holy Comforter, held on April 10, 1918, the following minute was ordered placed on the Parish records, and a copy sent to the family of our late Rector, the Rev. Edward James McHenry, conveying to them our heartfelt sympathy for the great loss sustained by us all on Easter-day.

Our late Rector's sterling qualities were recognized by all with whom he came in contact. His devotion to the Parish was a matter of favorable comment both within and without the Parish. His sole ambition was for the spiritual uplift of the community, and in this he was very successful. He thought of, and worked, and lived for others, never sparing himself when duty called. A staunch Churchman, yet never narrow nor bigoted. Big-hearted, a loyal friend, very sympathetic, "a very present help in time of trouble." His memory will ever continue green in the hearts of all who loved him and to whom he ministered with so much self-sacrificing devotion.

We mourn our loss, "but thanks be to God who gave him the victory, through Jesus Christ our Lord."—*The Vestry.*

OUR LATE RECTOR

The Rector was carried to the church on Tuesday of Easter-week, and the solemn Burial Service said over him by Bishop Rhinelander and Rev. S. Lord Gilbertson, Dean of the West Philadelphia Convocation.

The Church was crowded to the doors. About 25 of our own Clergy were vested in the processional, and many more attended without vestments. It was notable that many Ministers from other Christian bodies were present, together with two priests of the Roman Communion.

We all knew, and loved, and esteemed Edward James McHenry, but perhaps we did not know what others thought of him. Below are extracts from a few of the letters received by the Vestry and Mrs. McHenry, offering sympathy and kind thoughts for us all.

From the Bishop:—

I assure you of my hearty sympathy and my earnest desire to do all I can to help the Parish in its need.

Chapel of the Mediator:—

At our annual Parish Meeting, I was requested to convey to you the sincere sympathy of this congregation, to your people, and to the family of your late Rector. The tireless, zealous, effective work of your Rector was well-known to those outside of his own Parish.

Church of the Redemption:—

We express our sincere sympathy with our neighboring Parish in their great loss. And we believe that the loss will not only be felt by your Parish, but by the whole Diocese.

"The Living Church":—

The Rector was Philadelphia correspondent for this paper, and the Editor, Mr. Moorehouse, writes: "I am shocked at learning of the death of Mr. McHenry. We are very glad to publish the memorial issued by your Vestry, as we are among those who desire to do him honor."

FROM THE RECTORY

The members of the late Rector's family find it difficult to express in words the gratitude they feel to all the friends and neighbors, for their exceeding kindness and generosity, in the hour of our bereavement. Such thoughtfulness lessens the keenness of the sorrow felt at such a time.

Thank you all, and may your and yours be blessed as you have helped and comforted us. E. L. M.

The Congregational Meeting.—Though our hearts were heavy, a goodly number turned out on Easter Monday evening. The spiritual condition of the Parish always given by the Rector was missed. The reports of the Accounting Warden and all

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the organizations were given as usual. The keynote seemed to be, "Go on with the work as the Rector would want us to." The reports were encouraging, except that the finances were not in as good condition as they should be. More will be said about this in another paragraph. After the reports had been made, the result of the election for Vestrymen showed the following men elected to serve for the ensuing year: L. Willard Harris, Charles E. Price, M.D., William J. Harper, Robert J. Allen, William H. Lodge, Charles I. Wilkinson, Joseph D. Promis, George V. Robertson, Edward J. Ensell, Charles A. Craner.

At a meeting of the Vestry for re-organization, it was found that Mr. Craner had moved, or was about to move, to New Jersey, therefore was not eligible to serve, as our charter provides that Vestrymen must be citizens of Pennsylvania. Mr. Robertson was elected Secretary; Mr. L. Willard Harris, Accounting Warden, and the delegates to the Convention are Messrs. Harris, Price, and Harper. The office of Rector's Warden will be filled by the next Rector.

The Deficit.—It is with regret that we announce a shortage in funds for current expenses. This, in addition to $100.00 still due on the Mortgage Interest. Before you read this, one of the Vestry will probably have called on you to explain the situation. While we should all buy Liberty Bonds and support the Red Cross and other war work, yet we should not do these things at the expense of the Church, for the Church must be supported. We cannot expect to get a new Rector unless we can show a clean slate. Let us all pull together and wipe out the deficit before June 1. If there are any in the congregation who look on the Church of the Holy Comforter as their Parish Church, and who do not support the Church by the envelope system, send word to Mr. Harris for a set of envelopes, and begin systematic and regular weekly offerings. God demands a tenth of your earnings—do you give it? If a Vestryman has called on you, and you gave nothing toward the deficit, won't you do so before June 1?

Our First Hero.—Word comes to us that on April 11, Philip Henry Stein, Jr., went down with the steamship Lake Moor, which was torpedoed by a barbarian submarine. Phil is the first Hero from our Church who gave his life to make this world a fit place in which to live. Smiling, jolly Phil—it doesn't seem possible. An incident occurs to the writer which may be worth telling. A few men were talking about our Service Flag, and Phil asked what would be done (with the flag) if one of our boys was killed. The reply was that a gold star would be placed over a blue one. Phil said, "I wonder who will have the first gold star." This occurred before he enlisted, and none of us thought that his would be the first. His gold star will be in place on May 12, in the center of the cross on the flag. A Memorial Service will also be held at the 10.30 Service that day, the Preacher being the Rev. Charles A. Rantz, of St. Mary's Church. Let us be generous in giving flowers for this service. They may be sent to the Rectory on May 11.

Memorial Flowers.—Those who give flowers on the various Sundays will please hand the money for them to Mr. Harris on the Sunday before their day. This, of course, does not apply to those who purchase the flowers themselves, but only to those who asked the Rector to purchase them. Last month we noted two vacant Sundays, but these have now been taken.

"Our Boys'" Addresses.—Will those who have relatives in the Service please advise Mr. Harris of any change in address. If any new men enlist or go in the draft, the relatives are also asked to supply addresses. This so that our chapter of the Brotherhood of St. Andrew may write to them and also that stars may be added to our Service Flag for the new ones.

A New Rector.—Your Vestry has six candidates that are being considered with the advice and counsel of Bishop Rhinelander. The Vestry is laboring under a great responsibility in making a selection to succeed such a man as our late Rector. They will make haste slowly, realizing that so much depends on the proper man. The advice of the Bishop will aid them greatly.

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OUR WORK

Church School.—Since the last issue of our paper, we have faced a crisis. On Easter-day, when we had planned to be so happy and cheerful, came a shadow in the death of our Rector. The school has lost its spiritual leader, and so we are more than ever called on to fulfill the high ideals he had for the school. On Easter-day, every member of the school received a plant. The last thing Mr. McHenry did for the school was to arrange for those plants to be there. Let us all cherish them; they are given at Easter-time because the opening of the blossoms in the Spring teach us of the Resurrection of Christ. This year there is another lesson, that of service. Let us watch these plants grow; they will constantly remind us of our works, also that we teachers and officers must not fail to deserve the confidence he placed in us. We may not be equal to the task, but we can try to carry on the work as he planned it. The only people worth while in this world are those who can take up the unexpected loads and carry them on as they should go.

The Lenten Box offerings have reached the total of $53.38, and while this is not as much as the effort realized last year, is still very gratifying.

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We are about to undertake a membership campaign. Everyone will be given a list of names of former and prospective members with a request to all on them. The plan will be to tell them of our need for them, and their need for us. No doubt in some cases this work will be discouraging, but it still must be done. The lists will be made up and given out; after a time a report will be expected. One thing we would like to impress on you all: In making the appeal, be full of confidence. You are not asking a favor or begging, but offering something for their good, and which is theirs but they have failed to claim. So make your appeal, or rather offer, secure in the knowledge that you are right, and don't be afraid to stand out as a working member of the Church-school.

Last Sunday, the school appropriated sufficient money to purchase clover seed for the lawns around the Church, so they will be bright and green. The older ones will realize that we too are helping in a material way to improve the grounds. Later on we will undertake something bigger. The little ones "must keep off the grass", so it will stay green, and we feel sure they will when they realize their offerings have made it possible.

We are needing some one to play the piano for us. Miss Florence Riley, who has served so faithfully, is leaving. Will some one volunteer? Don't let this fail to impress those who can supply this need, as the music is very important.

Attendance and offerings for the month have been good, and a number of new scholars have been added. Keep on working.

The regular Teachers' Meeting will be held in the Parish Hall on Wednesday evening, May 8. Please be there.

W. C. H.

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NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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If you know a piece of gossip, why repeat it? You injure yourself chiefly. The world is full of lofty subjects about which we may talk, without descending to the mere trivial and unseemly.

A NEW OPPORTUNITY

The ministry of courage and hope, of cheer in tribulation and of comfort in sorrow, has been laid heavily upon the Church, and a new vision of power and of service certainly should come to each and every one who loves the Master. The Church has had a gospel of social service, a gospel of education and of culture, and we have tried to make the ministry of religion attractive by way of the holiness of beauty. The call now comes so to minister that men may see the beauty of holiness.

The first-born sons have gone out. They have heard the call that people must worship the Lord God, and Him only must they serve. The people—those of us who stay at home—must be willing to make the same self-denial and sacrifice which the boys in the Army and Navy are making. The power of God always has been, is, and always shall be, revealed through the Cross. It is the uplifted Christ that shall attract the people. "God had one Son without sin, but no Son without sorrow," and the Church, following this Man of Sorrows, who was acquainted with grief, must understand that perfection can be gained only through suffering, and that it is in a common sorrow that the brotherhood of mankind is to be found.

To comfort and to encourage means the ability to help those who are in trouble, and this power is gained only when we have had the fellowship of His suffering. "Being justified by faith, we have peace with God through our Lord Jesus Christ." The Church must lead in this spirit of self-denial and in this new sacrificial opportunity. Every home has within it the interpretation of a Gethsemane and a Calvary, and this interpretation must be made in terms of Christ. It has been said that Christ alone is worthy to wear the diadem of India. It is true that Christ's brow alone is worthy to wear the crown of our suffering and sorrow.

A new opportunity has come to the Church and to every one who is following Christ to glorify the Son of God in his own home and in his own heart. Men are turning to the Church as never before. Men are turning to Christ because they feel and are sure that He alone has power to save. Let us then remember that the day of the Lord is at hand, and "the Lord will go before you and the God of Israel will be your rearward." "Therefore comfort ye, my people, saith the Lord your God." Men may know Christ as the Burden Bearer, as the One who is able to give comfort and cheer, and in that knowledge we can be sure that He will reveal unto us the glory of His Leadership, and will give unto us the power of His Resurrection.

In 1898 at Manila, the German Admiral said to Admiral Dewey, "In about fifteen years my country will begin a great war. After we have done our job in Europe, we shall take New York." In 1898 we did not believe this statement. In 1916, Emperor William himself said to Ambassador Gerard, "I shall stand no nonsense from America after this war. There are no more international laws." Unless this war is won in France, the freedom of the United States is *now* actually and directly threatened. We have had clear and ample notice of Germany's purpose. Is it to succeed? Every American man and woman must give the answer. No one can escape by expecting some one else to do it for him.—*Effingham B. Morris.*

The child belongs to the Church, and should very early be taught to attend its services. It is a sad mistake to let the child grow up to believe that the church is only for the older people.

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"A MEMBER OF THE EPISCOPAL CHURCH"

"O, yes, I am a member of the Episcopal Church," replied a bright woman, upon whom the Curate had called to see why she was not taking an active part in the work of the Parish. "Yes, I was confirmed in St. ———'s Church, New York. My family were old Episcopalians."

"Well, are you not willing to help us in the work of the Parish?"

"Yes, I should like to, but the truth of the matter is, I did so much work in the last Parish that I was in, that I simply can't force myself to get into the harness again."

"But I thought you said you were a member of the Episcopal Church?"

"Well, so I am," replied the lady, with a controversial air. "I told you I was brought up an Episcopalian."

"Yes," replied the Curate, who had a number of similar visits during the week upon "members" (?) of the Episcopal Church, "will you please tell me what you mean by the word 'member'?"

"Why, of course, the word 'member' means any particular part of the body."

"Exactly," replied the Curate, "now my arm is a member of my body; but if my arm were paralyzed, what would you say of its membership?"

"I would say it was a 'dead member'," laughingly replied the woman, for she was clever.

"And the fact that it had been a good, strong, working arm in years gone by would not prevent it from being a dead member now," continued the Curate, pressing the point home. "And its membership now, instead of being helpful to the body, would be a positive hindrance."

"I guess that's right," replied the woman.

"The truth is," said the Curate, "the Episcopal Church is so full of members that either can't or won't work, that the body is pretty nearly paralyzed sometimes."

"Well," said the woman, "I guess I am a dead member. You may call on me for anything I can do to assist you."—*Parish Messenger.*

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ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Margaret Lyon, Secretary; Mildred Barr, Treasurer; Margaret Fleming, Assistant Treasurer.

BROTHERHOOD OF ST. ANDREW: **(Meets first Thursday.) Director, J. D. Promis; Vice Director, William J. Harper; Secretary and Treasurer, L. W. Harris.**

POLLYANNA CLUB, Class No. 4: (Meets second Tuesday of month, at home of President.) Miss Holden, President; Martha Gabriel, Secretary; Ruth Joseph, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishion .rs are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

June

2—First Sunday after Trinity.
9—Second Sunday after Trinity.
11—St. Barnabas, Apostle.
16—Third Sunday after Trinity.
23—Fourth Sunday after Trinity.
24—St. John, Baptist.
29—St. Peter, Apostle.
30—Fifth Sunday after Trinity.

PARISH REGISTER

Baptisms

May 12—Laura Irene Jackson,
Mabel Elizabeth Bevan.

Transferred

April 22—Mrs. Josephine Weber,
To St. Mary's, Haddon Heights, N. J.

May 1—Mrs. Theresa Anderson,
To St. Mary's, Haddon Heights, N. J.

20—Mrs. W. M. Watson,
Lavinia Denton,
To St. Timothy's, Roxborough.

NOTICE

All subscriptions to "Church Progress" expired last month. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

COMING EVENT
June 4, Strawberry Festival

HONOR ROLL
OUR BOYS AT THE FRONT

Our Heroic Dead

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

Army

Major Arthur W. Yale
Capt. Thomas E. Hatley
Lieut. Benjamin Pollock
Lieut. Harry S. Pollock
Sgt. John Richard Conway, Aviation
Sgt. Emil Weitsel
Corp. Joseph M. Casey
Corp. John W. Campbell
Corp. Richard F. Simpson
Corp. Joseph Carey
*Corp. Leonard H. Jamieson
Lester G. Hewlett, Aviation.
Roy Sheldrake
Donald Edward McHenry
*Douglas James McHenry
C. Newton Hagy
Frank G. Bale
*Sidney Grier Gest
Harry L. Gabriel
Ralph Light
*George H. Wilkinson
William C. Wood
Gilbert Veacock
Bernard Belinfante
Henry A. Lowe
Alfred Tyers
Gordon Scott
Herbert Tyers
John Tyres
Merritt S. Householder
Layton Peterson
William Webb
Fred W. Horton
Alfred M. Lowe

Navy

*Benjamin F. Daniel
*Earl W. Cubbler
Ralph Mills
*William E. Joseph
*Walter M. Weitsel
Hubert Sheldrake
Harry P. Steckle.
Charles Kochersperger
Earl Tilton
James Jackson
William Wood

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

Honorably Discharged

Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake

Names marked * are "Over There".

CHOIR MEDAL WINNERS

1914-15
Reba V. Lowe, Gold.
Walter H. Richman, Silver.

1915-16
Donald E. McHenry, Gold.
Lydia B. Shank, Silver

1916-17
Lydia B. Shank, Gold.
Adeline M. Parry, Gold.
Reba V. Lowe, Silver.

THE DIOCESAN CONVENTION

The 134th Annual Convention of the Diocese was held on May 7 and 8, in the Church of St. Luke and the Epiphany, Thirteenth above Pine Street. The Canon Laws were changed somewhat to conform to the laws of the Chruch at large. No radical changes were made.

MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. O. V. Shute.

February

1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter
3 Sunday—
4 Sunday—Mrs. Breerwood.

March

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.

April

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her
S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May

1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett
4 Sunday—

November

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Mrs. C. A. McCarty.

PARISH NOTES

Your Vestry at a special meeting, held on May 22, unanimously extended a call to the Rev. Charles A. Rantz to become Rector of this Parish. This not only meets with the approval, but has the strong endorsement, of Bishop Rhinelander. Mr. Rantz will be remembered as the preacher at the memorial service to Philip H. Stein, Jr., on May 12. Should Mr. Rantz accept the call (we ask the prayers of our people to that end), we bespeak for him your warm, earnest and loyal support.

What the Church wants is your love. The Lord wants your love. Christ and His Church wants this love demonstrated. The giving of your money is one of the ways of expression. Another way is by actions. Attend the services! Work for the welfare and extension of the Parish and the Kingdom! Love! Attend Divine Worship! Give! Work!—*Trinity Chimes.*

The Sunday Services have been held regularly during April and May. It is regretable that the mid-week and Saints Days Communion must be omitted for the present. The Clergy who have taken the Services are as follows:

Mar. 31—Rev. John W. Cook.
April 7—Rev. Frank Williamson, Jr.
14—Rev. Gibson Bell,
21—Rev. Gibson Bell.
28—Rev. Harry Howe Bogert.
May 5—Rev. H. M. G. Huff.
12—Rev. Charles A. Rantz.
19—Rev. J. Cullen Ayer.
26—Rev. J. Cullen Ayer.

The question of the future of our late Rector's family is being asked, and can be answered as follows: The Vestry have notified Mrs. McHenry that the Rectory is hers without expense until such time as a new Rector is secured. The money the congregation paid in for the Clergy Pension Fund secures to the family $850 per year. This amount will decrease as the children reach their majority. With the older children employed, it is hoped that the family may live in comfort, and we should see that they do.

The Memorial Service on May 12, in honor of Philip Henry Stein, Jr., will long be remembered by those who were fortunate enough to be present. The character of the hymns typified the true Christian attitude toward death. The solo so feelingly sung by Miss Mabelle Turner followed our Lord's teaching, "Thy will be done," and was a comfort and a help to all. The ser-

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mon by Mr. Rantz brought home to us the Prussian menace. We brought vividly to our minds the fact that we are at war, and that our Parish is only "entering Gethsemane". The Altar was practically hidden by flowers sent by relatives and friends as a last token of regard to the first hero of the war in this Parish.

It might be noted that the Parish now has a Boy Scout Troop, No. 223, under the leadership of Mr. Chevalier. This squad of our younger boys sent flowers for the Memorial Service.

Don't forget the Strawberry Festival on Tuesday, June 4. The proceeds are for the Mortgage interest which was due March 4, and on which there is still $65.00 due. Everybody go to the Festival, and let us see if we cannot clean up the interest. The men of the Parish are especially urged to come, and the Rector's Aid Chapter would like the services of one or two men to help set up the tables and dish out the cream, which is too hard work for women. Who will volunteer?

About $75.00 has been raised toward the deficit for Current Expenses. This deficit has been caused largely by some of our communicants not paying in their subscriptions when due. They let the envelopes run on and on, never thinking that the Church is dependent on them to pay the ordinary, every-day, expenses. We must clear off this debt before any Clergyman will accept the Rectorship. If your envelopes are not paid up to date, won't you make a supreme effort to see that the oversight is corrected at once? These debts are your debts, and must be met. Do your best, and do it quickly.

Many of our people have not seemed to see the necessity of giving twenty-five cents each three months to the Clergy Pension Fund. Wonder why? Surely the Clergy are entitled to a Pension if disabled or arrive at old age. A dollar a year from each family for the Clergy is not much, and think what it has done for the Rector's family. Had it not been for the pension, where would they have been? And this applies to all families of Clergy who die. Remember this when the next envelope appears for this purpose.

Wonder why it is that some people run to the Church when in trouble and distress, to be married, to have their children baptized, to have their dear ones buried, and yet will not contribute a cent toward the support of the very institution they ask so much of. They not only ask these things of the Church, but demand them as a right. If it is right for them to demand these privileges from the Church, is it not right for the Church to demand that it be supported so that it will be in a position to grant the privileges? Every wage-earner should support the Church systematically by the pledge envelopes, and should give accordingly to their means, "not grudgingly or of necessity, for God loveth a cheerful giver." Get envelopes from Mr. Harris, and begin at once to do the square thing by God and His Church.

Owing to removals, there are three Sundays vacant for memorial flowers. Who will fill these dates? Ask Mr. Harris about it. The Sundays are, third of February, first of August, fourth of October.

God will put up with a great many things in the human heart, but there is one thing that He will not put up with in it—a second place. He who offers God a second place offers Him no place.—*Lectures on Architecture.*

WEST PHILADELPHIA CONVOCATION

The 100th meeting of the Convocation was held on May 16, at St. James' Church, Kingsessing. This was the meeting for the election of officers, but owing to a change made by the Convention, the election was postponed until January, 1919. In the evening it was proposed to have three addresses on the subject of the Convocation, past, present, and future. Owing to the absence of two of the speakers, the last two subjects were omitted, but Rev. Mr. Gilberson gave an interesting history of the starting of the Convocational system, and what it stood for.

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The religion of some people consists largely of praying that the Lord will provide.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Saint Paul of famous Tarsus town,
In early youth first won renown
By claiming for his parentage
A Jew—but still a Roman sage,
And, therefore, gained by "right of way"
Protection from grim Roman sway.
Although a college student, he
A destined rabbi soon to be,
First learned a trade, as all Jews do.
A custom good for me and you.
And as the years did swiftly fly,
He studied from the "Great rabbi"
Gamaliel, the tolerant,
And soon became intelligent.

A theologian Paul became,
And far and wide was heard his fame.
Well known for his great piety
And intellectuality.
His one ideal, he sought for hard,
Was the love and favor of his God.
To gain this as all Jews then saw
Was just by keeping Jewish law.
True to his faith, Saint Paul set out
To crush the heathen all about.
The lowly Christians, weak at first,
He soon decided to disperse;
Believing them a menace dread,
Killed many, with Stephen at their head.

To the Christians Paul appeared
A persecutor, whom they feared.
They welcomed death with righteousness,
Ne'er ceasing to forgive and bless.
Their punishment was hard indeed
When forced to blaspheme their creed.
Paul's one intent, extermination,
Exceeded all determination,
Upheld by Jews of great renown,
He set forth to Damascus town,
To crush the Christians at their source,
And let the Jews pursue their course.
A noted figure he in history
When came to him the wondrous mystery.

On his journey of bloodshed grim
A vision holy came to him.
"Saul, Saul, why persecutest thou me?
I am the Christ that is to be."
The voice like music filled his ears.
On either cheek dropt glistening tears.
This sight of risen Majesty
Put Paul in black obscurity.
Blindness, total was his fate
When he reached Damascus gate.
In trembling, meek, and fallen pride
He sank down by his own bedside.
Three days he pondered o'er his doom;
Then doubt dispersed and routed gloom.

Paul now became a different man.
Let Ananias take his hand
And lead him forth to Christ's baptism.
Thus comes about complete conversion.
True faith in Christ—not laws—makes right,
Paul learned as he regained his sight.
With strength renewed, with faith supreme,
He carried out his fondest dream.
The love and favor of God he sought
Comes from God—by God is taught.
As advocate, we see him next
Of Christ, and preaching forth his text.
Going far by land and sea,
In pure and true humility.

In many lands of heathen fame
Paul spoke of our dear Savior's name,
His courageous personality
Made many understand and see
The errors of their weak belief.
And now claim Jesus for their Chief.
Fair to Jews and Gentiles all
He gathered many by his call;
Not only Christian Jews he prized,
But in Gentiles uncircumcised,
His leniency ne'er seemed to tire
But still arose the Jewish ire,
And hurling anathemas brutal,
Made all his attempts quite futile.

And now in his old age we find
St. Paul the martyr, Paul so kind,
A prisoner in dread Nero's court,
Knowing nothing now can thwart
The plot to silence his wise preachings
And all his judicial teachings;
He met his death as heroes should,
Forgiving all who jeer at "good".
His faithful war for Christ is won,
Others finished what he begun:
His name shall ever sacred be
To all ages of Christianity.
Then let us always heed the call,
And fight for God—as did St. Paul.

—Anice Rayo.

For God's sake, face the facts and prepare for three or four years more of conflict. It is better that all of us lay all our wealth and all our children upon the altar of sacrifice than that the war should go the wrong way.—*Taft.*

Our country claims us to-day, and has a right to our service. It is a great opportunity which presents itself for you to speak to those about you concerning serving God

PATRIOTISM AND CHRISTIANITY

It seems almost inconceivable that a man can be a good Christian and not be a tame patriot. Christianity involves first of all faith in the Master, and secondly, loyalty to His teachings and precepts.

What less can be said of Patriotism—faith in one's country and loyalty to her cause.

Many beautiful expressions have been phrased, "Breathe one with soul so dead, who never to himself hath said, 'This is my own, my native land'?" is one of these, and the immortal words of that great American statesman who responded to a toast with, "My Country—may she always be right—but right or wrong, my Country." In times of peace, of course, we should all bear the test of patriotism, but there is usually so few occasions when a call is made. In times of war and National peril, it is almost impossible to believe that any red-blooded man should hesitate to display his loyalty and love of country.

America to-day is engaged in a war of humanity that is as ennobling as it is gigantic. America expects every citizen to do his duty. There should be no need of calling for it. It should be spontaneous as the love of a mother for her child or of a child for its its parent, ready to sacrifice life itself if need be, if the country requires.

After all, what is America and that which we are prone to call the Government—it is but you and I represented collectively in a multiplication. When we love our country and are loyal to her to the very core—are we not after all loyal to ourselves as one of the units?

There is no more wonderful country on the face of the globe than America. She has been the friend of the weak and the oppressed and her sword has never been unsheathed but for a righteous cause.

All honor to those boys who have gone to the front, those mothers who remain behind and work and pray, and all honor to those fathers, those brothers and those friends who may not be able to serve in person, but who serve with their dollars for the Liberty Loan.

They say cleanliness is next to godliness, but I would say that love of country is second only to love of Him who, had he not lived and died for us, would have not made democracy possible.

Our President has so aptly put it, "Making the world safe for democracy." Let us all do our best until it hurts, and then more.

Act, Talk, and Be Patriotic, and you will then be a better Christian also.

ALBERT EDWIN KOCH.

"OF WHICH WE ARE A PART"

The aggregate of Church members for the 167 denominations active in this country is 40,515,126. This large total is made up chiefly of the great denominational groups:

Baptists (15 bodies)	6,442,393
Catholics (3 bodies)	14,663,342
Lutherans (18 bodies)	2,460,937
Methodists (16 bodies)	7,782,018
Presbyterians (11 bodies)	2,225.879

There are 181,808 ministers and 266,609 Churches.

The leading denominations have not failed to support generously their Churches in benevolent work. Th Methodist Episcopal Church gave five and a half millions of dollars to its Missions last year, an increase of a quarter million dollars, besides special contributions of many millions to educational endowments and ministerial pension funds.

Observers who have had a chance to form an opinion assert that 1917 was a great year for Christianity and Christian Churches, especially in America, where they have shown a decided tendency to cooperate and federate, finding, despite differences in creed and Church government, much common ground for harmonious work in caring for the Nation's war forces and in assisting the Government.

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A LITTLE SERMON TO PARENTS

"And that their children, who have not known, may hear and learn to fear Jehovah your God."

Have you ever seriously considered, dear parent, that your child is altogether dependent upon you for every moral and spiritual truth? As the child mind gradually unfolds and God becomes a factor, your love and self-sacrifice and ways are the only forces that help to form a true idea of God in the soul. There is no earthly influence greater. The physician and the clergyman are the closest and most confidential friends in your family life, but they cannot take your place. To the child mind you are supreme. As you live, so God lives. As you love or hate, so God loves or hates. God is unerringly interpreted in your life. You are to the child mind the logos of God.

Mark the words of the text, "And that their children, who have not known." There are parents who shut God out from the life of their child. They don't mean to do it. It is a negative crime.

Their ambitions toward the child are most excellent. The very best linguist, the most modern dancing master, the latest teacher of gymnastics, are secured. The child is taught everything that modern conditions include, except religion. God is not known. There are thousands of children in America who know as little about God as the darkest child of Africa. They never hear God's name in reverence. They are taught nothing of His Word. They never kneel before Him. And the total responsibility rests upon the parent.

"And that their children may learn to fear Jehovah your God." How may this be accomplished? Remember that nothing can take the place of the home. You cannot substitute Sunday School or Church. The supreme duty of the parent is to present to the child the name of Jehovah, that He may be feared.

Dear parent, so teach your child that the name of Jehovah may be revered. That is at once your highest responsibility and greatest privilege.—*The Evangel.*

Loyalty to Christ will steady and strengthen our loyalty to our Country. This is a moral and spiritual war. Character and ideals are the supreme equipment of every man. These must be made in your own heart, forged there by the earnestness of your own soul. Are you ready?

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Church Progress

Volume Sixteen | PHILADELPHIA, AUGUST, 1918 | Number Eleven

Church of the Holy Comforter

Haverford Avenue at 48th Street
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Church open all daylight hours for rest, prayer and meditation.

REV. HOWARD M. STUCKERT, M.A.
Rectory, Haverford Ave. at 48th St.
Bell 'Phone—Belmont 271.

LAY READERS: L. Willard Harris, Donald Edward McHenry, Douglas James McHenry, Kenneth Fulton McHenry.

VESTRY:

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L. Willard Harris, Accounting Warden.
George V. Robertson, Secretary, 4236 Otter St.

Chas. E. Price, M.D.	Charles I. Wilkinson
Robert J. Allen	Joseph D. Promis
William H. Lodge	Edward J. Ensell

Meets the second Tuesday in March, June, September, and December.

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Services

Sundays, 8.00, 10.30 A. M.
Holy Eucharist, every Sunday, 8.00 A. M.
Holy Eucharist, first and third Sundays, at 10.30 A. M.
Morning Prayer, second and fourth Sundays, 10.30 A. M.
Church-school and Bible classes, 12 o'clock, noon.

CHURCH SCHOOL CHAPTER: Superintendent, Walter C. Haydock; Secretary and Treasurer, John Seal; Assistant Secretary, John Wood; Pianist, Florence Riley; Teachers, Elizabeth Ensell, Ethel M. Holden, Ethel E. McHenry, May Hall, Margaret B. James, Joseph D. Promis, Ethel R. Cox, Mrs. Walter C. Haydock, Margaret Casey.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretary, Kenneth Fulton McHenry. Teachers: Mrs. Elizabeth Cannon, Mary Belle Turner, Isabelle Parry, Vera Frankenfield, Ruth Joseph, Dora R. Teller, Lydia B. Shank, Mrs. John Davis, Virginia Simons, Helen Wilkinson, Mrs. Amelia T. Crainor.

Font Roll: Superintendent, Mrs. Edward James McHenry.

CHOIR CHAPTER:

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Choirmaster, L. Willard Harris.
Organist, George Tudor.
Librarian, Miss Lydia B. Shank.
Choir Mother, ——— ———

Sopranos: Susan Wilkinson, Winifred Ridgway, Lydia B. Shank, Margaret E. Green, Mrs. C. E. Wharton, Mrs. Gertrude Ricciute, Dora R. Teller, Florence Swallwell.

Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Charles I. Wilkinson, William Martyn

ST. CECILIA CHOIR: **Choirmaster, Donald E.** McHenry; Secretary, ——— ——— Librarian, Mildren Reynolds; Pianist, Florence Riley; Choir Mother, Ethel McHenry.

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Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

August

4—Tenth Sunday after Trinity.
6—Transfiguration.
11—Eleventh Sunday after Trinity.
18—Twelfth Sunday after Trinity.
24—S. Bartholomew the Apostle.
25—Thirteenth Sunday after Trinity.

September

1—Fourteenth Sunday after Trinity.
8—Fifteenth Sunday after Trinity.
15—Sixteenth Sunday after Trinity.
18—Ember Day.
20—Ember Day.
21—St. Matthew, Evangelist.
22—Seventeenth Sunday after Trinity.
29—St. Michael and All Angels.

PARISH REGISTER

Baptisms

7—Lender Adams.
21—Mabel Geraldine Fillenbaum.

Marriages

20—Cyrus Creston Farrow and Rebekah Bell Clarke.

NOTICE

All subscriptions to "Church Progress" expired in May. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, of 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

A MESSAGE FROM THE RECTOR

JULY 24, 1918.

My dear People:—

What a privilege it is for me so to address you for the first time. Let us pause for the moment to consider how significant are the correlative terms, "priest and people," that have been used for hundreds, yes, thousands, of years to signify the intimate pastoral relationship of God's chosen ministers. How much co-operation in good works, how much sympathy given and received in hours of distress and discouragement, how much courage and determination, friendship and love are hidden beneath the words, "my people". The realization that through God's good providence, in a certain sense you are mine and I am yours, is most solemn indeed and should spur us both on to a life of mutual understanding and helpfulness. It is with great thankfulness and much searching of heart that I take this relationship to myself, and trust that as time goes on I may realize the great and precious responsibilities of my office and may be to you not only your Rector, but

Your Priest and Friend,
HOWARD M. STUCKERT.

PARISH NOTES

During July and August, the Vestry have arranged for the following Services:

Holy Communion, 8.00 A. M., every Sunday.

Holy Communion, first and third Sundays, 10.30 A. M.

Morning Prayer, second and fourth Sundays, 10.30 A. M.

Sunday-school, 12 noon.

The Evening Service will be omitted until September.

Until after our new Rector takes charge, the Church will not be open every day, as formerly.

Work, hope, trust, follow the King.

HONOR ROLL

OUR BOYS AT THE FRONT

OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

ARMY

Major Arthur W. Yale
Capt. Thomas E. Hatley
Lieut. Benjamin Pollock
Lieut. Harry S. Pollock
Sgt. John Richard Conway, Aviation
*Sgt. Emil Weitsel
Sgt. Richard F. Simpson
Corp. Joseph M. Casey
*Corp. John W. Campbell
*Corp. Hubert J. Sheldrake
Corp. Joseph Carey
*Corp. Leonard H. Jamieson
Lester G. Hewlett, Aviation.
Donald Edward McHenry
*Douglas James McHenry
C. Newton Hagy
*Frank G. Bale
*Sidney Grier Gest
Harry L. Gabriel
Ralph Light
*George H. Wilkinson
William C. Wood
Gilbert Veacock
Bernard Belinfante
*Henry A. Lowe
Alfred Tyers
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Herbert Tyers
John Tyres
Merritt S. Householder
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Ralph Mills
*William E. Joseph
*Walter M. Weitsel
Roy A. Sheldrake
Harry P. Steckle.
Charles Kochersperger
Earl Tilton
James Jackson
William H. Wood

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

HONORABLY DISCHARGED

Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake

Names marked * are "Over There".

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MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. O. V. Shute.

February

1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.

April

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her
S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May

1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.

2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German,
Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett
4 Sunday—In Memory of Rev. Edward
James McHenry.

November

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Mrs. C. A. McCarty.

Following the fine message from the new Rector, this article from *The Evening Bulletin* of July 19 will be interesting:

"The Rev. Howard M. Stuckert, rector of Christ Protestant Episcopal Church, Woodbury, has accepted the rectorship of the Church of the Holy Comforter, Forty-eighth Street and Haverford Avenue, which has been without a rector since the death of the Rev. Edward James McHenry last Easter. Mr. Stuckert enters upon his new duties on Sunday, September 1.

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ancestry. He was born in Philadelphia thirty-four years ago, and attended the Central High School before studying at the University of Pennsylvania and the Protestant Episcopal Divinity School.

"He became assistant to the Rev. Dr. Johnston at the Church of the Saviour, Thirty-eighth Street above Chestnut, where he labored a year. In the next two years he was at St. Mary's Church, West Philadelphia, as assistant to the Rev. George L. Richardson. For the last five years he has been rector at Woodbury, where his resignation is much regretted."

Bishop Rhinelander says in a letter to the Vestry: "I am heartily glad that you have decided to call the Rev. Mr. Stuckert. I believe you have made a wise choice."

The Vestry feels sure that all our peaple will give their hearty loyalty and fealty to Mr. Stuckert, and every individual that can possibly do so, should arrange to attend the services on September 1, to greet and encourage him. We anticipate great spiritual advancement under his wise pastoral care. He will help us carry out the teachings of our late Rector, and give us new encouragement to do those things that we ought to do.

The Rev. Mr. Tarrant continues his very helpful sermons, and will have charge of the services during August.

Do not forget that we need about one hundred dollars to clean up our old debts and have a clean slate when Mr. Stuckert comes. Deny yourselves some of the pleasures and comforts of this life, and relieve your Church of its debts.

Many of those whose envelopes are in arrears have not yet paid the balances due. These amounts are owed to God, and should be promptly paid. Are you in arrears?

There are still some "slackers" among our people. We regret to say it, but it is so. Most of them are earning more than they ever earned before, and yet the Church derives no benefit. If you have the Weekly Pledge Envelopes and are earning more than ever before, the amount placed in the envelopes should be increased or the money given to the Church in some other way, either for Mortgage interest or toward the wiping out of the deficit. If you are earning money and do not contribute to the Church, you are robbing God. This is not what *we* say, but what the Bible says. Are you a "slacker". Ask the Warden for envelopes.

On Septemebr 4, the next mortgage interest payment is due. Heretofore, the largest part of this has been raised by a Street Party and a Fair. Owing to war conditions, we cannot raise money that way now, and the Vestry asks the congregation to meet the need by special contributions. Last March they asked for a contribution of $5.00 from each family, and 17 families contributed. One family gave $10.00, one gave $25.00, and 35 gave from $1.00 to $3.00. To those who gave $5.00, no further request will be made, although additional donations will not be refused; but we ask every family to give at least $5.00 per year for the mortgage interest. We have nearly 200 families in the parish, and $5.00 from each would take care of the interest and leave a balance for the Penison Fund and other necessary expenses that the envelope offerings do not cover. You will remember that Mr. McHenry decided to discontinue the Fair that was held in December for this purpose, on the suggestion of many that they would rather give the money to the Church than spent it at the Fair, and then all the work and trouble would be avoided. Some who thus provised have not made good. Why? The interest must be paid or the property will be sold. The Vestry may be wrong, but they think there is no family in the Parish that cannot afford to give $5.00 per year for this purpose. Envelopes for this special offering will be distributed by mail before September 1. Please be generous to the Church.

This issue may seem to be a begging issue; it is not begging, but pointing out the privilege of systematic giving, which is a joy to every true Christian. Before stopping about money, we are very glad to say that the proceeds of the Festival and a gift of $25.00 from a generous lady of the Parish has enabled the Warden to pay in full the amount of the interest which was due March 4.

Mr. Harris again asks that the relatives of any men entering the service communicate with him, giving full name and address. Notice of promotion in rank should also be reported. Also when the men go "over there", give the new address as soon as possible. These notices may be left at the Rectory, if more convenient.

Before it is forgotten: Mr. Stuckert's name is pronounced as though spelled Stewkert, the "u" is long, not short. Don't forget.

OUR WORK

Church School.—Our prediction that all who attended the picnic would be repaid was fulfilled. On July 29, the children journeyed to George's Hill, also a few of the older ones who are interested in them, and had a full day. The morning was taken up with games. Foot races, in which most every scholar took part, were won by Susan Wilkinson, Margaret Parry, Alice Simpson, Edward Wilkinson, and John Wilkinson. The "Hop" races were won by Dorothy McHenry and Bruce McHenry. This was real fun for all, so if you don't know what a "Hop Race" is, be sure to attend next year. It's a scream. Next came the wheel-barrow races for boys only. William Zimmerman and John Wilkinson

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made up the winning team, and as John already had taken a prize, he generously turned his share in this one over to William. After lunch there was a peanut scramble, for little ones only, and it was some scramble. In fact, the peanuts were so good and the whole party in such harmony that later on all hands joined in this sport. The peanuts flew around, so did our hands, trying to catch them and snatch them from the ground. Late in the afternoon there was a peanut race for grown-ups only. Pick up peanuts in a row, one at a time, each one having to be deposited with the scorekeeper, then going back for another, until the entire row had been collected. Prize, an ice cream cone, and it was mighty fine. One thing we must be sure not to overlook. The school is very grateful to the girls who went out early to reserve the benches and tables. Too bad we cannot give their names here, but as we can only remember two, will not name any, as we do not want to omit any. We started home about seven o'clock, and forty-eight tired and happy ones returned safely. not one thing marring the day. Our only regret was that more did not come out. These affairs for our children should be supported by all. They are our children, and if we do not take an interest in them, how can we expect others to?

We are glad to know that our new Rector, Mr. Stuckert, will soon be with us in the school. We have greatly missed the spiritual leadership that the Rector exercises, and are anxious to have him take charge.

To the School and teachers, the officers ask for a special effort this month, so that we may have a School of which we can be proud when we turn it over to Mr. Stuckert. We hope those teachers who have been away of late will answer this appeal by resuming their places, as the children are becoming discouraged and staying away also. Again it throws an extra burden on the teachers who do come, as they must take in the scholars thus left without leaders. The officers also wish here to thank those loyal teachers who have been doing this double service during the summer.

W. C. H.

DAVID G. FRANKENFIELD & SONS

UNDERTAKERS

Bell Phone, Belmont 101 **322 North 52nd Street**

G. F. S.—The G. F. S. closed its year's work with a Social on Thursday evening, June 27, at the home of Mrs. John E. Davis. Nearly all of our members attended, and report having spent a most delightful time. Our winter's work was confined solely to Emergency Aaid, War Relief, and at Thanksgiving our girls sent out thirty-two boxes of eatables to our men and boys in the service.

Our devotional meetings and Corporate Communions were very well attended throughout the year.

The contests for new members and regular attendance under our two faithful leaders, Misses Maybelle Turner and Lydia Shank, ended in favor of Miss Shank. We are still wondering what the losing side has in store for us. M. H.

Font Roll.—Fifty names are on the Font Roll, which hangs on the Church wall near the baptismal Font. Have you ever noticed it, or have you attended Church services so few times that you did not know it hung there? Your own dear baby's name is there, and are you keeping the promises you made to God for that dear baby? It does not seem so. For when the children have reached the age of four, very few of them are brought to the Church School, and fewer to a Church service. You who are sponsors and parents, are breaking promises to God, your Maker. The following list will show just how well these promises have *not* been kept. If any of the children are attending Church-school or any Sunday-school, notify the Superintendent of the Font Roll:

Harry Andrew Brown, Helen Dunwean Tarvis, Thelma May Curry, Elwood Adams Kilpatrick, Hilbert David More Pearcy, Margaret Alma Kerr, Butz Lillian Bernloch, Edward James McHenry Bernloch, Alphonso Mari Piccillo, Elizabeth Marie Sooy, Lillian Annie Mildred Young, John Joseph Mason, Adelaide Elizabeth Brown, Lester Willard Hewlett, May Elizabeth Foster, Martha Lee Foster.

These names have been dropped from the Font Roll, as the children are all over four years of age.

ELIZABETH L. MCHENRY,
Superintendent of Font Roll.

"Forasmuch as this Child hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him,; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made to you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

TO THE AMERICAN SOLDIERS

BY GENERAL PERSHING

You are here, young men of the United States, in France to help expel an invading enemy. You are also here to lift the shield above the poor and weak. You are to safeguard all property. You are to be considerate of all women. Fear God. Fight bravely. Defend Liberty. Honor your native land. God have you in his keeping.

Let us "over here" match the sacrifice of those "over there".

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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The Sunday School Times is the authority for the statement that one hundred thousand members of Christian Endeavor societies are now in training camps or at the front. They will certainly prove to be good leaven in our army.

Let us all pray for the boys, their parents, and our country, at this time and from now on, that God may bless them.

SPECIAL RULES FOR KILLING A CHURCH

Don't go. Ps. 42: 4.

If you do, go late. Ps. 24: 10.

If too wet or too dry, too hot or too cold, don't think of going. Ps. 122: 1.

Don't imagine the front seats are intended for you. People might think you conceited.

Come bound to find fault. Ps. 100: 4.

Don't for the world ever think of praying for your pastor or church. II Thess. 3: 1.

Don't sing. I Cor. 14: 13.

Don't attend prayer meeting, and if you should, don't take part. Acts 3: 1.

Don't encourage the pastor, but tell his faults to others. Gal. 6: 1.

If his sermons help you, don't let him know it; it might make him vain.

If you see a stranger in the audience, don't offer to shake hands or invite him to come again: people might think you bold. Heb. 13: 2.

Never try to bring any one to church with you. John 1: 41.

Let the pastor do all the work. Isa. 41: 67.

See that all your envelopes are always behind. I Cor. 9: 14.

If the pastor doesn't visit you as often as you think he should, treat him very cool; he has nothing in particular to do, but come and see you.

If you see any one willing to take hold and help carry on any of the church work, be sure to find fault and accure them of trying to run the church. Eccl. 9: 10.

Never speak to another about Christ, your pastor should do all of that kind of work. Jas. 5: 20; Dan. 12: 3.

Don't go to Sabbath School; it looks childish. Matt. 18: 4.

When sick don't send the pastor word; he is supposed to find out himself. But tell all the neighbors how he neglected you during your illness. John 11: 3.

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A PERFECT TRUST

Thomas said before Christ's death, "Let us go and die with him;" and Peter said, "Lord, I am ready to go with thee, both into prison, and to death." But the disciples all failed, and our Lord took a man, one of the offscouring of the earth, who hung beside him on Calvary, and through him shows us what it is to die with him. He shows us, first of all, the state of a heart prepared to die with Christ—a humble, whole-hearted confession of guilt. Here is one reason why the Church enters so little into the death of Christ; men do not wish to believe that the curse of God is upon everything in them that has not died for Christ. The Church suffers today from trusting in intellect and culture. Men rob the intellect of its crucifixion mark. Christ said to Paul, "Go, preach the gospel of the cross, but not with wisdom of words." The intellect, the affections, everything, must go into the grave with Christ. God will raise them from the dead again, sanctified and made alive unto God.

Then the penitent thief had faith in the almighty power of Christ; there is not a faith in the Bible like that. This cursed malefactor, hanging on the cross beside Jesus, dares to say, "I am dying under the just curse of my sins, but I believe that thou canst take me into thy heart. Remember me when thou comest into thy kingdom." Brother, you and I need a much deeper faith in the power of Christ to take us into his arms and carry us through this death-life. Would you, now that Christ is on the throne, be afraid of doing what the malefactor did when Christ was upon the cross—to trust yourself to him to live as one dead with him?—Andrew Murray.

SHOULD DESTROY THE WRECKERS

In these days the work of rescuing the individual sinner is very popular, but it is not so popular to point out and put down the evil that destroys him, because there are material interests involved. Men are trying to save a few wrecks here and there, while thousands go down and the wreckers keep plying their trade. It is better to hang or reform all wreckers than only to save the wreck.—Charles A. Blanchard.

Let us gather regularly and faithfully and pray for the boys in the camps here and abroad.

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Church Progress

Volume Sixteen | PHILADELPHIA, SEPTEMBER, 1918 | Number Twelve

Church of the Holy Comforter

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Services

Sundays, 8.00, 10.30 A. M.; 7.45 P. M.
Holy Eucharist, Sundays, 8.00, 10.30 A. M.
Church-school and Bible classes, 2.30 P. M.

CHURCH SCHOOL CHAPTER: Superintendent, Walter C. Haydock; Secretary and Treasurer, John Seal; Assistant Secretary, John Wood; Pianist, Florence Riley; Teachers, Elizabeth Ensell, Ethel M. Holden, Ethel E. McHenry, May Hall, Margaret B. James, Joseph D. Promis, Ethel R. Cox, Mrs. Walter C. Haydock, Margaret Casey.

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Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Charles I. Wilkinson, William Martyn

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POLLYANNA CLUB, Class No. 4: (Meets second Tuesday of month, at home of President.) Miss Holden, President; Martha Gabriel, Secretary; Ruth Joseph, Treasurer.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

September

1—Fourteenth Sunday after Trinity.
8—Fifteenth Sunday after Trinity.
15—Sixteenth Sunday after Trinity.
18—Ember Day.
20—Ember Day.
21—St. Matthew, Evangelist.
22—Seventeenth Sunday after Trinity.
29—St. Michael and All Angels.

October

6—Nineteenth Sunday after Trinity.
13—Twentieth Sunday after Trinity.
18—St. Luke, Evangelist.
20—Twenty-first Sunday after Trinity.
27—Twenty-second Sunday after Trinity.
28—SS. Simon and Jude.

NOTICE

All subscriptions to "Church Progress" expired in May. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

PARISH NOTES

Beginning September 1, the usual Winter Schedule of Services will be resumed, viz.:

Every Sunday—Holy Communion, 8.00 A. M.
First Sunday—Litany and Holy Communion, 10.30 A. M.
Other Sundays—Morning Prayer and Holy Communion, 10.30 A. M.
Evening Prayer—Every Sunday, 7.45 P. M.
Holy Days as announced.
Mid-week Celebration as announced.
Church School will resume its afternoon sessions at 2.30 P. M.

The Church will be open all day, every day. Come in—Rest—Pray.

We are glad to say that all our debts are practically cleaned up, and we begin this month with a clean slate.. The Vestry thanks those who aided them in attaining this comfortable condition.

If those whose envelopes are in arrears would realize their responsibility to God and the Church, our finances would be simplified.

Don't let other people in the congregation pay your share of the expenses. You would not let them pay your household expenses, for that would be charity, and you are too independent for that. Then why not pay your fair share of the running expenses of the Church? You cannot get along in this life without the Church, its ministrations and privileges. When you are sick, you want a priest, and you should have one, but do you help support him, or do you accept his services and let others do the supporting?

Ask the Accounting Warden for a set of envelopes, and support the Church regularly.

Every one in the Parish has received a card from the Vestry in reference to the Mortgage Interest which is due September 4. Every family is asked to give at least five dollars every year for this purpose. Do not neglect this, for the amount must be raised before October 4. Use the special envelope sent you and turn in your share promptly.

As this is written, we are looking forward expectantly to the advent of our new Rector. We must remember that he is a human being, the same as ourselves; that he has the same temptations; that he is coming to be our pastor and leader; that in his wisdom he may do things and think differently from ourselves. But in all these things he will act from the best and highest motives, and if we do our duty, we will follow him gladly and willingly.

We must also remember that our Rector, by himself, cannot possibly make the Parish successful; the only way is for each and every one of us to work shoulder to shoulder with him, following his lead in all things. If he asks us to do a certain work, we must do it without question, even if it is not quite in accord with what we think or want. Only in this way can we do our Lord's work successfully.

In our Lord's work we must submerge our own desires and submit to the leadership of His representation in our Parish.

Let us work with the Rector to make the Church of the Holy Comforter a neighborhood Church, and spread Christ's Kingdom throughout the length and breadth of the Parish.

Beginning the first week in September, all the organizations will begin their Fall activities. Let every member be present at the first and all subsequent meetings.

HONOR ROLL

OUR BOYS AT THE FRONT

Our Heroic Dead

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

Army

*Major Arthur W. Yale
Capt. Thomas E. Hatley
Lieut. Benjamin Pollock
Lieut. Harry S. Pollock
Sgt. John Richard Conway, Aviation
*Sgt. Emil Weitsel
Sgt. Richard F. Simpson
Corp. Joseph M. Casey
*Corp. John W. Campbell
*Corp. Hubert J. Sheldrake
Corp. Joseph Carey
*Corp. Leonard H. Jamieson
Lester G. Hewlett, Aviation.
Donald Edward McHenry

*Douglas James McHenry
C. Newton Hagy
*Frank G. Bale
*Sidney Grier Gest
Harry L. Gabriel
Ralph Light
*George H. Wilkinson
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Earl Tilton
James Jackson
William H. Wood

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

HONORABLY DISCHARGED

Kenneth F. McHenry
Emerson Heilman
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Raymond E. Gill
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Miss Deborah Sheldrake
Names marked * are "Over There".

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MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. O. V. Shute.

February

1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.

April

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her
S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May

1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.

4 Sunday—Memorial to John F. James.
By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German,
Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett
4 Sunday—In Memory of Rev. Edward
James McHenry.

November

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Mrs. C. A. McCarty.

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OUR WORK

Church School.—August is over, and to-day (September 1) we return to the regular afternoon session. First bell, 2.25, second, and opening of the service, at 2.30. Considering all things, our attendance has been good, and, compared to the attendance at some other larger schools we have heard about, it has been fine. But we are not satisfied to be judged by comparison, and are disappointed that scholars and teachers were not more loyal. We cannot find a real reason why one should need a vacation from Church or Sunday School, and unless the absent ones were away, they should have been in their places each Sunday. However, we are not discouraged, as we are sure every one will realize the loss to themselves and their children, and that to-day every teacher and scholar on the roll will be there to welcome and encourage our new Rector. W. C. H.

St. Agnes Chapter.—St. Agnes Chapter will resume work on Saturday, September 14, at 2.00 P. M., in the men's resting room, second floor of the parish hall. Mothers having girls from eight to sixteen are asked to send them to these meetings. The members are tought to sew, crochet, and knit. The money obtained from the sale of the articles they make is used for the poor. We help pay rent, buy medicine for the sick, pay for food, clothing, and fuel. We are the only missionary chapter in the parish, and need the moral and financial support of each member of the Church. Will you give it? E. L. M.

COMMUNITY WAR WORK

Six faithful women, very much interested in the comfort of the soldiers, sick and well, have finished their summer work. Surgical dressings, many of them, surgical shirts and warm sweaters, was their quota. There are at least one hundred more women who might have come. Where were they, and why were they not interested, are the questions we would like answered. The state of the weather has not lessened our boys' fighting ability. Why should not the mothers, sisters, and friends do their share at home. E. L. McHenry.

OUR UNITED OFFERING

How many women of this parish have remembered the little blue paper which the treasurer of this fund gave them in the early summer? The little note at the top of the page reads thus:

Dear Contributor to the United Offering:—

This is the day of large endeavors and of big achievements. We think and speak in terms of billions as we plan for our Soldiers under the Flag. Why should we not attempt something *really "big"* for our Soldiers of the Cross?

The United Offering has marvelous possibilities as a financial resource for the reconstruction period after the war. Why should it not do "its bit"? This tremendously valuable asset may be provided with very little effort if we can only catch the vision *now*.

The Plan

There are more than 35,000 women communicants in the Diocese of Pennsylvania.

The gift (an average), from each one, of one cent a day for three years, would mean a triennial offering of at least $350,000 from this diocese alone!

The proposed plan is, that every contributor shall make an earnest effort to secure two (or more) new contributors before October first.

If this is accomplished, we shall then have more than 15,000 women for our United Offering as over against 5,000 at the present time!

We hope you did not put the blue paper away and forget it. If you did, hunt it up at once, and get right at work.

If your friends ask you what it is all about, refer them to the following:

Elizabeth L. McHenry,
Treasurer of the United Thank-Offering.

Our United Offering

(An offering collected semi-annually by the parish treasurers, deposited at interest by the diocesan treasurer, and presented once in three years at the time and place of the meeting of the General Convention. The next triennial service of the Woman's Auxiliary will be held at St. Paul's Cathedral, Detroit, in October, 1919.)

What It Is

1. A Thank Offering for the blessings and privileges of our Christian womanhood.
2. An Over-flow Gift, never interfering with other offerings.
3. A Gift of Substitution. The gift of the woman who cannot go, to help send the woman who can go.
4. The only offering we have "by women for women".
5. An Offering which unites us as none other does or can, for *every* Churchwoman *everywhere* may share in it, whether she be young or old, rich or poor, active worker or shut-in. That is *the Ideal* for our United Offering. There are about 35,000 women communicants in the Diocese of Pennsylvania, and it is safe to say that not more than 6,000 have a share in this offering. Will *you* tell someone about it?
6. A Fund highly valued by the Board of Missions. Mr. Wood, the secretary of the Board, says: "Its value as a financial resource is immense." Dr. Burleson wrote in 1915: "When the Board begins its fiscal year, facing responsibilities which reach the sum of $1,500,000, pledged to the missionary bishops in the name of the Church, it has in hand only one asset of which it is absolutely certain—the annual portion of the United Offering of the Woman's Aux-

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iliary." (Now that he—Bishop Burleson—is a missionary bishop, surely our United Offering will mean even more to him!)

What It May Mean In Our Lives
Prayer—Gifts—Service

1. *Prayer.*

Every woman praying for the workers in the field.

Every woman praying that many more may offer for service.

Every woman praying for "the gifts of means".

Every woman praying that the bounds of the blessed Kingdom may be enlarged.

2. *Gifts.*

Every woman giving *"gladly, as the Lord hath prospered her."*

3. *Service.*

All women *everywhere*—whether they give or whether they go—serving unitedly, and equally responsible for the work of the Master.

The Offering of 1916

The United Offering of 1916 was	$353,619.76
Of this amount Pennsylvania's share was	50,005.57

Our aim for 1919 is to present at least $60,000!

This of course means high aims for every parish, and high aims for all present contributors. Above all, it means reaching "the other women". How many will *you* interest before our next triennial service? This is not only, nor chiefly, that we may be able to say: "$60,000 from the Diocese of Pennsylvania," but that many more women in the diocese may understand, and have the joy of sharing in, our United Thank Offering. M. C. S. N.

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The Resolution for 1919

Resolved, That the United Offering of 1919 be given to the Board of Missions, to be devoted to the training, sending and support of women for mission work at home and abroad, and to the care of such workers when sick or disabled—provided that at least ten thousand dollars be expended for the erection, completion or renewal of a building or buildings in the mission field, approved by the Board of Missions on the recommendation of a committee composed of the President of the Board of Missions, the Secretary of the Woman's Auxiliary, and the members of the Conference Committee of the Woman's Auxiliary.

Also, Resolved: That to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves or of their substance to the work of the Master in the mission field.

The United Offering Prayer

Almighty God, Lord of the harvest, we humbly beseech Thee to send forth more labourers into Thy harvest, and especially to put it into the hearts of many faithful women to give themselves to Thy work in the Mission field; or, if they cannot go themselves, to give of their substance gladly, as Thou hast prospered them. And so may the bounds of Thy blessed Kingdom be enlarged; through Jesus Christ our Lord. Amen.

(Is there a Prayer Group in your Parish, or in your Convocation? The half-hour on Saturdays, from 11.30 to 12 o'clock noon, is a special time for prayer. Groups and individuals are observing it. This is *not* "just for the United Offering," but for *all* "our necessities". Will *you* join in these united intercessions?)

(The Annual Presentation Service will be held at 10.30 A. M., on Thursday, April 26. Later announcement as to the Church, etc.)

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Let us keep "Our Boys" in mind by writing them, for the thing they most crave is the message from home. When they receive these epistles, they know that we are "keeping the home fires burning".

"I was glad when they said unto me, Let us go into the House of the Lord."

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"MY WORD"

"Is not *my Word* like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"—Jer. 23: 29.

"For as the rain cometh down and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall *My Word* be that goeth forth from My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55: 10, 11.

This is the pledge and promise of God respecting His holy Word. That Word which has already outlived so many ages and generations of mankind, and which is destined to outlive many more. And it is because it is God's Word, which liveth and abideth forever.

We have observed how that Word, like a great hammer has broken in pieces age-worn systems and superstitions that have exalted themselves against the knowledge of God. It is the very same Word of God, which was of old, and which has manifested itself again and again, in various ways, by different individuals in different times and generations of men, yet still the same eternal and unchangeable Word of God. What a precious Book! What a wonderful legacy! What a volume of truth and beauty, goodness and virtue combined! What other book in any literature, ancient or modern, can compare with it!

Old Dr. Hartzler wrote:

Like a star of the morning for its beauty,
  Like the sun is the Bible to my soul,
Shining clear on the way of life and duty
  As I hasten on my journey to the goal.
Holy Bible! Precious Bible!
  Gift of God and Lamp of Life, my beautiful Bible,
I will cling to the dear old holy Bible
  As I hasten on my journey to the Goal."

Quoting from some of the noblest of men: "There is a Book," said Patrick Henry, "worth all other books that were ever written."

Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said to his friends, "That Book, sires, is the Rock on which our Republic rests."

"Hold fast to the Bible," said General Grant; "it is the sheet anchor of our liberties. To the influence of this Book, we are indebted for the progress made by civilization."

At the great Mohonk Conference, in Washington, held a number of years ago, in the midst of the deliberations, we are told that a number of Indian chiefs, who had been conferring with the President, came into the convention. They looked about with much interest. At last an old chief rose, and through an interpreter began to inquire: "What is the secret of all this happiness? Our men do not look like your men. Their faces are sad; their hearts are heavy. Our women are not like your women. Our children are growing up in ignorance. Our homes are miserable. Tell us, if you can, what the good medicine is, which you take." Then General O. O. Howard, with his empty coat sleeve, his arm being left on the battlefield, sprang forward, and lifting the open Bible in his hand, cried: "Mr. Speaker, tell him, tell him that this is the good medicine."

And is it not true, that this Book contains the good medicine, that is needed not alone for this nation of ours, but for the whole world. And that alone which can bring true peace and happiness to this old world of ours, groaning under sin and oppression, is an adoption and a reincarnating of the living truths and the principles taught in this Book.

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QUESTIONNAIRE

When a five-year-old boy asked his mother, "Can I have an automobile when I am six?" and she said promptly, "No," he sponded at once, "Why?"

A hotel-keeper tells his bartender, "You must not drink liquor while you serve me." Why?

A saloonkeeper tells his children, "You must not drink liquor." Why?

The brewery employer tells his drivers, "You must not drink." Why?

Railroad employees are forbidden to drink intoxicants, and so are druggist clerks, bank clerks, and tens of thousands of other employees. Why?

The soldiers are restricted in the use, and sailors are forbidden, to use liquor. Why?

The one answer for all these questions is—It is harmful. It affects the mind so that a man is not able to use his best judgment.

Those who insist that it does not harm them, know that it does harm others, and that soon their own superior strength is affected harmfully by it. Those who assert that it is not an enemy—a dangerous enemy to civilization—are guilty of a foolish statement, and those who are trying to perpetuate this great evil, should be classed with those who stood before the Saviour and entertained evil thoughts. They did not speak of killing Christ; they only wished they could. He was in their way. He made their consciences unhappy. They wished he was dead.

Many men in our families defend the liquor business, and are angry with those who wish to destroy it. Why? Because they know that a saloon or hotel where they buy their liquor is the cause of terrible suffering, and their consciences worry them, and they say, the liquor saloon "is a necessity", and the beggaring of families is necessary, so they can have their "stimulants".

When Christ knew that the people before him were thinking He should be killed, and that they spoke falsely about Him to their friends, He said to them, what He would now say to the defenders of the saloon, "Ye are of your father the devil. * * * When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." "And because I tell you the truth, ye believe me not."

Now let the defenders of the saloon call Christ an "old fogy" if they dare!

The Church, too, must know the glory and power of sacrifice. The Church, whose Head is Christ, must give its life also for the world. There is no other way in which to follow Him.

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Church Progress

Volume Seventeen | PHILADELPHIA, OCTOBER, 1918 | Number One

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Church-school and Bible classes, 2.30 P. M.

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Choir Mother, ——— ———

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Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry, Helen Wilkinson.

Tenors: L. Willard Harris.

Bassos: Donald McHenry, Douglas J. McHenry, Charles I. Wilkinson, William Martyn Walter H. Richman.

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Church Progress

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N. W. Cor. 48th and Haverford Streets

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishion .rs are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

October

6—Nineteenth Sunday after Trinity.
13—Twentieth Sunday after Trinity.
18—St. Luke, Evangelist.
20—Twenty-first Sunday after Trinity.
27—Twenty-second Sunday after Trinity.
28—SS. Simon and Jude.

NOTICE

All subscriptions to "Church Progress" expired in May. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

THE CHURCH SCHOOL

The first Fall meeting of the officers and teachers of the school was held on Wednesday evening, September —, at the home of Walter C. Haydock. This was a very important meeting, as we were able to exchange ideas with our new Rector and leader, Mr. Stuckert. The meeting, we are glad to say, was well attended. Much good is sure to result from it. Plans for the Fall and Winter work were discussed, and plans made by which we hope to add new teachers and pupils to our present number.

All things considered, our school is in excellent condition. Teachers and pupils alike have been in touch with us all Summer to a great extent, and are now attending regularly. What we need is not better attendance and work by those who are with us, but *more* with us. We have room for two hundred more new members, both in the teaching body and the classes. They are all about us, and by a little extra effort by all, we can add that number to our rolls.

Our letters in the past have always been to the parents and friends of those in the school, in direct appeal for their interest and support, and we hope they will now join us in our efforts to develop the school into one of the largest in the section.

We also want the Senior class of girls to get in touch with Mr. Stuckert, so that he can secure a teacher for them, and discuss with them plans for re-establishing the class. We need the class, and the girls need the school. W. H.

TEACHERS' MEETING

The next meeting for the teachers of the Church School will be held at the Rectory on Wednesday evening, October 9. Mrs. John Loman, a well known leader in Sunday School wrok, will explain the plan and purpose of the Christian Nurture Series of Lessons, which are used in our School. Every teacher is invited to be present.

SUNDAY SCHOOL RALLY

On Tuesday, October 15, at St. Philip's Church, Forty-second Street and Baltimore Avenue, will be held a very important and inspiring Sunday School rally, for the whole of West Philadelphia. The Rev. William E. Gardiner, of New York, our General Secretary, will make an address, on "Vitalizing the Sunday School". Other addresses will be made by Mrs. John Loman and the Rev. F. E. Seymour. Everyone, whether belonging to the Sunday School or not, is welcome to attend this interesting meeting.

THE LIBERTY LOAN

Mrs. William Howard, 132 Paxon Street, has been made, by the Rector, chairman of a committee to take chareg of subscriptions in this parish. Mrs. Thomas Gill, 704 N. Forty-fourth Street, has kindly assented to assist her.

I hope this parish will make a fine showing in this Fourth Liberty Loan campaign.

The Rector has suggested that this parish should have some bonds of its own. The principal could be used for the building fund, and the interest could be applied to paying the interest on the mortgage. The suggestion has met with a fine response. One person who prefers to have his name withheld has agreed to give the value of one $50 bond if nine other such bonds will be subscribed, making a total of $500. This means that many people of our parish, by giving small sums each, will enable the Church to buy bonds to the extent of $500, and thereby lend that amount to Uncle Sam. This plan helps the nation and the Church at one and the same time.

The Sunday School has already planned to raise $100 toward this purpose. Will not all the societies and organizations do something? Will not every member of this parish count it a privilege to give something to make up this balance of $350? Speak to the Rector about it.

THE FORWARD MOVEMENT

At the last meeting of the Vestry, a committee was appointed, consisting of the Rector and Wardens, to outline a comprehensive plan for a forward movement throughout the parish. At a date to be announced later, this committee will report to a gathering representative of the parish, consisting of the vestrymen and active members of all the societies. An effort will be made to get people to pledge themselves to come to church once every Lord's Day, and to say the Lord's Prayer once every day while the war lasts. A second line of attack will be in the nature of increasing subscriptions, in order to raise the annual amount a parish such as ours should raise without effort. A third effort will be made in the way of education. We must believe in ourselves, understand ourselves, and have the assurance of conviction. This means a more enlightened, a more instructed laity. The Rector hopes to start some conferences for the informal discussion of present-day religion.

AS TO THE SERVICES

An informal, popular, patriotic service of praise, prayer and preaching will be held every Sunday evening, beginning October 6. It will include a brief address on some war theme and a vigorous sermon. It is expected that this less formal kind of service, praying, and hymn-singing will attract many both within and without the parish, who otherwise would not come to the serv-

ice in the evening. Evening Prayer will be read hereafter at 4.30, at which time any may bring their children to Holy Baptism.

In the morning service a hymn will be sung, instead of a portion of the psalter, between Morning Prayer and the Holy Communion. This hymn is called the Introit hymn. A portion of a hymn will be substituted for the psalm sung between the Epistle and Gospel. This hymn is called the Sequence hymn. The idea of this substitution is to give to the people at these points in the service something which they can both find to sing and are able to sing. This will give the morning service six hymns: Processional, Introit, Sequence, Offertory, Communion, and Recessional.

It is with great regret we learn that Frederick Eisenhart, one of our Honor Roll boys, has been wounded in battle in France. We have not had any further word as to what extent he is injured, but as we often say that "no news is good news", we hope he is on the road to a speedy and complete recovery.

THE UNITED OFFERING

The Only Offering Entirely "by Women for Women"

THE UNITED OFFERING PRAYER

Almighty God, Lord of the harvest, we humbly beseech Thee to send forth more labourers into Thy harvest, and especially to put it into the hearts of many faithful women to give themselves to Thy work in the Mission field! or, if they cannot go themselves, to give of their substance gladly, as Thou hast prospered them. And so may the bounds of Thy blessed Kingdom be enlarged; through Jesus Christ our Lord. Amen.

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OUR BOYS AT THE FRONT

OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

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C. Newton Hagy
*Frank G. Bale
*Sidney Grier Gest
*Harry L. Gabriel
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James Jackson
William H. Wood

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

HONORABLY DISCHARGED

Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake

Names marked * are "Over There".

Let us keep "Our Boys" in mind by writing them, for the thing they most crave is the message from home. When they receive these epistles, they know that we are "keeping the home fires burning".

MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. O. V. Shute.

February

1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.

2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.

April
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her
S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May
1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German,
Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

September
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

October
1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—In Memory of Rev. Edward
James McHenry.

November
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December
1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Mrs. C. A. McCarty.

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1915-16
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Lydia B. Shank, Silver

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Christ always walks with those whose way is hard and lonely. To know the fellowship of His sufferings is to know the "Love that wilt not let us go."

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Give every man thine ear, but few thy voice; take each man's censure, but reserve thy judgment.—Shakespeare.

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TO THE VISITOR AND STRANGER

If after kirk ye bide a wee
There's some wad like to speak to ye.
If after kirk you rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than you, maybe.
All here hae got their fears and cares,
Add thou thy soul unto our prayers,
Be thou our angel unawares!

(From an old Manuscript.)

The prohibition question in New York State is rapidly coming to the front, with every prospect of having this State join the Honor Roll of States ratifying the National Prohibition Amendment. Some peanut politicians who have heretofore stood aghast at the mere thought of local option, are now clamoring to have the State Legislature of New York submit the question of the amendment to an "advisory referendum" vote by the people, which has been pronounced by Governor Whitman "an evasion and a deception". The advisory referendum would not only violate the State Constitution, but would be fraudulent in its results. It could decide nothing. Not a single member of the Legislature would be legally bound to abide by the result of the proposed "advisory referendum". It is a plan of the brewers to postpone, if possible, the date of National Prohibition.

As the summer vacations are over and each one returns rested and refreshed to once more take hold of the Fall and Winter work, let us in our Christian warfare unite for a forward push. Too long we have been in the trenches; we must get out into the open and attack all along the line.

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In Whom is Your Trust?

This blessed Jesus Christ, this Son of God, who should come, and did come, into the world—look at him beside your dear one's motionless grave. Look at the face of him, though it has to be read through many tears. In him you have the insoluble explained. In him, and nowhere else, you have death, while it seems to crush you, yet "abolished". In him you have the resurrection, with all its untold mysteries, yet seen to be an absolute certainty. He, this Saviour, this Lord Jesus Christ, because he is what he is, is worthy of your complete confidence; worthy to be trusted in the dark, quite in the dark; worthy to be trusted to love when he seems to forget.—C. G. Moule.

* * *

The Seed is the Word of God

Luke 8: 11.

The seed is the perfect fruit of the flower, to which all parts of the flower are subservient, and the flower must die to develop the seed in its completeness. The Gospel of Christ is the seed to which everything in God's Word is subject. Not till Calvary did we have a complete Gospel, which is therefore the final product of God's thought! and Christ himself is the rose of Sharon and the lily of the valley. It was necessary that Christ should die that you and I might have that seed which contains the very life of God. We cannot find the product of God's thought in any other character. Therefore, though we ought to know the whole of the Word of God, we ought to study it only in connection with this thought, that we are somehow to be led to the clearer and fuller understanding of the Word of God, which is the seed.

The seed is composed of two parts—the shell, or outer part, without life, and the inner part, containing life. The Gospel of Christ consists of two parts. There is the shell, the printed Bible; and there is the inner part, which contains the life and the spirit. What is the shell for? So far as the seed is concerned, for the protection of the life within and for the conveyance of that which makes the life within. If you destroy the shell, you destroy the life. The shell of that seed which is the Word of God has been given us for the protection of the life within and for its conveyance.

God intended the seed for dissemination. Is this gospel to stay in your heart or town? No; wherever there is a human heart there is where God expects this seed to be planted.—A. S. Gumbart.

* * *

The Cost of a Fine Character

Human life is character-building; for, remember that character means exactly what we are, while reputation is only what other people think we are. Every man builds his own character. Fix one fact in your mind, however, and that is, the better and stronger Christian you are, the more dearly you must pay for it. All the best things are costly. Jesus Christ laid down his life to redeem you from sin and death. "Free grace" for you meant Calvary for Christ. A strong godly character is not to be had gratis.—Theodore L. Cuyler.

* * *

Let God Keep

Two little boys are walking along the road with their father. One grasps hold of his father's fingers, and finds that it is about all he can manage. The other puts his hand right into his father's large, strong hand, and the father holds it. Suddenly they come to a ditch in the road. Both slip; the one who is holding his father's hand loses his hold and goes down; the other is held up firmly by the father's strong grasp. You do the trusting and let God do the keeping, you will go safe through life and enter into glory.—H. W. Webb-Peploe.

"PASSING BY"

Private Bumpas, one of the 321,000 men furnished by Australia, lost a leg and an eye at Gallipoli, and while he was recovering in a hospital in Egypt, he expressed the feelings of all the men of every race and hue who are fighting for humanity in verses that are among the best the war has inspired, but the compilers of war poetry have been successful so far in keeping "Passing By" out of the books:

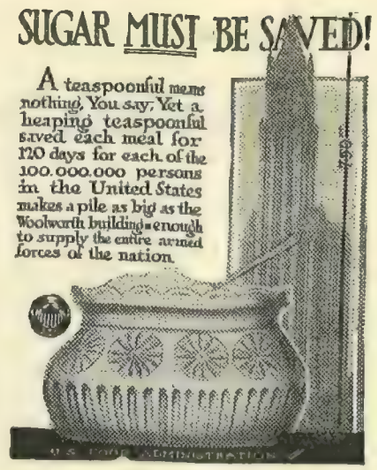
Yes, I lay from Toosday mornin' till the
Wednesday afternoon,
'En the Black Watch took their trenches 'en
it woke me from a swoon.
I was flaming nearly mad wi' thirst an' pain
an' fit to cry,
But I cheered 'em as they trampled on me
carcus passing by.

Passing by! Passing by! Trippin', fallin',
gettin' nigh,
Gettin' nearer to the trenches, 'en you 'ea-d
a Tommy cry—
"Don't forget the Belgian wimmin, nor the
little bairns forbye."
God! I wouldn't be a German when them
men was passing by.

I'm thinking if the angels 'ave a Union Jack
around,
An' sticks it somewhere prominent when
Gabriel starts to sound;
The people round that flag will be 'most half
the hosts on high—
The men who've passed, or waits to pass,
or now are passing by.
Big 'earted men an' wimmin, white an' black
a-passing by!

Passing by! Passing by! Just to keep that
flag on high,
An 'all that flag 'as stood for in the days
that's now gone by.
An' when they pass before, I'm sure 'E'll
listen to their cry,
An' E'll treat 'em very gentle an' forgive 'em
passing by.

The boys in the service all say that the letters from the home folks help them and bring cheer and courage. The letters we receive from the boys ought to do as much for us at home.



THY WILL BE DONE

We pray, "Thy Kingdom come, thy will be done in earth as it is in heaven." What have these words meant to us as we may have from day to day repeated them. Is it something that God is to do for us and mankind, or is it something that we are to do for our God and our salvation? For it is written, "The Kingdom of God is within you." God is Spirit, and His will the fruit of the Spirit, is love, joy, peace, in fact, all that is good and truth. Is it not of such instilled in the thought and heart that unfolds God's will to man? For it is written, "Let this mind be in you which was also in Christ Jesus."

Paul reminds us of our need, saying, "Let the peace of God rule in your heart. Let the words of Christ dwell in you richly, in all wisdom. Let your speech be always with grace." Is it not when we let God's Word guide and rule our lives that God's will shall be done in earth? For it is written, "Trust in the Lord with all thine heart and lean not unto thine own understanding." Because Christ shall give thee light. Thereby may we be enabled to do God's will in earth.—E. Howard Leggett.

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COMMERCIALISM

For many years the term "Commercialism" was applied to America by foreign nations, as a term of reproach.

They seemed to think that our people had been, and are, and would continue to be, more strongly led by their desire to make money than anything else.

This war has made it very plain that a very large number of our people are guilty of just that thing. You may say that "it is wonderful to see how liberal they have been. Have they not responded freely to the call for money to prosecute the war"? Yes, and in the manner of the doing it we have seen an awful condition revealed. Men—many men—have taken large blocks of bonds, and made money in doing it. Some have given over their houses and stores and factories "to the government" at fabulous prices. The shortage of raw material requiring and advance of ten per cent, has been used as a reason of advances of twenty per cent, and the wholesale and retail houses have taken a heavy toll, so that the customer has been charged one hundred per cent and more. This condition runs through nearly, if not all, lines of business.

Ice cream has advanced one hundred per cent. Have the ingredients advanced that much at the source, or the bills for wages increased that much? Not so as you would notice it! The fact that you can't help it is, like the ice cream, cold comfort.

Is it any wonder that it is hard to get money for the use of the churches or for missions, when such a condition of grab-and-hold exists so generally?

When Mr. Isaacs saw Mr. Jacobs borrow $20,000 at the bank, he decided to try the same thing. So next day he called and said to the president, "I would like to have some money." The officer said, "How much?" Mr. Isaacs replied, "How much you got?" So now the merchant asks his customer, "How much you got?"—or so it seems to us all.

Now don't be a pessimist. There is a bright side to this, for while the small dealer asks a big price, and the Congress tries to let the liquor business continue to ruin its thousands and tens of thousands for the "money it brings to the Treasury of the country"—these miserable conditions are forcing laws into the record which will be of standing value in a thousand ways. The war is correcting many evils, and the rum trade is not the least gate to perdition.

Every man must not only do his own work, but he must also take up the tasks which the boys laid down when they answered their country's call. Two men's work is every man's task to-day.

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November, 1918

Church Progress



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Church Progress

Volume Seventeen | PHILADELPHIA, NOVEMBER, 1918 | Number Two

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Organist, George Tudor.
Librarian, Miss Lydia B. Shank.
Choir Mother, ——— ———

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Tenors: L. Willard Harris.

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The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

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Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

November

1—All Saints' Day.
3—Twenty-third Sunday after Trinity.
10—Twenty-fourth Sunday after Trinity.
17—Twenty-fifth Sunday after Trinity.
24—Sunday next before Advent.
30—S. Andrew, Apostle.

NOTICE

All subscriptions to "Church Progress" expired in May. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

PARISH REGISTER

Holy Baptism

Sept. 8—Ephraim Joseph Murdock, Jr.

Christian Burial

Sept. 13—Mrs. Edward J. Ensell, 5013 Chestnut St.
Oct. 4—Miss Angelo Pecillo, 5943 Vine St.
9—William Simpson Hamilton, 524 Tasker St.
11—Mrs. Nellie Johnson, 658 N. 446th St.
14—Samuel J. Allen, 5048 Haverford Ave.

"CARRY ON"

The epidemic of influenza has compelled a slackening of religious endeavor. It has deprived us of the opportunities of Eucharistic worship and public instruction. It has closed our church schools and disorganized every form of parochial activity. We bow to the inevitable, but as the ban is lifted, we are each one spurred on to make up for past losses. We have our posts at home, our part is to "carry on" here those things essential to our national welfare. From this point of view let us take up our Church life again with renewed vigor as one of those things indispensable to our higher well-being.

It is to be hoped that after being so long deprived of our church, many will appreciate more than ever in their lives the blessings of our most holy faith and indicate their renewed loyalty, thankfulness and appreciation by regular attendance at the public worship of Almighty God. Into the homes of many have come sickness and death, sorrow and suffering. May they find in the church and its faith and worship the consolations of Christ, the medicine of the Cross, and the certain hope of the communion of the saints.

SUNDAY EVENING SERVICE

Beginning November 3, the Sunday evening service at the usual hour—7.45—will be of a popular and patriotic character, with much hearty hymn-singing. Evening Prayer will be read at 4.30 P. M., without music or sermon.

FORWARD MOVEMENT

Very soon there will be a meeting of all the active members of the parish to institute a forward movement, for the purpose of which is to inspire interest and enthusiasm for the Faith of Christ, as it is expressed in the life and work of this parish church. Can we not work up a real revival of church-going and daily prayer. A canvass will be instituted, seeking to get people to pledge themselves to attend church once each Lord's Day, and to say the Lord's Prayer daily as long as the war lasts.

One of our boys at the front, Corporal Frank G. Bale, has been gassed. How serious his condition is has not been ascertained yet. We all wish that it was not serious. How proud we are of all our boys in the service.

SUGGESTIONS TO COMMUNICANTS

The Rector has observed that many in the parish do not guide the chalice when making their communions. This hesitancy is doubtless prompted by motives of reverence. But it is entirely allowable to touch the chalice under those circumstances; in fact, the words of the Communion sentence suggest that this be done—"Takethis"—although these words do not necessarily mean that the communicant take hold of the chalice, certainly not that he take it away from the officiating priest. Nevertheless, practical common sense commends the practice of the communicant guiding the chalice to the lips and tilting it to make his communion. The Rector suspects at times that he has deprived communicants of the chalice, because he is unable at times to decide whether the communicant has received any of the sacred species. It is particularly distressing in the case of women where a large hat conceals completely what is going on, under its protecting expanse.

HOW OFTEN SHALL I COMMUNCATE?

This is a question that is often asked, and the answer is this: That every communicant must decide for himself. The average communicant would make his communion once a month, but we should not be content to be an average communicant. The rule in this matter is to make our communion as frequently as in our experience we find it profitable. That is the world—profitable to our soul's health. The frequent communicant usually is ignoring or at least neglecting his preparation, with the result that this great act of fellowship with God in Christ becomes an empty habit, a form only. Is it so in your case? Do you feel steadied, strengthened and refreshed by our communions. Do you find the poise of life and the peace of God at the Altar rail? If not, why not? The benefit of communion depends upon our preparation and our regularity.

Never make your communion without preparation—preparation of the conscience along the three lines suggested in the catechism:—

1. Repentance and resolution to amend.
2. In the spirit of faith and thankfulness.
3. In charity with all men.

Then there is the most necessary preparation of the body. There is something cheap and mean and unself-denying in making our communion on a full stomach. It has been the universal teaching and *requirement* of the Church that communion be made fasting. If you are unavoidably prevented, that is between your soul and God. But there is no doubt about the principle. If the two-fold precaution of preparation of conscience and body is observed, there will be no danger of making the communion too frequently. But otherwise none should dare to partake of the Lord's Table. Under all conditions our desire should be curbed in accordance with some rule. Regularity of frequency is the means of great discipline and growth in grace.

LIBERTY BONDS

We wish to obtain $500 in bonds of the Fourth Liberty Loan to place in the Building Fund. Ten men in the congregation have pledged themselves to pay fifty cents per week, which takes care of $250.00. The Church School has pledged $100.00. One of the congregation will give $50.00, provided the full $500.00 is raised. We need pledges either for amounts to buy the $100.00 bond in full or weekly sums to buy it on the $1.00 a week plan. The first is preferable. See Mr. Promis about it. Donations may be handed either to the Rector, the Wardens, or Mr. Promis.

Why not start a fund for Christmas, 1919, with the Guarantee Trust Sompany? See their advertisement in this paper. Then go to their West Philadelphia office, 9 S. Fifty-second Street, and get particulars. It will pay you. Tell them you saw their advertisement in CHURCH PROGRESS.

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HONOR ROLL

OUR BOYS AT THE FRONT

OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

ARMY

*Major Arthur W. Yale
*Capt. Thomas E. Hatley
Capt. Charles E. Price
*Lieut. Benjamin Pollock
Lieut. Harry S. Pollock
Sgt. John Richard Conway, Aviation
*Sgt. Emil Weitsel
Sgt. Richard F. Simpson
Corp. Joseph M. Carey
*Corp. John W. Campbell
*Corp. Hubert J. Sheldrake
*Corp. Leonard H. Jamieson
Corp. Donald Edward McHenry
*Corp. Frank G. Bale
Lester G. Hewlett, Aviation.
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C. Newton Hagy
*Sidney Grier Gest
*Harry L. Gabriel
Ralph Light
*George H. Wilkinson
*William C. Wood
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*William E. Joseph
*Walter M. Weitsel
Roy A. Sheldrake
Harry P. Steckle.
*Charles Kochersperger
Earl Tilton
James Jackson
William H. Wood

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

HONORABLY DISCHARGED

Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake

Names marked * are "Over There".

MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. O. V. Shute.

February

1 Sunday—The Choir.
Memorial Margaret Hughes,
By the Rector's Family.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

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WEST PHILADELPHIA OFFICE

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2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.

April

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May

1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German,
Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Mrs. Harris and L. W. Harris.
4 Sunday—Walter H. Richman.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—In Memory of Rev. Edward James McHenry.

November

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—A. W. Yale, M.D.
2 Sunday—Mrs. Toyer.
3 Sunday—Ray Williams.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Mrs. C. A. McCarty.

"It is not a question of the boys over there living up to the ideals of those at home; it is a question of the folks here measuring up to the new-found ideals of the Americans who have gone to France."

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1916-17
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Reba V. Lowe, Silver.

1917-18
Margaret E. Green, Gold.
Susan L. Wilkinson, Gold.
Adeline M. Parry, Gold.
Ruth G. Parry, Gold.
Mabelle Turner, Silver.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

The wonderful opportunities presented by the United States Government to young men to obtain college education free during and after the war, shows that the Government recognizes the value of education. In like manner must the Church recognize its privilege to provide for the religious education of its future generations.

Cultivate kindness of heart; don't forget the kind word at the right time; do a good turn as opportunity offers.

"True humility is not the absence of pride and self-assertion, but is the quality of earnest manhood."

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Mrs. John McLaughlin

The Bible is the blue-print of life, and contains all the plans and specifications for building character. A wise architect expects the master builder to follow the plans. Every true man must say, "Thy will be done;" and then he knows that he has the biggest contract in the world.

"The business of religion is to seek out some useful business and to be about it."

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TREASURY DEPARTMENT
WASHINGTON

The Date is To-day.

Dear Friend:—

This is the fore-runner of a series of letters to be sent every little while by the National Woman's Liberty Loan Committee. These will tell you something of how the vast sums of money appropriated for the prosecution of the war are being spent by the Government.

The money we pay out and what we get for it is a fair statement of our war program and of our national achievement so far, and indicates definitely the magnitude of our undertaking, the giant scale of preparation and the standard we have set for ourselves in this grim struggle to preserve our national life and the civilization of the world. What we have done so far points to what is before us—what we must do week by week and month by month till the war is won.

In normal times—in peace times—it costs about a billion dollars a year to run the Government. For the fiscal year ended June 30, 1918, Congress appropriated, in round numbers, including deficiencies, $18,882,000,000. For 1919, Congress has appropriated in round numbers at the present session, including deficiencies and appropriation bills pending, $24,330,000,000.

The mind is often confused over "appropriations" and "expenditures". Congressional appropriations fix the limit of what may be used. Then the Governmental Departments and bureaus spend what is necessary, and at the end of the year the appropriation lapses. Official figures show that for the fiscal year 1918 the Government spent $12,696,702,471.14, and in addition, during the war months of 1917 disbursed $885,000,000 for loans to Allies.

Up to the very day we entered the war, Germany believed that victory for the Central Powers lay just ahead. A strong factor in this calculation was their belief that the Entente powers were financially exhausted.

Germany had spent fifty years preparing for a war of conquest. She knew that from its very start she must wage it from within the circle composed of herself and her allies, that she must produce from within this circle her raw stuffs and manufactured material, and by doing this, though the war has continued far beyond the eighteen months that Germany set for its winning—if there was to be a winning—she has kept her money at home, used it over and over again, as the same water often turns the wheels of many mills.

Our Allies, on the other hand, owing chiefly to their lack of preparation, had to come into the marekts of the United States for most of their war necessaries, and in the years of our neutrality their account with us totaled approximately $9,453,524,547.

A nation and an individual are alike when they want to buy anything—they must have money or credit, which is based on money. Our Allies were short on both, and we supplied their need. We advanced them money and credit, and we called the transaction a loan. In the fiscal years 1917 and 1918 we loaned them $5,623,000,000. Their securities and governmental undertakings to repay lie in the vaults of the Treasury of the United States.

What our Allies did with that credit or money is of vast importance to us. They looked to us to supply them with wheat and corn and cotton from our fields, and ore from our mines, and finished products from our factories and foundries, otherwise they could not remain at war, so they brought this credit that we had lent them into our markets and spent it over our counters.

During the fiscal year 1918 our exports amounted to $6,000,000,000. Six billion is six thousand million! Most of these went to our Allies, and was turned immediately and eagerly into fighting stuff for winning their war—our war.

You will be interested in knowing some of the things our Allies really did with the

sums we lent them. First they used over $150,000,000 for relief in Belgium and Servia. The people in Belgium call it "blessed money". Besides the enormous expenditures embraced in the term "munitions of war", they have spent $800,000,000 for cereals, $800,000,000 for meat and other foods, and $600,000,000 for cotton.

The letters immediately following this will tell the cost of turning a citizen into a soldier, of the draft, the soldier's life and training in the cantonments, his life overseas, and the building of the ships that took him there, the engineering projects in France to make ready for the soldier's coming, our aircraft production, the wonderful Liberty motor, and kindred subjects.

Sincerely yours,
ANTOINETTE FUNK,
Director Propaganda and Speakers' Department.

LIFE'S TRIUMPHS

Each life has one grand day; the clouds may lie
Along the hills, and storm winds fiercely blow—
The great red sunshine like a thing of woe
And death's sad skeleton stalk grimly by;
Yet none of these, no matter how they try,
Can shroud the perfect triumph we shall know,
Or dim the glory that some star will show,
Set far away in depths of purple sky.
Sweet love may bring to us this day supreme,
Or it may thrill our souls through art or song,
Or meet us where red battle-surges foam;
Hope's stranded wrecks the barren coasts may glean,
And weeks and months dash by a sombre throng,
But some time, somewhere, it will surely come.

—T. S. Collier.

Let us keep "Our Boys" in mind by writing them, for the thing they most crave is the message from home. When they receive these epistles, they know that we are "keeping the home fires burning".

"There can hardly be a graver offense offered to God than to withhold prayer."

SOMEWHERE

It's a sizeable place, this "Somewhere",
As big as the whole war zone.
We like it at times, yet hate it,
For it causes us many a groan.

We sailed from the port of "Somewhere"
And traveled "Somewhere" on the sea,
Till we landed again at "Somewhere",
And it sounded mighty funny to me.

We left "Somewhere" for "Somewhere",
And now we are camping "Somewhere" for a spell.
It's so, that when one mentions "Somewhere",
We are almost tempted to yell.

There's a "Somewhere" in France and in England,
And there's "Somewhere" else at the front
It was "Somewhere" the boys were in battle,
Just "Somewhere" bearing the brunt.

It's "Somewhere" the censor is cutting
"Somewhere" from the letters we write.
It seems we've been "Somewhere" forever;
It has made me most ready to fight.

At night we no longer have nightmares,
We dream one continuous trip
From "Somewhere" back home to "Somewhere"
Into the land of "Somewhere" we slip.

Geography's gone to the races,
The faces of maps are all changed
"Somewhere" in "Somewhere", via "Somewhere",
And our minds are completely deranged.

Ye gods! Is the world mad completely?
Will sanity e'er reign again?
Will we ever get back from "Somewhere" to earth?
If so, someone, please, tell us when.

The story is told of a new recruit who wandered about over one of the blood-soaked battlefields of France, and coming upon long rows of wooden crosses which marked the resting place of those who had already given their lives for their country, he humbly stooped down, and reading the number on one of the crosses (2746), he addressed himself to the dead: "I don't know who you are, but I have your number, and I have come to take your place, and I hope you know it."

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UNITED CHURCH MISSIONARY COMMITTEE COLUMN

The Duke of Wellington called Christ's command, "Go ye into all the world," the "marching orders" of the Christian Church.

"The very idea of missions is so big and heroic," says Dr. Robert Speer, "that men often called it madness." But General Armstrong once declared, "What are Christians in the world for but to achieve the impossible by the grace of God?" If the command, "Go ye into all the world," did not include divine power to enable us to obey, it would indeed be impossible.

One hundred years ago six young students of Williams College met under the shadow of a haystack to pray for the sending out of foreign missionaries. As a result of that prayer meeting, the American Board of Foreign Missions was organized. And since then the Bible has been translated into more than five hundred languages and dialects, while about twenty-six million dollars are annually contributed to this great cause.

God calls to mission fields in many ways. William Carey said his call was, "An open Bible before an open map of the world." Henry Martin's call came to him through his tutor, who said to him, "Martin, are not you the sort of a man who might give your life to the evangelization of India?" Bishop Tucker, of Uganda, left his artist's studio for the mission field. He said, "Instead of merely painting the lost, I will go out and save them." Ion Keith-Falconer, a man of the most brilliant attainments, a son of a peer, and a great athlete, said: "A call? What is a call? A call is a need and the power to meet that need."

May our ears be open to God's call.

When Christ was on earth his challenge was—"And I, if I be lifted up from the earth, will draw all men unto me." He makes that challenge again to-day to every church and to every individual member of the Church, "Lift me up,' 'that all may see him as Saviour, Master, and Guide. We must lift him up by more consistent lives and more efficient service, until all shall acknowledge him as the Supreme Master in all things.

"The average tax rate for the years Kansas was under license was 6.51 mills; the average for the years under prohibition has been 3.69, or just about one-half. Prohibition reduces taxes.

Let us work for what we pray for, and pray for our work. Diligent in business, fervent in spirit, serving the Lord.

. . . The . . .
Parish Paper Idea

THE PARISH PAPER stimulates every church activity, encourages the workers in the church, Sunday school and other auxiliaries. It keeps the community informed of what is going on in your church, and acts as a monthly visitor for the Pastor.

It keeps non-resident members in touch with the church and work. Many Pastors are enjoying the advantages of our co-operative plan and have been doing so for the past fourteen years with great satisfaction to themselves and their congregation. If you are interested in the PARISH PAPER IDEA for your church, write us for information, sample copies and terms. We know that our proposition would appeal to you. Write to-day.

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1217 Market Street, Philadelphia

January, 1919

Church Progress



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Church Progress

Volume Seventeen | PHILADELPHIA, JANUARY, 1919 | Number Four

Church of the Holy Comforter

Haverford Avenue at 48th Street

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Rectory, Haverford Ave. at 48th St.
Bell 'Phone—Belmont 271.

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L. Willard Harris, Accounting Warden.
George V. Robertson, Secretary, 4236 Otter St.
Chas. E. Price, M.D. — Charles I. Wilkinson
Robert J. Allen — Joseph D. Promis
William H. Lodge — Edward J. Ensell

Meets the second Tuesday in March, June, September, and December.

Sexton, Rodger Dickinson, 4644 Olive Street.

Services

Sundays, 8.00, 10.30 A. M.; 4.30 and 7.45 P. M.
Holy Eucharist, Sundays, 8.00, 10.30 A. M.
Church-school and Bible classes, 2.30 P. M.

CHURCH SCHOOL CHAPTER: Superintendent, Walter H. Richman; Secretary, Kenneth F. McHenry; Assistant Secretary, John Wood; Treasurer, L. Willard Harris; Pianist, Adeline Parry; Teachers, Ethel M. Holden, Ethel E. McHenry, May Hall, Margaret Casey, Mrs. Smith.

Primary Department: Superintendent, Mrs. Edward James McHenry; Secretary, Kenneth Fulton McHenry. Teachers: Mrs. Elizabeth Cannon, Mary Belle Turner, Isabelle Parry, Vera Frankenfield, Dort R. Teller, Lydia B. Shank, Mrs. John Davis, Virginia Simons, Mrs. Amelia T. Crainor, Mrs. Grover, Mrs. Scargle.

Font Roll: Superintendent, Mrs. Edward James McHenry.

CHOIR CHAPTER:
President, The Rector.
Choirmaster, L. Willard Harris.
Organist, George Tudor.
Librarian, Miss Lydia B. Shank.
Choir Mother, ——— ———

Sopranos: Susan Wilkinson, Winifred Ridgway, Lydia B. Shank, Margaret E. Green, Mrs. C. E. Wharton, Mrs. Gertrude Ricciute, Dora R. Teller.

Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry.

Tenors: L. Willard Harris, Harry Rigby.

Bassos: Donald McHenry, Douglas I. McHenry, Charles I. Wilkinson, William Martyn Walter H. Richman.

ST. CECILIA CHOIR: Choirmaster, Donald E. McHenry; Secretary, ——— ——— Librarian, Mildren Reynolds; Pianist, Florence Riley; Choir Mother, Ethel McHenry.

ALTAR CHAPTER: Directress, Mrs. Ellwood Potts; Secretary, Mrs. George E. Coulson.

RECTOR'S AID CHAPTER: (Meets Thursdays.) Mrs. Philip Stein, Sr., President; Mrs. William Howard, Vice President; Mrs. Henry Folwell, Secretary; Mrs. William Watson, Treasurer.

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ST. AGNES' CHAPTER: (Meets Saturdays.) Mrs. Edward James McHenry, Matron; Adeline Parry, Secretary.... Mildred Barr, Treasurer; Virginia Reith, Assistant Treasurer.

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POLLYANNA CLUB, Class No. 4: (Meets second Tuesday of month, at home of President.) Miss Holden, President; Martha Gabriel, Secretary; Adeline Parry, Treasurer.

GIRL SCOUTS: Captain, Elinor Fei; Sergeant, Margaret Casey; Corporal, Margaret Lyon; Scout Scribe, Adeline Parry.

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

NOTICE

All subscriptions to "Church Progress" expired in May. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself.

Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

CALENDAR

JANUARY

1—Feast of the Circumcision.
5—Second Sunday after Christmas.
6—The Epiphany.
12—First Sunday after Epiphany.
19—Second Sunday after Epiphany.
25—Conversion of St. Paul.
26—Third Sunday after Epiphany.

FEBRUARY

2—Purification of the Virgin Mary.
Fourth Sunday after Epiphany.
9—Fifth Sunday after Epiphany.
16—Septuagesima.
23—Sexagesima.
24—S. Matthias, Apostle.

HONOR ROLL

OUR BOYS AT THE FRONT

OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

ARMY

*Major Arthur W. Yale
*Capt. Thomas E. Hatley
Capt. Charles E. Price
*Lieut. Benjamin Pollock
*Lieut. Harry S. Pollock
Sgt. John Richard Conway, Aviation
*Sgt. Emil Weitsel
Sgt. Richard F. Simpson
*Sergt. Donald Edward McHenry
Corp. Joseph M. Carey
*Corp. John W. Campbell
*Corp. Hubert J. Sheldrake

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Bernard Belinfante
*Henry A. Lowe
*Alfred Tyers
*William Gordon Scott
*Herbert Tyers
*John Tyres
*Merritt L. Housholder
*Layton Peterson
*William A. Webb
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*Alfred M. Lowe
William Sheldrake
*James Allen Wilkinson
*Fred Eisenhart

NAVY

*Benjamin F. Daniel
*Earl W. Cubbler
Ralph B. Mills
*William E. Joseph
*Walter M. Weitsel
Roy A. Sheldrake
Harry P. Steckle.
*Charles Kochersperger
Earl Tilton
James Jackson
William H. Wood

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

HONORABLY DISCHARGED

Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake

Names marked * are "Over There".

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—Mrs. Clifford Pearson.
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. O. V. Shute.

February
1 Sunday—The Choir.
Memorial Margaret Hughes, by Mrs. McHenry and Family.
2 Sunday—Mrs. William Crainor.
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

April
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May
1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August
1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.

2 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German, Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
2 Sunday—Mrs. Harris and L. W. Harris.
3 Sunday—Walter H. Richman.
4 Sunday—Memorial Jos. G. McIlhenney.
5 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—In Memory of Rev. Edward James McHenry.

November

1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—Mrs. Toyer.
2 Sunday—Ray Williams.
3 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
4 Sunday—Mrs. C. A. McCarty.
Christmas Day—Mrs. William Crainor.
5 Sunday—A. W. Yale, M.D.

CHOIR MEDAL WINNERS

1914-15
Reba V. Lowe, Gold.
Walter H. Richman, Silver.

1915-16
Donald E. McHenry, Gold.
Lydia B. Shank, Silver

1916-17
Lydia B. Shank, Gold.
Adeline M. Parry, Gold.
Reba V. Lowe, Silver.

1917-18
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EVERY-MEMBER CANVASS

In another column of this paper is a summary by the Accounting Warden of our prospective receipts and expenditures, wherein it is plainly shown that the parish will be about $1,000 in debt at the end of next year. We cannot afford to have this condition continue, for it would mean the accumulation of a debt that would ruin us very shortly. It is the purpose of the Vestry to have an every-member canvass of the Parish in January, to increase the offerings of those who give and to persuade those without envelopes to take them. Let us each one do what we can.

CHRISTMAS AT HOLY COMFORTER

The celebration of Christmas was initiated by a midnight Eucharist, the first that has been held in this Church on Christmas in nine years. Despite the inclement weather, the attendance was splendid, there being more out than at the second celebration, which was at 10.30. The choir rendered favorite carols and hymns at midnight, and sang a full choral service at the later hour.

The Sunday School Christmas Festival was held on Thursday evening in the Church.

THE SUNDAY SCHOOL

It was with great regret that the Rector accepted the resignation of the Superintendent, Mr. Walter C. Haydock, who leaves us on January 1. At the Christmas Festival of the Sunday School he was presented with a book from the teachers and pupils of the School, in token of their af-

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fection and appreciation of his unusual efficiency. We are pleased to announce at this time that Mr. Walter H. Richman has kindly accepted the Superintendency of the School. May we all pledge him our loyal support.

RECTOR'S AID ACTIVITIES

The Sock Social recently held in the Rectory was quite a success, both financially and socially. Those who came spent a very pleasant evening. It is proposed in the near future to have a vaudeville and dance for the benefit of the Church. Further notice will be given later.

FINANCES

At the last meeting of the Vestry, a report was submitted, showing the expected income for the year 1919 and the definite expenses. If those now having envelopes pay in full during the year, the income from that source will be $1,903.96. The loose offerings will be about $250.00, and the Easter thank-offering (if the same as last year, and it should be three times larger) will be $400.00, making the total income, $2,553.96.

The fixed charges or expenses of the Parish for 1919 are as follows:

Salaries	$1,860.00
Light and Heat	250.00
Taxes	188.00
Convention Expense	29.97
Bishop's Salary	64.93
Diocesan Missions	83.09
Sustentation Fund	8.96
Miscellaneous Expenses	200.00
Church Pension Fund	131.28
	$2,816.23

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This will leave a shortage of $262.27 at the end of the year for current fixed charges which must be paid. Besides this, our interest charges are $894.00 per year, against which the envelopes bring in $115.08, plus receipts from suppers, etc., which are an uncertain factor and cannot be counted on as to exact figures. It will be seen that next year we face a shortage of over one thousand dollars, unless the congregation determine otherwise. This thousand dollars will be raised easily if each one would do his part, and in doing it no one would be unduly burdened.

Again, this year we have had no Christmas Bazaar, as was the custom formerly. The Bazaar was dropped on the suggestion of a number of persons, who promised to give in cash each year the amount they spent at the Bazaar. Some kept their promise, others did not. The suggestion has often been made in this paper that every family give five dollars a year as a special offering for extraordinary expenses, such as mortgage interest, Pension Fund, etc. This to be given in addition to regular pledges and Easter thank-offering. This $5.00 could be paid quarterly, if not convenient to pay all at once. Why cannot this be done? The Parish is yours ,the expenses are yours, and the responsibilty is yours. If each will accept individual responsibility, the expenses will be easily met, and your Parish become a powerful factor in the community.

EVERY-MEMBER CANVASS

A campaign to interest every member, man, woman, boy and girl, in every parish in the city of Philadelphia will be conducted from March 9 to March 30. This must not be confused with the financial canvass to be conducted this month. The purpose of the campaign in March is not primarily to solicit money, but in a city-wide effort to arouse our people simultaneously in every parish to take an interest in their Church, to learn what the Church teaches, and to pray and read their Bibles and to attend the services of the Church. For the present we only ask your prayers and the promise of your co-operation when the campaign is organized.

To see evil done, and not speak out against it, is to consent to it, and take a silent share in it.

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NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

PRESENT SUBSCRIBERS TO "CHURCH PROGRESS"

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Mrs. Howarth	Mrs. Wm. Martyn
Mrs. Wm. T. Seal	Robert J. Allen
Mrs. John McLaughlin	Mrs. S. H. Kite

PERSONALS

We learn indirectly that Alfred Lowe has been wounded in France. How seriously is not known at this time.

Also indirectly that Blair Brown, son of a former vestryman of the Parish, enlisted in the Canadian Aviation Corps, and has lost an eye and leg, due to a fall of 3,800 feet. Whether the fall was caused by an accident or a Hun bullet is not stated.

LIBERTY BONDS

The response to our appeal has not been very liberal, only $10.00 being subscribed. The idea is to obtain $500.00 in Fourth Liberty Bonds to be placed in our Church Building Fund, which already contains $250.00 of the Third Bonds. Ten men in the congregation have pledged $250.00 in weekly payments of $1.00 each; the Sunday School has pledged $100.00, and one member will give $50.00, provided the entire $500.00 is raised. If you can do so, please make a cash donation; if you cannot, contribute a weekly sum until the amount needed is in hand. Information may be had from, and donations handed to, either the Rector, Wardens, or Mr. Promis.

THE SUPREME WORK OF THE CHURCH

Let it ever be borne in mind that the supreme work of the Church is to win the lost to the Kingdom of Jesus Christ. That this work is through the ambassadorship of the Gospel of Jesus Christ. That this Gospel is to be preached and ministered as God's message of warning and invitation to the lost. That its power is altogether in the Holy Spirit. That there must be conviction of sin, and repentance from sin before there can be saving from sin. That the work to be wrought is faith in Jesus Christ and by the power of the Holy Spirit. That it is to be witnessed by the Holy Spirit in a new life. Conviction, repentance, faith and regeneration–a break in or circumventing of either link is fatal to the whole plan. We do not need to search for those who need such a ministry and testimony of the Gospel, such ones to find on the part of the Church or those who have been called to the ministry of the Word—they are all about us.—*The Cumberland Presbyterian Banner.*

Rejoice as genuinely in another's success as in your own.

DOES THIS APPLY TO YOU?

The coolness with which people can commend a cause at the very moment they are flagrantly disloyal to it, is a commentary not on insincerity, because there is none, but on seeing ourselves as others see us. Ladies at an afternoon tea, discussing conservation while they are eating a lot of expensive food which they do not need, at a time when they ought not to eat anything, for their own stomachs' sake, or taking dainty bits of their luncheon, leaving the rest fit only to go into the garbage pail, do this simply because they do not think. When some one has the courage and delicacy to call their attention to what they are doing, they are thankful, but why should not the times and the very air make people aware in what a world they live? Why should not the crime of wastefulness stare people out of countenance when they do as they please, just as stealing would? It is because so few people really believe that no man liveth to himself, that most of us try to do it.—*The Christian Register.*

To find a friend is the soul's ambition.

HIS LOVE SUSTAINS

Almost every home and certainly every man whose heart is not bereft of all sympathy and pity is having the valley experience, and it is the shadowed valley in which we are walking, for death is near. The heart-break, the sorrow and the loneliness we know these days and in all these experiences we are discovering, perhaps as never before, how hungry our souls are for God. But the shadowed valley is the fearless valley, because God is near and He has the rod and the staff which bring courage and comfort. The very valley of the shadow may thus be transformed into the mountain top of communion with God. It is by His presence that He answers our questions, and when we are in doubt concerning His will, it is as the *"I Am"* that He commands us to go forward. *"I Am"* led the children of Israel out of Egypt. *"I Am"* comforted Mary and Martha at the grave of their brother. The finest sorrow is that which brings us to Christ and the fine evidence that the Master loves us is when we are told that He has come and is calling for us. Sorrow is but love seeking its own, and in sorrow we can know as perhaps in no other way how great and strong love is. We are possessors of that divine certainty of the human soul that there is neither in this world or in the world to come anything that shall separate us from the love of God in Jesus Christ our Lord.

In these shadowed days, believing in God, trusting in Him, turning to Him, knowing His mercy and comfort, we may have that experience of the Psalmist, and not be afraid of any evil tidings since our hearts are standing fast and we believe in the Lord. The rod and the staff are not for our use alone. Let us remember that they are in God's hands, and He asks us to lean on Him. It is in this way that God gives us His strength in bearing our weaknesses and He gives us His support as He carries our burdens. With the heart man believeth unto righteousness, and when the heart is full of the Father's love, He will no longer seem to be far away or thoughtless of our prayers or deaf to our cries.

The mercy of the Lord is not alone the mercy of redemption and escape from the troubles of life, but His mercy is also revealed in that we are able to accept all the experiences of life as means of bringing us nearer to God and as revelations of the Father's love. If the fear of the Lord is the beginning of wisdom, what will He not do for those who love Him. The troubled mind God blesses with the revelation of His truth. The untroubled heart He blesses with Himself. Therefore let not your heart be troubled for the established heart, the trusting heart is the heart uplifted and comforted by God's peace and presence. Our trust is in God alone; not in our own

strength or wisdom or faith or courage, but in God is the soul's refuge and strength, and our only dependence is upon Him. Christ went to the Cross bearing our sins in His own body, and we can accept sorrow, grief, and pain not only as tokens of His love for us, but of our love for Him. Herein is love, not that we love Him, but that He loved us, and He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

How near we are brought to the great soul of the race as we remember that no man liveth unto himself, and no man dieth unto himself, and that we are one with all those who suffer and all those who strive. How near, too, the present troubles of life bring us to the faith and loyalty and devotion and love of the home, and what larger meanings we are able to discover in that fellowship and communion of service when we bow together and confess that God is our Father, and that we are His children. How near we are brought to the boys on the far battle line, we trying to live that for which they are suffering, and they are willing to suffer, accepting the suffering and the toil as evidence of their faith in justice and liberty and God and their love for their country and for us.

We must be faithful to all those who have gone out; the ones "who here at home fly past us toward eternal things" and those far away who are suddenly called upon to experience "the soul's westering"; and we can keep faith with each and every one only through love. We can be loyal only to those responsibilities and duties which we freely accept and consent to. This is one of the things that Jesus meant when He said, "If ye love me, keep my commandments," and this is true in home and State and Church. Let us then renew our vows of allegiance to Him in all things.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

IMMORTALS

Who shall sit at the table, then, when the terms of peace are made—
The wisest men of the troubled lands in their silver and gold brocade?
Yes, they shall gather in solemn state to speak for each living race,
But who shall speak for the unseen dead that shall come to the council place?

Though you see them not and you hear them not, they shall sit at the table, too,
They shall throng the room where the peace is made and know what it is that you do;
The innocent dead from the sea shall rise to stand at the wise man's side,
And over his shoulder a boy shall look—a boy that they crucified.

You may guard the doors of that council hall with barriers strong and stout,
But the dead unbidden shall enter there, and never you'll shut them out.
And the man that died in the open boat, and the babes that suffered worse,
Shall sit at the table when peace is made by the side of the martyred nurse.

You may see them not, but they'll all be there; when they speak you may fail to hear;
You may think that you're making your pacts alone, but their spirits will hover near;
And whatever the terms of the peace you make with the tyrant whose hands are red,
You must please not only the living there, but must satisfy your dead.

—Edgar A. Guest.

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READ THE CHURCH PAPERS

By the Rev. George P. Atwater, D.D.

We see with our eyes, but we realize, or make real to ourselves, by the faculty of imagination.

Merely to *see* such activities of your Church as may chance to come within range of your eyes is but a dull and uninspiring experience. It would be like catching a momentary glimpse every five minutes of a stirring motion picture. You would soon fall asleep.

The individual in any parish develops and encourages a torpid unconcern for the Church because he permits himself to think of his parish and its activities detached from the whole battle which the Church is waging. If we did not know through the newspaper and the activities of our governmen that there was a war, the making of bandages by devoted women would seem a meaningless and dreary task, unrelated to any human need. But the casualty lists in the newspapers transform the work of rolling bandages into an inspiring enterprise.

If you want to know why the work of your parish is not a dull routine, but is a throbbing and thrilling effort, you must let imagination relate the activities of the parish to the work of the Church as a whole.

Reading, with alert imagination, is the extension to every part of our land, and into every problem of life, of the gift of sight. We call it insight.

Not only to enlarge our knowledge, but to broaden our experience and to quicken our enthusiasm and to fortify our efforts in the Church, *we must read the Church Papers.* We are wilfully, partially, blind to the greater meaning of every effort, if we fail to do so.

They will open up a new world. If you long to travel, *read.* If you would enrich life with a sense of living in a nation and not in the corner ofa village, *read.* If you would journey through the places where the vital issues of life and God are manifesting themselves, that is, if you would journey through other parishes, other men's minds, other people's efforts — *read the Church Papers.*

Respect, reverence, and love should always accompany gratitude. To thank one whom we do not respect and to be grateful to one whom we do not love, that is indeed a sorrow. Think, then, of Christ, and know the joy of being grateful to Him who is the soul's highest reverence and the heart's greatest love.

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Church Progress

Volume Seventeen PHILADELPHIA, FEBRUARY, 1919 Number Five

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Altos: Georgia Hazel, Mabelle Turner, Adeline Parry, Ruth Parry.

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POLLYANNA CLUB, Class No. 4: (Meets second Tuesday of month, at home of President.) Miss Holden, President; Martha Gabriel, Secretary; Adeline Parry, Treasurer.

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Church Progress

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

February

2—Purification of the Virgin Mary.
—Fourth Sunday after Epiphany.
9—Fifth Sunday after Epiphany.
16—Septuagesima.
23—Sexagesima.
24—S. Matthias, Apostle.

March

2—Quinquagesima.
5—Ash Wednesday.
9—First Sunday in Lent.
12—Ember Day.
14—Ember Day.
15—Ember Day.
16—Second Sunday in Lent.
23—Third Sunday in Lent.
25—The Annunciation.
30—Fourth Sunday in Lent.

PARISH REGISTER

Holy Matrimony

Dec. 7—In the Church,
Llewellyan Garfield Morgan and
Mary Violet Anderson.
Dec. 28—Henry A. Garrand and
Gertrude Brown.

Infant Baptism

Jan. 12—Charles Gouldy McLaughlin.
12—John William Seal.

Christian Burial

Dec. 15—Annie W. Gardiner,
4812 Fairmount Ave.
27—Charles Samuel Allen,
5048 Haverford Ave.
Dec. 27—Mary Campbell,
Cooper Hospital, Camden.
Jan. 17—Samuel Findley,
4839 Aspen Street.

THE "BISHOP'S CHURCH"

The announcement that plans are complete for the establishment of a "Bishop's Church," at Broad and South Streets, is preliminary to the opening of the first diocesan church that the Church in this vicinity has ever had. Although the Diocese of Pennsylvania, which now includes only Philadelphia, Chester, Delaware, Mont-

gomery, and Berks Counties, dates from 1784, none of Bishop Rhinelander's predecessors, with the single exception of Bishop William White, have been identified with any particular congregation.

To-day, with the diocesan parishes and missions numbering nearly two hundred, it is the belief of Bishop Rhinelander and his associates that, pending the building of the proposed Episcopal Cathedral on the Parkway, the city should have a special church that will be the ecclesiastical administrative center of diocesan affairs, a "bishop's church" that, while not as elaborate as a cathedral, can be used for the same purposes and in the same manner.

Thus it is that the Church of the Ascension, which has had a modest and humble existence for nearly a generation at Broad and South Streets, is now, under its new name of St. Mary's Church, to become the center of the local Episcopal activities. A legacy of $100,000, bequeathed by Mrs. Anna Watson, is to be expended in altering and enlarging the edifice, which will be extended to the corner of Broad and South, while the interior is to be re-decorated and other structural changes made to prepare the building for its new use.

Now, with the venerable Dr. Hodge as Rector emeritus, Rev. George L. Richardson, D.D., as Vicar, Rev. Samuel A. Booth, Assistant Vicar, and under the immediate direction of Bishop Rhinelander, it is to become the "bishop's church", where on high days and holy days the foremost Episcopalian ecclesiastics are to preach and officiate.

Convocation.—At the January meeting of the West Philadelphia Convocation, Rev. William J. Cox, Rector of St. Andrew's Church, was elected Dean, in place of Rev. S. Lord Gilbertson, who asked to be relieved from office. Mr. Gilbertson has held the office of Dean for sixteen years, and was Secretary eight years before that. Rev. Willilam N. Parker, Rector of Epiphany Church, declined to serve longer as Secretary, and our Rector was elected in his stead, but regretted that he could not accept that honor. Mr. L. Willard Harris was elected as a member of the Missionary Committee of the Convocation.

Liberty Bonds.—Since last month our Liberty Bond proposition has prospered nicely. A former member of the Parish, who is still its friend, read our appeal, and sent a check for fifty dollars; the appeal of the Rector from the chancel on January 19 brought in twenty dollars; this with ten dollars of the hundred needed to give us five hundred dollars in bonds for the Building Fund. This balance should be raised this month, and donations, large or small, are requested.

Clergy Pension Fund.—For February 16, your Pledge Envelopes call for a contribution of 25 cents for the Pension Fund. We cannot understand why contributions to this Fund have been disregarded by so many. The clergy of the entire Church depend upon it, and it is but right and fair and honest that we provide for them and their families. The assessment on this Parish is $32.82 each three months, and we urge every member to give something in the envelopes on February 16, and to give 25 cents or more, if possible.

The Choir.—The Choir is in need of soprano voices. Matured voices preferred. A knowledge of music is desired, but not imperative. If you have a quick ear, like to sing, love the Church and its services, why not help? A weekly rehearsal and two services on Sunday is not much out of the whole week to devote to worship and praise. Are there not girls in the Sunday School who can sing, and who should sing in the choir? See the Choir Director after any service or on Friday evening.

Memorial Altar Flowers.—Is there

any one in the Parish who desires to donate flowers as a memorial to some loved one on the second or fourth Sunday in January. That Sunday is now vacant. See the Rector about it.

LOYALTY.—So many persons are disloyal to the Church without really knowing it. They volunteer, or are assigned by the Rector, to do a certain Parish work; they do it for a time, then stop because it interferes with their convenience or pleasure or secular work. This is pure disloyalty, because loyalty to the Church means to give oneself wholly and unreservedly. Take the matter of church attendance—how frequently it is that one is too tired to go to church on Sunday, but during the week is never too tired to go the theater, picture shows, or lodge meetings. Read in another part of this paper what the soldier in the trenches says about these things that do not count. Then there is that large majority of persons who are contented to sit in the pew and do absolutely nothing in the way of church work. Again disloyalty. One cannot by any stretch of the imagination be a Christian if contented to merely sit in the pews without active part in the church work. Our Lord says: "By their works ye shall know them;" and—"If the tree does not bear fruit, cut it down." There is work for every member of the Parish for the upbuilding of Christ's Kingdom on earth. In the Lord's Prayer we pray: "Thy Kingdom come," but do we really mean it? His Kingdom cannot come if we sit idly, supine, and lazy, contented to let it come or not, but not bothering ourselves about it. Is that Christian? No! Is that loyal? No! Is that our duty to God and His Church? No! These points you will be asked to consider in March when the revival or missions is held in this Parish and throughout the whole Diocese.

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CONFIRMATION

Bishop Garland will visit this parish on Friday evening, February 7, at which time he will administer the apostolic rite of confirmation. There is a class of six to be presented. It is hoped that the whole congregation will turn out to greet the Bishop and encourage those who are about to enter upon a new phase of the Christian life.

EVERY-MEMBER CANVASS

Before this paper is in the hands of its readers, a meeting of a large canvassing committee will have been held to canvass the parish to raise subscriptions to cover the half-yearly interest. If the interest amounting to $750.00 per year could be taken care of, sufficient funds are already being given to pay the current expenses of the Church. It is necessary for the future safety and maintenance of the Church that these funds be raised, otherwise this parish will come to a sudden and disastrous end.

VAUDEVILLE AND DANCE

Some time in February, the Rector's Aid will give a Vaudeville Show and Dance in St. James' Parish House, when they hope to have a large and enthusiastic attendance. We who do not dance will find the evening one of pleasurable entertainment, and those who do dance will have an opportunity for most agreeable exercise. Watch for the date, which will be announced later. Be sure to join us, for you will be missed if you are not with us.

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the Sock Social held in the Rectory in December. We take this opportunity to extend our most grateful thanks to Mr. Frankenfield for his kindness.

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HIS RELIGION

Rev. Dr. George C. Stewart, an Army Chaplain, writes to *"The Living Church"* about the "doughboys'" religion. He tells of a young captain who lost a brother in the war. The Doctor gave him such comfort as he could, and showed him a picture of our Lord upholding another, and bearing the simple words: "Hard hit—Hold fast." Then the Doctor goes on—the boy spoke to me words that I shall never forget and that express the language of the officer and doughboy alike:

"Chaplain, we of the —th have been in the trenches since last February. You know how I am living and my fellows—like swine, in a dripping dugout. The action is fierce. I want to say to you that every illusion that I ever had as to the value of material things, as to the worth of what can be seen and touched and handled, is gone forever. What happens to me, to my body, my possessions, to my house, to the things that are handled and seen, I don't care a damn. And I want to say to you that every vision I ever had as a boy, as a youth, as a young man, has been enhanced a thousandfold. I know that nothing remains, that nothing counts, that nothing matters except the unseen and the eternal!"

How many of us have arrived at this point in our religion? How many of us believe, and think, and live in the thought that nothing counts except the unseen and the eternal? Are we not concerned prim-

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arily with what happens to us, to our bodies, to our possessions, to our houses, to all things that are handled and seen? Do we not put first things last and last things first?



OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

ARMY

*Major Arthur W. Yale
*Capt. Thomas E. Hatley
Capt. Charles E. Price
*Lieut. Benjamin Pollock
*Lieut. Harry S. Pollock
Sgt. John Richard Conway, Aviation
*Sgt. Emil Weitsel
Sgt. Richard F. Simpson
*Sergt. Donald Edward McHenry
Corp. Joseph M. Carey
*Corp. John W. Campbell
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O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

HONORABLY DISCHARGED

Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake
Names marked * are "Over There".

MEMORIAL ALTAR FLOWERS

January

1 **Sunday—Walter H. Richman.**
Mrs. Clara Rowlinson.
2 Sunday—
3 **Sunday—St. Agnes Chapter.**
4 Sunday

February

1 **Sunday—The Choir.**
Memorial Margaret Hughes, by Mrs. McHenry and Family.
2 Sunday—Mrs. William Crainor.

3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March

1 Sunday—The Choir.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.
5 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.

April

1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
2 Sunday—Memorial to Daisy Webb, by her S. S. Class.
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May

1 Sunday—William Webb. Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey. Mrs. E. Lyon.
4 Sunday—Memorial to John F. James. By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls. Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.

July

1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—Memorial, Jos. G. McIlhenney, By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German, Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
2 Sunday—Mrs. Harris and L. W. Harris.
3 Sunday—Walter H. Richman.
4 Sunday—Memorial Jos. G. McIlhenney.
5 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—In Memory of Rev. Edward James McHenry.

November

1 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—Mrs. Toyer.
2 Sunday—Memorial Jos. G. McIlhenney, By Mrs. Shank and Daughter.
3 Sunday—Memorial Jos. G. McIlhenney. By Mrs. Shank and Daughter.
4 Sunday—Mrs. C. A. McCarty.
Christmas Day—Mrs. William Crainor.
5 Sunday—A. W. Yale, M.D.

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Ruth G. Parry, Gold.
Mabelle Turner, Silver.

Those little things which fill up our lives when relaxation comes are spiritual tests. Do we choose spiritual pleasures, or are we living on unspiritual things?—*Robert E. Speer.*

The man at the end of his ambition is on the way to the graveyard.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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FROM THE BOTTOM UP

This has been called the age of opportunity in music. The great number of musicians who from penury in their childhood, have jumped to the heights of fame and riches, is reasonably astonishing. Recently the writer met a violin teacher in a New York musical school. He said:

"Sometimes I think my life has been a financial failure when I read of the great sums of money earned by Heifetz, Elman, and others who were poor boys. Again I stop to realize that I am actually earning over twenty-five times as much money every year as my father earned in Odessa. Certainly, if I can do that, my life has not been a financial failure. I am asked why so many poor Jewish boys succeed, while bright American boys often fail. I do not think that the reason is that of talent alone. Some American pupils are wonderfully talented. I actually think that poverty and the horror of poverty has had a great deal to do with it. The little Jewish boy in Odessa sees how hard his father, mother and sisters have had to work. Some one puts an Aladdin's lamp in his hands, in the form of a violin. He knows that if he keeps on rubbing the lamp long enough in the right way, he can make wonderful music that will better the world and at the same time bring him the riches so long denied to his ancestors. Do you wonder that he works day and night for success? If American boys could be made to work as hard and as long, and if they had such a glorious goal, they would have little difficulty in succeeding? We really have too much in some ways in America. Again, we spend money for foolish things. Music is a life asset for any one who studies it. A real investment of the safest and most profitable kind. The trouble is that American students don't invest enough; they expect a five thousand dollar income from a ten thousand dollar investment."

It is not at all infrequent for singers to rise from menial positions to prominence and wealth. The French tenor, Rousseeliere, was one of many instances. He was discovered at Algiers, working in a foundry at sixty cents a day. It is also rumored that a prominent prima donna of to-day was once a domestic servant.—*The Etude.*

"True humility is not the absence of pride and self-assertion, but is the quality of earnest manhood."

THE EXAGGERATOR

"I'm most dead! It's as hot as fire, and I've been over a dozen miles after that colt!"

Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"I went over to Briggs' and back by the bridge."

"That is a little less than half a mile. Is it so warm, Andy? It seems quite cool here."

"No, not so dreadful if I'd taken it slower, but I ran like lightning and got heated up."

"You started about five o'clock, Andy, and it is now a quarter to six," said his father, consulting his watch.

"Yes, sir; just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a half mile?"

"I didn't mean exactly that, father; but I ran all the way because I expected the whole town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom did you expect, son? I wasn't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddie, Tim and Sam told me they'd be 'round after school; and I wouldn't wonder if Ike came, too; that's all."

"The population of the town is 5,000, and you expect five persons. Well, as you are very sick, I am glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet, "who says I'm sick?"

"Why, my son, you said when you came in that you were almost dead; doesn't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead at all, but I did some tall running, you bet. There were about fifty dogs after me, and I don't go much on dogs.' '

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep dog; and Rush's store dog, and two or three more, and they made for me; so I ran as fast as I could."

"Five at the most. That is not fifty, Andy."

"There seemed to be fifty, anyway," answered Andy, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me; and I guess you'd thought there was fifty if it had been you."

"Ten acres of dogs would be a great many thousands; have you any idea how many?"

Andrew did not like to calculate, so he only shook his head. But his father continued:

"I know no better way to break you of the foolish habit of exaggeration than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, traveled more than a dozen miles to get half a mile, expected to find five thousand people here to examine your new velocipede, and when you reached home you were nearly dead."

"Please don't, father; the boys and girls will laugh themselves to death."

"Laugh themselves to death at a simple story like this? I hope not, surely."

"But, father, I never, never will stretch things again if you won't tell them," pleaded Andrew.

"The Bible is certainly the best preparation that you can give to an American soldier going into battle to sustain his magnificent ideal and faith."—*Marshal Foch.*

If you are not a stranger, speak to someone who is. If you are a stranger, you will be glad to receive a kindly welcome.

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OUR BOYS

Our boys left their comfortable homes for a foreign land. They know now the hard life of the soldier. None ever lived who knew the sort of life the soldier or sailor must now live. The trench, the barbed-wire entanglements, "No Man's Land," the terrible barrage, poisoned wells and poisoned gas, are some of the new things in the soldier's experiences. The battles in air and under the sea, are new, and the barbarous attacks of the Hun upon women, children, hospitals, life-boats, would make the savages blush for shame.

Now we are looking for the results as it shall effect the life of humanity in the future.

That war may be prevented may be the thought of children in the nursery, but the best government does not entirely control the acts of its own people. Even under our own Government, which is assuming to teach the world how to settle the greatest peace proposition known to history, "Gentlemen", encouraged by their "lady" friends, put on masks and run down men without a trial and burn them.

War among the nations must be prevented, or if begun, must be brought to an early end.

Consultations and conferences with this end in view are being held. Kings, Presidents, and others in the highest positions in their governments are meeting in Paris, to formulate a league for the better arrangement and government of all the world.

Christians should pray earnestly, daily, that God will preside at those conferences, and guide those men to make the best possible decisions. Wonderful things have happened, and we shall see more wonderful things take place constantly, and the Church should take the lead in influencing the people to right thoughts and helpful examples, becoming to those who walk and talk with God.

Put a service star on your abilities and your possessions. Men have been known to use even their poverty for the glory of God. If you give a life you will receive a life in return. When we refuse to give, someone will be deprived of knowing Christ.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

At night God sometimes chases sleep away in order to have an opportunity to speak to us alone.

Among the New Books

The International Spirit

Like an Easter lily rearing its perfect purity above the mud in which its feet are set, a great dream is coming to realization from the depths of the world war, says Dr. Morris Jastrow, Jr., in *"The War and Coming Peace"* (Lippincott's). "The creation of an international parliament in some form, upon the triumph of the moral issue, would appear to be not at all of the nature of an idle dream, but a step suggested by the logic of events." It is the divine vision of the triumph of the international spirit, seen by Tennyson, in his "Parliament of Man," that has been brought within human reach by the greatest catastrophe of history.—J. B. Lippincott Company, Philadelphia.

Soldiers, Attention!

"Offensive Fighting," by Major Donald McRae, is officially authorized by the Secretary of War. Like Major William E. Dunn's *"Field Artillery Training Manuals,"* two volumes of which have been issued by the Lippincott Company, Major McRae's work is based upon first-hand training in French military classes, taught by men who have taken part in all of the great battles of the war. These volumes are indispensable to the ambitious soldier. *"The Soldier's English and Italian Conversation Book"* is a companion volume to the very popular *"Soldier's English and French Conversation Book,"* in wide use in the training camps.—J. B. Lippincott Company, Philadelphia.

"Skinner's Big Idea." By Henry Irving Dodge. Harper and Brothers; 50 cents.

This little tale of seventy-odd pages reproduces our old friend Skinner, who by the purchase fo a dress-suit, made himself a Place in the business world. The hero of this story—designed for and heartily recommended to all business men—is not Skinner, but his Idea. Skinner objects to his firm's attitude of mind concerning the old employees, whom the partners feel should be replaced by younger men. "Why," says Skinner, in effect, "should we allow a rival to have the benefit of the business education our men have obtained *at our expense?"* Between his Idea, which arouses the old employees to new initiative, and the Great War, which forces the partners to reconsider the high value of older men in service, everything works out well.

"The High Road." By Emma S. Allen. Meridian Press; $1.35.

The old Scotch ballad, "You take the high road and I'll take the low road," is quoted by Miss Allen's heroine when she learns that her lover is the son of a man whose life and fortune are devoted to furthering prohibition in California. The heroine, Victoria Lamont, is the only child of a wealthy and aristocratic wine-grower. The conflict of principles produces an interesting story which is somewhat marred by what a Chinese would call the "too much talkee-talkee" of the various characters. In this particular all are alike. When they start to talk, they harangue the listener into a deadly weariness, which the reader may avoid by a skilful skipping of pages. The story part is worth such skipping, and the fault is doubtless one which the author will outgrow. Her plot is well-planned and, on the whole, well-worked out.

"Oh, Money! Money!" By Eleanor H. Porter. Houghton, Mifflin and Co.; $1.50.

"Money talks," we have been told so often, that most of us believe the proverb. At any rate, it spoke so clearly to Stanley G. Fulton, that he was obliged to listen. Stanley G. was the possessor of twenty million dollars—and that was all. His bachelor life brings him no companionship. His money brings him only a sense of responsibility. Wondering how he shall dispose of his fortune when he dies, Fulton plans to test his three relatives—all distant cousins, by the way. With the aid of a lawyer he disappears, leaving each relative one hundred thousand dollars. Then camouflaging himself as John Smith, he appears, and—learns what he learns. The diverting plot is worked out in Mrs. Porter's inimitable vein, and holds the reader's attention to the end—a quality of all her books, by the way.

. . . The . . .
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Church Progress

Volume Seventeen | PHILADELPHIA, APRIL, 1919 | Number Seven

Church of the Holy Comforter

Haverford Avenue at 48th Street

WEST PHILADELPHIA

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Rector

Rev. Howard M. Stuckert, M.A.,
Rectory, Haverford Ave., at 48th St.
Telephone, Belmont 271.

Lay Reader: Mr. L. Willard Harris.

Sunday Services

8.00 A. M.—Holy Communion.
10.30 A. M.—Morning Prayer and Holy Eucharist.
2.30 P. M.—Church School.
7.45 P. M.—Evening Prayer.

Vestry

William J. Harper, Rector's Warden.
L. Willard Harris, Accounting Warden.
George V. Robertson, Secretary, 4236 Otter St.

Chas. E. Price, M.D.	Charles I. Wilkinson
Robert J. Allen	Joseph D. Promis
William H. Lodge	Edward J. Ensell

Meets the second Tuesday in March, June, September and December.

Sexton: ———— ————.

Church School

Superintendent, Mr. Walter H. Richman.
Secretary, ———— ————.
Treasurer, Mr. L. Willard Harris.
Pianist, Miss Adeline Parry.

Teachers: Miss Ethel M. Holden, Mrs. Philip H. Smith, Mr. Charles I. Wilkinson, Mrs. Elizabeth Cannon, Miss Vera Frankenfield, Miss Margaret Casey, Mrs. Amelia T. Crainor, Mrs. John Davis, Miss Isabelle Parry, Miss May Belle Turner, Miss Dora R. Teller, Miss Lydia B. Shank, Miss Margaret E. Creen, Miss Edith L. Toyer, Miss Virginia E. Simons, Miss Marion G. Scargle, Mrs. Mary Groves.

Font Roll: Secretary, ———— ————

The Choir

Choirmaster, Mr. L. Willard Harris.
Organist, Mr. George Tudor.
Librarian, Miss Lydia B. Shank.
Choir Mother, ———— ————.

Sopranos: Miss Susan Wilkinson, Miss Winifred Ridgeway, Miss Lydia B. Shank, Miss Margaret E. Green, Mrs. C. E. Wharton.

Altos: Miss Georgia Hazel, Miss May Belle Turner, Miss Adeline Parry, Miss Ruth Parry, Mrs. Pinter.

Tenors: Mr. L. Willard Harris, Mr. Harry Rigby.

Basso: Mr. Charles I. Wilkinson, Mr. Walter H. Richman, Mr. Richard J. German, Mr. William H. Martyn.

Altar Guild

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Secretary, Mrs. George E. Coulson.

Servers Guild

Warden, The Rector.

Rector's Aid Society

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Vice President, Mrs. F. C. Breerwood.
Secretary, Mrs. Howard Arnold.
Treasurer, Mrs. William Watson.
(Meets alternate Thursday afternoons.)

Girls' Friendly Society

Branch Secretary, Mrs. Howard M. Stuckert.
Associate, Mrs. John E. Davis.
(Meets Thursday evenings.)

Brotherhood of St. Andrew

Director, Mr. J. D. Promis.
Vice Director, Mr. William J. Harper.
Secretary and Treasurer, Mr. L. W. Harris.
(Meets first Thursday.)

Polyanna Club

President, Miss Holden.
Secretary, Miss Martha Gabriel.
Treasurer, Miss Adeline Parry.
(Meets second Tuesday at home of the President.)

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

APRIL

6—Fifth Sunday in Lent.
13—Palm Sunday.
17—Maundy Thursday.
18—Good Friday.
20—Easter Day.
21—Monday in Easter-week.
22—Tuesday in Easter-week.
27—First Sunday after Easter.
28—S. Mark, Evangelist.

MAY

4—Second Sunday after Easter.
11—Third Sunday after Easter.
18—Fourth Sunday after Easter.
25—Fifth Sunday after Easter.
26—Rogation Monday.
27—Rogation Tuesday.
28—Rogation Wednesday.
29—Ascension Day.

Do not fail to use the Easter thank-offering envelope, which will be mailed to you during the coming week. You may make one contribution for the year, or four at quarterly intervals. For the latter, an envelope will be sent to you at the proper times during the year. Of course, we would prefer the latter use of the envelope, since then you will be able to give a larger amount than if only the one envelope which you will receive for Easter Day be used. The idea back of this plan is that with the denials which you have made during Lent, and which will be represented by the amount which you will enclose on Easter Day, you will also recognize that for the blessings which you will receive during the year you are obliged to make a liberal offering to the Lord. This makes the quarterly plan most appropriate, since the blessings are scattered throughout the year. Please remember that this is a thank-offering for blessings received and is to be in addition to your regular weekly envelopes and contributions to the Budget Fund.

God's blessings are like the manna of old —they must be used at once.

HOLY WEEK

MONDAY 4 P. M.—Evening Prayer.
TUESDAY 4 P. M.—Evening Prayer.
WEDNESDAY 7 A. M.—Holy Communion.
" 8 P. M.—Evening Prayer.
MAUNDY THURSDAY 7 A. M.—Holy Communion.
" " 8 P. M.—Evening Prayer.
GOOD FRIDAY 7 A. M.—Morning Prayer and Altar Service.
" " 12-3 P. M. Devotions.
" " 4 P. M.—Evening Prayer.
EASTER EVENING 4 P. M.—Evening Prayer.

EASTER DAY

8 A. M.—Holy Communion.
10 A. M.—Morning Prayer.
10.30 A. M.—Holy Eucharist.
2.30 P. M.—Sunday School Service.
7.45 P. M.—Evening Prayer.

THE EVERY-MEMBER CAMPAIGN

Our parish has participated faithfully in this Diocesan-wide effort to reach every member of the Church and arouse in them renewed interest and enthusiasm. We believe that every home on our parochial list has been visited and the attendance at the services last Sunday was most encouraging. Our parish was also well represented at the services and conferences held at the Church of the Saviour. In view of the fact that we had so recently completed our canvass for the Budget Fund with such gratifying success, we eliminated all mention of money and church finances from this Campaign. In this particular the campaign in our parish was unlike that in most parishes throughout the Diocese.

A conscience which God directs is a good compass to guide us homeward bound.

THE BUDGET FUND

More than a month ago we circulated a brief statement over the Rector's signature, in which it was stated that "the cost of maintaining the Church of the Holy Comforter is nearly $1,000.00 a year in excess of its yearly income." So a new fund was started, which we called the Budget Fund. At a little gathering of representative people of the parish, the plan was worked out and adopted of asking for one dollar a month from as many people of the parish as could afford to give it. The whole parish was divided up among a group of faithful men and women who very generously volunteered to solicit this fund and afterward to collect the money month by month.

The soliciting was done and the month has passed, and the first installment has been paid.

The results were truly astonishing. We

asked for one thousand dollars, and we got more than we asked for. We hope and believe that no one will fail to contribute their usual Easter Offering or reduce their weekly envelope offerings, as it is absolutely essential that we receive an additional thousand dollars over and above the past income. To fail to receive it means that we would very soon be compelled to give up and lose our property, but with it we see our way clear to maintain all the reasonable running expenses of the parish.

We attribute the wonderful success of the Budget Fund to two facts. First, we have a relatively large group of faithful people who gave their hearty co-operation and thereby provided the means for the successful operation of the canvass. Second, we worked out a plan that was bound to bring results. It did not lay a big burden upon any one, but only a small obligation upon many people. Instead of trusting to the mails or the telephone, the appeal was made personally, and the funds are collected each month personally. In this way we do not depend upon the memories or inclinations of men, but have created for this work a piece of machinery which is inspired by faithful and intelligent personal co-operation.

An election for twelve Vestrymen to serve for the ensuing year will be held in the Rector's Sacristy, on Easter Monday, April 21, from 7.30 to 9.30 P. M.

The qualifications for a Vestryman and of those entitled to vote are set forth in the following extract from the Charter:

"The Vestry of said Church shall consist of twelve persons, lay members of said Church and citizens of Pennsylvania, who shall continue in office for one year and until others be chosen, and the election of whom shall be made every year on Easter Monday by a majority of such members of the said Church being present and voting as shall appear on the Vestry books to have been contributors to the support of the Church for two years preceding the time of said election."

This means that contributions must be paid in full on Easter Day without arrearages.

Every qualified voter is entitled to make nominations, which should be in writing, signed by the nominator, and if handed or mailed to the Accounting Warden, Mr. Harris, not later than Sunday, April 20, will appear on the printed ballot. Other persons may be voted for, however, at the election by writing name or names on ballot.

A man is elegible for nomination and to serve as Vestryman, even though his name does not appear on the list of voters, provided that he is a member of the Church of the Holy Comforter, a citizen of Pennsylvania, and is in "good standing," *i. e.*, has taken Communion at least once in the past year, and paid contributions in full to Easter Day.

A list of voters was posted in the vestibule of the Church on April 6, subject to revision as to arrearages.

LIBERTY BONDS

We need only fourteen dollars to complete the sum of $500.00 for Building Fund Bonds. Who will help raise that sum? Last month the paper said $250.00—that was an error—we are after $500.00.

MEMORIAL ALTAR FLOWERS

The second Sunday in January and the second Sunday in April are vacant for those desiring to give flowers as a memorial.

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EASTER FLOWERS

Donations of money, cut flowers or potted plants are requested to beautify the Altar on Easterday. Money may be handed to the Rector or Wardens. Have flowers or plants sent to the Rectory early in the afternoon of April 19.

PARISH MEETING

Every member of the congregation, whether a voter or not, is urged to attend the Parish Meeting on Easter Monday, April 21, at 8.00 P. M.

The spiritual, financial and guild reports will be presented and ideas asked for and suggested looking toward the further upbuilding of the Parish. If you are interested in the Church of the Holy Comforter,

BE PRESENT.

MEMORIAL TO OUR LATE RECTOR

The flowers on the Altar, on Sunday, March 30, were given in memory of Mr. McHenry by the congregation, choir, St. John's Chapter, F. A. M. and Philadelphia Commandery No. 2, Knights Templar. Let us ever keep green the memory of him who served us so long and faithfully.

MEMORIAL TO PHILIP H. STEIN, JR.

On Sunday, April 6, the Altar flowers were in memory of "our boy" who gave his life for us and his country. May we never forget his sacrifice.

"A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible.' —*President Wilson.*

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HONOR ROLL
OUR BOYS AT THE FRONT

OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

ARMY

*Major Arthur W. Yale
*Capt. Thomas E. Hatley
Capt. Charles E. Price
*Lieut. Benjamin Pollock
*Lieut. Harry S. Pollock
Sgt. John Richard Conway, Aviation
*Sgt. Emil Weitsel
Sgt. Richard F. Simpson
*Sergt. Donald Edward McHenry
Corp. Joseph M. Carey
*Corp. John W. Campbell
*Corp. Hubert J. Sheldrake
*Corp. Leonard H. Jamieson
*Corp. Frank G. Bale
Lester G. Hewlett, Aviation.
*Douglas James McHenry
C. Newton Hagy
*Sidney Grier Gest
*Harry L. Gabriel
Ralph Light
*George H. Wilkinson
*William C. Wood
*Gilbert W. Veacock
Bernard Belinfante
*Henry A. Lowe
*Alfred Tyers
*William Gordon Scott
*Herbert Tyers
*John Tyres
*Merritt L. Housholder
*Layton Peterson
*William A. Webb
*Fred W. Horton
*Alfred M. Lowe
William Sheldrake
*James Allen Wilkinson
*Fred Eisenhart
*Leonard A. Stanley

NAVY

*Benjamin F. Daniel
*Earl W. Cubbler
Ralph B. Mills
*William E. Joseph
*Walter M. Weitsel
Roy A. Sheldrake
Harry P. Steckle.
*Charles Kochersperger
Earl Tilton
James Jackson
William H. Wood
*Wilbur H. Messick

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

HONORABLY DISCHARGED

Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake
Names marked * are "Over There".

CHOIR MEDAL WINNERS

1914-15
Reba V. Lowe, Gold.
Walter H. Richman, Silver.

1915-16
Donald E. McHenry, Gold.
Lydia B. Shank, Silver

1916-17
Lydia B. Shank, Gold.
Adeline M. Parry, Gold.
Reba V. Lowe, Silver.

1917-18
Margaret E. Green, Gold.
Susan L. Wilkinson, Gold.
Adeline M. Parry, Gold.
Ruth G. Parry, Gold.
Mabelle Turner, Silver.

MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—
3 Sunday—St. Agnes Chapter.
4 Sunday—Mrs. William M. Watson.

February

1 Sunday—Memorial Margaret Hughes, by Mrs. McHenry and Family.
2 Sunday—Mrs. William Crainor.
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March

1 Sunday—The Choir.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.
5 Sunday—Memorial to Rev. Edward James McHenry.

April

1 Sunday—Memorial to Philip H. Stein, Jr.
2 Sunday—
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May

1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June

1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Miss Falls.
Mrs. Rebecca Eckstein.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

August

1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German, Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

September

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. Harris and L. W. Harris.
3 Sunday—Walter H. Richman.
4 Sunday—Memorial Jos. G. McIlhenney.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—In Memory of Rev. Edward James McHenry.

November

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.

December

1 Sunday—Mrs. Toyer.
2 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. C. A. McCarty.
Christmas Day—Mrs. William Crainor.
5 Sunday—A. W. Yale, M.D.

Life's great happiness is in helping others. The man to whom Christ says, "Inasmuch," has come into possession of the great joy. Selfishness brings sorrow and suffering to others first before it arrives with its pain in our own hearts, but it always comes home. We can refuse to permit Christ to come into our hearts, but some time we must take the bitter fruit of our selfishness.

Not "how much of my money shall I give?" but, "how much of God's money shall I keep for myself?"

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The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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Mrs. Howarth	Mrs. Wm. Martyn
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Let us all work to help other lives, which need the comfort, the blessing, and the salvation, which Jesus delights to bestow.

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A business man in Wales spoke to his office boy about his soul, and from that word a work began that won his entire office force for Christ.

A merchant in England determined that no day should pass without his speaking to some one about Christ; in one year he led scores to the Master.

An invalid Christian woman in Australia, for thirty years unable to put her foot to the floor, by means of her pen and prayer led forty people to Christ in a single year.

A Christian gentleman spoke to his caddie while they were waiting together on the golf links; the boy became a Christian, and later on a minister of the gospel.

A Sunday School teacher took one of her class of boys for a walk one Sunday afternoon when the session of the school was over; she told him of her concern that he should become a Christian, and had the joy of seeing him take his stand for Christ.

A father traveled one thousand miles to tell his son that he was concerned about his soul, and he had the joy of winning him to the Saviour.

A business man in one of our largest cities makes it the rule of his life to speak of Christ to all with whom he has business dealings, if there is the slightest possible chance for him consistently to do so; he has always been thanked for his kindness, and has never been repulsed.

As the followers of Christ, we have the only cure for sin, the only hope for those in despair, and we are privileged to point out the only way that leads to eternal life, and having this inestimable privilege we are called of God to speak and not be silent, to work and not be idle, to pray and not fail.

Flee from sin as from the face of a serpent. For if thou draw nigh it will bite thee.—Ecclus. 21: 2.

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May, 1919

Church Progress



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Church Progress

Volume Seventeen | PHILADELPHIA, MAY, 1919 | Number Eight

Church of the Holy Comforter

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Rector

Rev. Howard M. Stuckert, M.A.,
Rectory, Haverford Ave., at 48th St.
Telephone, Belmont 271.

Lay Reader: Mr. L. Willard Harris.

Sunday Services

8.00 A. M.—Holy Communion.
10.30 A. M.—Morning Prayer and Holy Eucharist.
2.30 P. M.—Church School.
7.45 P. M.—Evening Prayer.

Vestry

William J. Harper, Rector's Warden.
L. Willard Harris, Accounting Warden.
George V. Robertson, Secretary, 4236 Otter St.

Chas. E. Price, M.D.	Charles I. Wilkinson
Robert J. Allen	Joseph D. Promis
William H. Lodge	Edward J. Ensell

Richard G. Parry.

Meets the second Tuesday in March, June, September and December.

Sexton, Mrs. Lyon.

Church School

Superintendent, Mr. Walter H. Richman.
Secretary, Edward Peterkin.
Treasurer, Mr. L. Willard Harris.
Pianist, Miss Adeline Parry.

Teachers: Miss Ethel M. Holden, Mrs. Philip H. Smith, Mr. Charles I. Wilkinson, Mrs. Elizabeth Cannon, Miss Vera Frankenfield, Miss Margaret Casey, Mrs. Amelia T. Crainor, Mrs. John Davis, Miss Isabelle Parry, Miss May Belle Turner, Miss Dora R. Teller, Miss Lydia B. Shank, Miss Margaret E. Creen, Miss Edith L. Toyer, Miss Virginia E. Simons, Miss Marion G. Scargle, Mrs. Mary Groves.

Font Roll: Secretary, ———— ————

The Choir

Choirmaster, Mr. L. Willard Harris.
Organist, Mr. George Tudor.
Librarian, Miss Lydia B. Shank.
Choir Mother, ———— ————.

Sopranos: Miss Susan Wilkinson, Miss Winifred Ridgeway, Miss Lydia B. Shank, Miss Margaret E. Green, Mrs. C. E. Wharton.

Altos: Miss Georgia Hazel, Miss May Belle Turner, Miss Adeline Parry, Miss Ruth Parry, Mrs. Pinter.

Tenors: Mr. L. Willard Harris, Mr. Harry Rigby.

Basso: Mr. Charles I. Wilkinson, Mr. Walter H. Richman, Mr. Richard J. German, Mr. William H. Martyn.

Altar Guild

Directress, Mrs. Ellwood Potts.
Secretary, Mrs. George E. Coulson.

Servers Guild

Warden, The Rector.

Rector's Aid Society

President, Mrs. William Howard.
Vice President, Mrs. F. C. Breerwood.
Secretary, Mrs. Howard Arnold.
Treasurer, Mrs. William Watson.
(Meets alternate Thursday afternoons.)

Girls' Friendly Society

Branch Secretary, Mrs. Howard M. Stuckert.
Associate, Mrs. John E. Davis.
(Meets Thursday evenings.)

Brotherhood of St. Andrew

Director, Mr. J. D. Promis.
Vice Director, Mr. William J. Harper.
Secretary and Treasurer, Mr. L. W. Harris.
(Meets first Thursday.)

Polyanna Club

President, Miss Holden.
Secretary, Miss Martha Gabriel.
Treasurer, Miss Adeline Parry.
(Meets second Tuesday at home of the President.)

Church Progress

ISSUED MONTHLY BY THE

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N. W. Cor. 48th and Haverford Streets

West Philadelphia

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

May

4—Second Sunday after Easter.
11—Third Sunday after Easter.
18—Fourth Sunday after Easter.
25—Fifth Sunday after Easter.
26—Rogation Monday.
27—Rogation Tuesday.
28—Rogation Wednesday.
29—Ascension Day.

June

1—Sunday after Ascension Day.
8—Whitsunday.
9—Monday in Whitsun-week.
10—Tuesday in Whitsun-week.
11—Ember Day.
13—Ember Day.
14—Ember Day.
15—Trinity Sunday.
16—S. Barnabas, Apostle.
22—First Sunday after Trinity.
24—S. John, Baptist.
29—Second Sunday after Trinity.
S. Peter, Apostle.

NOTICE

All subscriptions expire with this issue. Please renew promptly. The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. See List of Subscribers on another page. This list should be 100 this year. The paper would then pay for itself,

Subscription Blank enclosed. Money may be handed to the Ushers at any service, or 50 cents in stamps mailed to L. W. Harris, 848 Wynnewood Road.

EASTER FLOWERS

It is to be regretted that Easter Lilies could not be had for Easter Day. We found three pots, with six buds on each, for $18.00, but that was prohibitive, so we were obliged to use carnations and other flowers. The Altar was nicely decorated and, with the Sunday School geraniums in the windows, gave a fine effect. The flowers were partly a memorial to Miss Ethel McCarty, who for many years was very active in the Parish.

PARISH ELECTION

The election for Vestrymen, held on Easter Monday, resulted in the election of the following: Messrs. L. Willard Harris, William J. Harper, Charles E. Price, M.D., William H. Lodge, Robert J. Allen, Charles I. Wilkinson, George V. Robertson, Joseph D. Promis, Edward J. Ensell, and Richard G. Parry. At this writing, the new Vestry has not met for organization, so the new officers cannot be announced.

LIBERTY BONDS

The Sunday School has more than raised its quota of one hundred dollars, through the generous aid of one of its officers. The balance left over has been applied to the shortage of the Congregation's quota of the same amount, and we therefore have two hundred and fifty dollars in bonds, and Mr. Promis' "ten men" will soon have the other two hundred and fifty. This will make five hundred, for which the Rector asked, and will make a total of seven hundred and fifty dollars in Liberty Bonds in the Building Fund.

"CHURCH PROGRESS"

All subscriptions to CHURCH PROGRESS expire with this issue. Can we not obtain one hundred subscribers for the coming year, beginning with June? Of course, you can get it for nothing; at the same time, we should have one hundred subscriptions to make it self-supporting. Try and raise fifty cents extra and hand to the ushers, or mail blank, filled out, and stamps to the Accounting Warden.

WELCOME HOME

We learn that William Webb is in this country again. He is at Camp Devon, Ayer, Mass., awaiting his discharge. We hope to welcome him soon.

Please patronize our advertisers.

HONOR ROLL FOR NATIONAL SERVICE

OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

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James Jackson
William H. Wood
*Wilbur H. Messick

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

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Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake
Names marked * are "Over There".

The widow's mite is mighty, and who can tell what power of Christ will be released in the lives of men when we give cheerfully and in love obey the commands of the Master.

Only as we learn to sacrifice do we truly live.

"If ye, then, be risen with Christ, seek those things which are above!"

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Ruth G. Parry, Gold.
Mabelle Turner, Silver.

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2 Sunday—
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

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Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
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Mrs. E. Lyon.
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By a Friend.

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4 Sunday—Miss Falls.
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5 Sunday—Memorial Jos. G. McIlhenney.
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By Mrs. Shank and Daughter.
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3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

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By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German,
Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

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3 Sunday—Walter H. Richman.
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1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—In Memory of Rev. Edward
James McHenry.

November
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

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4 Sunday—Mrs. C. A. McCarty.
Christmas Day—Mrs. William Crainor.
5 Sunday—A. W. Yale, M.D.

NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

EXPECTANCY IN PRAYER

The absence of expectancy in our public petitions is to me one of the saddest fea tures in the Christian life of this day. If you expect little, you will get little; and we do expect far less than we ought. We can not raise our confident expectations too high, for "he is able to do for us exceeding abundantly above all that we ask" as well as "think." The apostle has set the limit of our expectations, and here it is, in the same context: "That we may be filled with the fulness of God." There are two limits: One is the boundless illimitableness of God's perfection; the possibilities of our possession of him are not exhausted until we have reached that infinite completeness. But then there is a practical, working limit for each of us, and that is—what do you desire? and what do you expect? God can give more than we can ask or think, but he can not at the moment give more than we expect or desire.—Rev. Dr. Alexander Maclaren.

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POWER IN PRAYER

A woman came to a missionary at Bengalore, India, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew that the Christian was praying for her, she replied: "I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at the time that he was praying for my family, and now my son and two daughters have become Christians, too. He is always bringing things to pass with his prayers. Somebody must make him stop."

Put a service star on all you possess.

WHAT PROHIBITION WILL DO FOR BUSINESS

The following is from the Editorial Page of *The Modern Merchant and Grocery World:*

Some people think I am too sanguine when I say, as I have several times very positively, that the coming of prohibition is bound to benefit all other business. Very well, let us see. The State of Washington went dry a couple of years ago. Since then, according to some information received from an authoritative source, the retail sales of women's and children's shoes have increased 25 to 50 per cent. The bank deposits of Spokane were $30,993,302 when the State went dry. Last spring they were $44,471,216, with no reason for the increase except that men banked their money instead of drinking it up.

A man named Charles E. Marr operates seven retail groceries. Since the State went dry his business has increased 50 per cent. Thirty-five per cent of the increase he credits to his own energy, but says there is no possible reason for the other 15 per cent except prohibition.

The county poor house had 217 people in it when the State went dry. Last spring, when these figures were gathered, there were 120. The balance of what would have been in had the State remained wet, were outside, *patronizing various businesses for their daily needs.*

Laborers are dressed better, they wear good clothes when off duty instead of overalls. Motion picture theaters, the furniture business, cigars, candy, soda water, real estate agents, and practically everybody else, reports doing more. Every possible effort has been made in appraising the situation to eliminate whatever part of the increase was due to the war. Eliminating this, there still was left an undoubted, calculable increase in business and prosperity, which could not possibly be ascribed to anything but prohibition.

There is a newspaper editor in Seattle named Blenthen—C. B. Blenthen, editor of the *Seattle Times.* He didn't want the State to go dry at all, and when it was considering the matter, he fought it hard. But read what he says about it now:

"On top of the moral result, we have these economic facts: In the first three weeks of prohibition, the savings deposits in the banks of Seattle increased 15 per cent. There was not a grocery store in Seattle that did not show an increase of business in January greater than ever known in any month before in all the history of the city, except in holiday time. In all the grocery stores the increase was immense. In addition to this, every dry goods store except one had a wonderful increase in business.

"I wished to know in what class of goods the sales increased so greatly, and so I sent to all the grocery and dry goods stores to find out. And to me, it is a pitiful thing, and it makes me sorry that we did not have prohibition long ago—that the increase in sales in all the dry goods stores was in wearing apparel of women and children, and in the grocery stores the increase was made up chiefly of fruits and fancy groceries.

"Money that formerly went over the bars for booze is now spent for clothing for the women and children, and in better food for the household. And how about the empty saloons and the landlords that own them? Many of them have already been made over and are occupied by other businesses. And prohibition has not lowered rents. I know of one big dry goods store that has already had its rent raised since prohibition went into effect."

New dreams and new visions have come to the world. Are they to be realized? The responsibilities of the world's statesmen are great, but the obligations of the Christian man to fulfill the Great Commission have been added to by the very conditions that obtain. Now, if ever, he is to be the champion of every worthy cause. His money is to be devoted to the Lord. He is to sow the seed. The world has been "seeing red" for so long a period, that unless the Christian lead to a better way, who shall lead?

Does the atheism of the world seem to rob us of our God? Does the trouble of the world seem to rob us of our peace? Then have we forgotten God's love for the world—a love that prompted the gift of His only begotten Son, to free us, not only from sin, but from doubt and fear.

WISE TO HIS OWN CONCEIT

I know of nothing which would be more ridiculous, if it were not so lamentable and fraught with evil, than to see a man wise in his own conceit go on the cool assumption that the Church, the Bible, Christendom, and the great God himself have no rights except such as first vindicate themselves to his lordly reason. Suppose the village poetaster should so treat "Paradise Lost," or the village architect should express grave doubts as to the excellence of the dome of St. Peter's. "Paradise Lost" and the dome of St. Peter's would not feel it much, but it would fix the grade of the architect and the poet.—Cyrus D. Foss.

QUIET PLACES FOR PRAYER

The Lord in the night time, alone on the hillside; Peter in the corner of the housetop; Washington in the grove at Valley Forge; George Washington in the quiet of his tent, while the army slept; the sailor lad at the masthead; the little servant in the coal cellar. How near the heavenly Father came to each of these! Man knows nothing of prayer until he knows the closet with the closed door.—Exchange.

No man ever makes a failure of his Christian life if he denies himself and takes his cross as a preparation for his following the Master.

Yes, indeed, prohibition is going to benefit other business. How can it help it? Those millions of dollars which have gone for rum every year must go somewhere—they can no longer go for rum. Whether they go in bank or into merchandise bought, they are bound to benefit business.

A man who is too busy to think of others will discover that others will be too busy to think of him.

"But now is Christ risen from the dead!"

LEARN FROM SOLDIERS

In camp life, with its regularity, its insistence on cleanliness, and its daily practice of healthful living habits, is proving such a boon to the soldiers' health, what would be wrong in adopting some of the camp methods of living to civilian life? asks the North Carolina State Board of Health.

Perhaps the first lesson or practice the civilian would do well to adopt from the soldier is his habit of cleanliness, particularly personal cleanliness. Arising at an hour that city folks know little about except by hearsay, he first makes his toilet, which includes a bath, a shave, and cleaning his teeth. Afterwards he cleans his tent and leaves it a model of orderliness. Cleanliness of the clothes as well as of the body is kept at a high standard, for the soldier knows that cleanliness in all things not only adds to comfort and decency, but that it pays in health and efficiency.

Perhaps the next best lesson the civilian can learn from the soldier is that regularity in all things, whether it be work, play or sleep, is essential to health and efficiency. He has a set time for everything he has to do, and he does it at that time. When it is time to play ball, tennis or engage in any sport, he is there with all his might. He begins his day regularly with reveille, and ends it with taps.

Another important lesson the soldier can leave with the civilian is the importance of regular rest—eight hours of sleep every night. Nothing is allowed to interfere with this important order. Every good soldier soon learns that early taps is as essential to his health as are regular meals.

These are three good lessons which it would be a great thing for all to adopt.

I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that they will become liberalized.—*A. J. Gordon.*



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Church Progress

Volume Seventeen | PHILADELPHIA, JULY, 1919 | Number Ten

Church of the Holy Comforter

Haverford Avenue at 48th Street
WEST PHILADELPHIA

Rector

Rev. Howard M. Stuckert, M.A.,
Rectory, Haverford Ave., at 48th St.

Lay Reader: Mr. L. Willard Harris.

Sunday Services

8.00 A. M.—Holy Communion.
10.30 A. M.—Holy Eucharist and Sermon.
12.00 M.—Church School and Rector's Class

Vestry

William J. Harper, Rector's Warden.
L. Willard Harris, Accounting Warden.
George V. Robertson, Secretary, 4236 Otter St.
Chas. E. Price, M.D. — Charles I. Wilkinson
Robert J. Allen — Joseph D. Promis
William H. Lodge — Edward J. Ensell
Richard G. Parry.

Meets the second Tuesday in March, June, September and December.

Sexton, Mrs. Lyon.

Church School

Superintendent, Mr. Walter H. Richman.
Secretary, Mr. Edward Peterkin.
Treasurer, Mr. L. Willard Harris.
Pianist, Miss Adeline Parry.
Teachers: Miss Ethel M. Holden, Mrs. Philip H. Smith, Mr. Charles I. Wilkinson, Mrs. Elizabeth Cannon, Miss Vera Frankenfield, Miss Margaret Casey, Mrs. Amelia T. Crainor, Mrs. John Davis, Miss Isabelle Parry, Miss May Belle Turner, Miss Dora R. Teller, Miss Lydia B. Shank, Miss Margaret E. Creen, Miss Edith L. Toyer.
Font Roll: Secretary, ———— ————

The Choir

Choirmaster, Mr. L. Willard Harris.
Organist, Mr. George Tudor.
Librarian, Miss Lydia B. Shank.
Choir Mother, ———— ————.
Sopranos: Miss Susan Wilkinson, Miss Winifred Ridgeway, Miss Lydia B. Shank, Mrs. C. E. Wharton, Mrs. J. Leon Hewlett.
Altos: Miss May Belle Turner, Miss Adeline Parry, Miss Ruth Parry.
Tenors: Mr. L. Willard Harris, Mr. Harry Rigby.
Basso: Mr. Charles I. Wilkinson, Mr. Walter H. Richman, Mr. Richard J. German, Mr. William H. Martyn, Mr. J. Leon Hewlett.

Altar Guild

Directress, Mrs. Ellwood Potts.
Secretary, Mrs. George E. Coulson.

Servers Guild

Warden, Mr. William A. Webb.

Rector's Aid Society

President, Mrs. William Howard.
Vice President, Mrs. F. C. Breerwood.
Secretary, Mrs. Howard Arnold.
Treasurer, Mrs. William Watson.
(Meets alternate Thursday afternoons.)

Girls' Friendly Society

Branch Secretary, Mrs. Howard M. Stuckert.
Associate, Mrs. John E. Davis.
(Meets Thursday evenings.)

Brotherhood of St. Andrew

Director, Mr. J. D. Promis.
Vice Director, Mr. William J. Harper.
Secretary and Treasurer, Mr. L. W. Harris.
(Meets first Thursday.)

Polyanna Club

President, Miss Holden.
Secretary, Miss Martha Gabriel.
Treasurer, Miss Adeline Parry.
(Meets second Tuesday at home of the President.)

Church Progress

ISSUED MONTHLY BY THE

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

JULY

6—Third Sunday after Trinity.
13—Fourth Sunday after Trinity.
20—Fifth Sunday after Trinity.
25—S. James, Apostle.
27—Sixth Sunday after Trinity.

AUGUST

3—Seventh Sunday after Trinity.
6—Transfiguration of Christ.
10—Eighth Sunday after Trinity.
17—Ninth Sunday after Trinity.
24—Tenth Sunday after Trinity.
31—Eleventh Sunday after Trinity.

IMPORTANT NOTICES

During the summer, while the Rector is on his vacation, he will return every week-end to conduct the services on Sunday morning. Those wishing his services may address him at 256 Asbury Avenue, Ocean City, N. J. He will remain every Saturday evening in the Rectory from eight to nine o'clock, to give opportunity for any who wish to consult him. He also may be seen after either service on Sunday morning.

Morning and Evening Prayer will be omitted during July and August, leaving two celebrations of the Holy Communion every Sunday morning at eight and ten-thirty o'clock. Sunday School will be conducted as usual at twelve o'clock.

SUNDAY SCHOOL BRIEFS

The Rector will teach a lesson to the whole school assembled as one class during July and August. The School meets at the usual hour, twelve o'clock.

The picnic this year was quiet a success, and would have been more so if more had attended. The bad weather of the several days preceding discouraged many of the parents from sending their children. We went again to George's Hill, where the Superintendent, Mr. Richman, provided some entertainment for us all.

This Spring the Rector started a Bible Class for adults. It has aroused the interest of some eight persons. May there not be many more when the class resumes its sessions in the Fall? There can be no greater need in the Church to-day than that of a well-instructed laity, but how few can lay claim to any intelligent churchmanship! Let us remedy this matter by taking the Rector's Class seriously and obligating ourselves to attend next September.

STRAWBERRY FESTIVAL

This year our festival was held in the Hall of the Stonemen's Fellowship, thanks to their kind consideration. There was a distinct impression of sociability made, and many of the Parish attended, but some were missed.

The ladies of the Rector's Aid, under the leadership of their able President, Mrs. William Howard, are to be congratulated for having provided such a pleasant occasion, and for having cleared such a goodly balance in cash.

CHOIR MEDALS

During 1918-1919, no member of the choir had a perfect attendance record. Two members were each absent once, and have been awarded Silver Medals. These were presented to Miss Susan L. Wilkinson and Miss Ruth G. Parry at the morning service on June 29, with words of commendation from the Rector.

SUBSCRIPTIONS

It is disappointing that so few have subscribed for CHURCH PROGRESS. We try to make it bright and newsy, and while it is a fact that the paper may be obtained free, yet we had hoped for 100 subscriptions this year; that number would have made the paper self-sustaining. The cost of printing is to be increased very soon, and we ask one member of every family to subscribe at 50 cents the year, which includes mailing each month, if so desired.

BUDGET FUND

This is addressed especially to the collectors of the fund. We wish to impress on each collector the importance of calling on each donator each month. Some do not do this. Make collections regularly, for it is much easier to collect each month than to collect two or three months at a time. Remember, please, that we promised the donators to call each month, and it might lead some to believe that we had sufficient without theirs. On the whole, the amounts pledged have come in nicely, although a few who pledged did not keep the promise.

THE CHOIR

The Choir Director wishes to thank those members who were faithful in attendance during the past choir year, from September to June. Most of them recognized their duty to the Church, and we have faith to believe that, beginning next September, each and every one will be in his or her place and make every service what it should be.

MUST FULFILL CONDITIONS

The mistakes of the Christian world is that they expect to have the beatitudes without fulfilling the conditions attached to them. How often do we pray that we may have the kingdom of heaven without thinking that we must first be poor in spirit. How often do we pray for mercy, without first seeking to be merciful. How often do we expect to be filled because we hunger and thirst, when we have never made sure ahat what we are hungering and thirsting for is real righteousness.—Henry Drummond.

HONOR ROLL FOR NATIONAL SERVICE

OUR HEROIC DEAD

Philip H. Stein, Jr.
Died at Sea, April 11, 1918.

Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

ARMY

*Major Arthur W. Yale
*Capt. Thomas E. Hatley
Capt. Charles E. Price
*Lieut. Benjamin Pollock
*Lieut. Harry S. Pollock
Sgt. John Richard Conway, Aviation
*Sgt. Emil Weitsel
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O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

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3 Sunday—
4 Sunday—Mrs. William M. Watson.

February
1 Sunday—
2 Sunday—Mrs. William Crainor.
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—The Choir.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.
5 Sunday—Memorial to Rev. Edward James McHenry.

April
1 Sunday—Memorial to Philip H. Stein, Jr.
2 Sunday— .
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May
1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Miss Falls.

July
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By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—Mr. John Dennet.
4 Sunday—Mrs. Margaret Weitzel.

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August
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By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial to Fletwood German,
Killed in France, August 23, 1916.
4 Sunday—Memorial to George H. Dey.

September
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By Mrs. Shank and Daughter.
2 Sunday—Mrs. Harris and L. W. Harris.
3 Sunday—Walter H. Richman.
4 Sunday—Memorial Jos. G. McIlhenney.
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Now that the summer is approaching, and with it the tendency to treat lightly the necessity of being present at the School sessions and on time, let us, as scholars, resolve to be at each session promptly at the opening hour; as teachers, let us set the example for promptness by being on time, and in the event of absence, have a substitute on hand to take our place; as officers, let us be present as often as is possible, and not, by our absence, destroy the "morale" of the school.

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is life itself for but to fulfill the purpose of Foreign Missions, as the enthroning of Jesus Christ in the hearts of men?—*Dr. A. H. Strong.*

To be a Christian is to accept Christ's method of doing our work in the world, to strengthen our contempt of, and hatred of sin, and to increase our love of, and obedience to, all that is good and pure and true.

To bargain for reward always helps us to find fault with those who think first of the need and are willing to do their best to help.

MARY AT THE TOMB OF JESUS

How much she loved her Saviour,
In these lives we cannot say;
Yet we know her greatest favor
Was expressed that Easter Day.

As she went in the early morning,
With her ointments on Him to pour,
Her heart was sadly mourning,
For on the cross her sins He bore.

Yes, all her sins had been forgiven
And the stains had been taken away.
She thought of the body that was riven,
That now cold in the sepulchre lay.

But as she reached the tomb that morning,
Her heart was filled with fears,
When she found the tomb was empty
She wept with streaming tears.

Have they taken my Lord, pray tell me,
From the place where He quietly lay?
Oh! tell me where they have laid Him,
That I may take Him away.

How much did she love her Saviour?
Ah! the story is yet untold;
But the fruit of this kind favor
Has been an hundred fold.

The ones whose sins are forgiven
In that great innumerable host,
With the tenderest love for Jesus,
Are the ones who are forgiven the most.

Frank T. Fulcher.

THE LORD'S PRAYER AMENDED

An amendment has recently appeared to the Lord's Prayer in the Presbyterian Sabbath-school at Albany, Oregon. They had been teaching the primary class the Lord's Prayer. One can imagine the astonishment and the amusement of the audience when one little fellow spoke out, loudly and clearly: "Forgive us our dents as we forgive our dentists."

There are souls in this world which have the gift of finding joy everywhere and of leaving it behind them when they go.—*Faber.*

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THE SALOON AS A SOCIAL CENTER

Is it true that a substitute must be found for the saloon which is speedily to pass away from American life? Many persons kindly disposed toward their fellows and having had no practical knowledge of communities and States where the saloon has already been abolished, are discussing the necessity for a "substitute" for the saloon as a social center, a "talkfest" of a debating society. In one chapter of his book on "Drink," Vance Thompson presents a keen analysis of the phenomena of alcoholic drink and shows that it is the liquor itself that holds men together and not any stronger desire for companionship than is found among the usual run of men in business relations. "It is a fact," says Mr. Thompson, "in an early stage of drinking—almost from the beginning—a desire to talk is as automatic and imperative as a natural vital function. Moreover, discrimination and judgment being blurred, a man does not greatly care whom he talks with." So it appears that what has been regarded by many as a mere development of harmless saloon sociability, has really exhibited the unbridled tongue of a definite alchoholic product, as characteristic as the flushed face and the inflammable breath of the drunkard. Mr. Thompson would brush away this cant of the inherent necessity for "social companionship" by showing that it is generally due to the drink habit. He believes that the conversation growing out of alcoholic poisoning would be repugnant to the men were they sober.

Satan gets his best recruits from the ranks of those who have made it their first business to do as they please rather than as they ought.

To discover and establish the hypocrisy of another does not prove our own righteousness.

SALVAGE

A Boston plumber once bought a wreck for a few hundred dollars. It was a steamer which two wrecking companies had tried in vain to float. With a gang of men whom he hired, this plumber at last got the vessel off the rocks and into a near-by harbor. Then he spent considerable money in repairing the ship; but on the outbreak of the war, when vessels were in great demand, he sold his "wreck" for $197,000.

Many a "hopeless" human wreck has been abandoned in similar fashion by his friends, but has fortunately come under the attention of some courageous Christian worker, has been pulled from the rocks, has been refitted for the storm of life, and has proved to be immensely valuable. Salvage pays. Salvage always pays.—The Expositor.

SAVED TO SERVE

"It is more blessed to give than to receive" (Acts 20: 35). This is true, whatever be the character of our acquisitions. There are riches of learning; but what are the highest advantages of intellectual culture? Is one to study and travel, read and write, simply for the sake of being a student, a writer, a walking library of knowledge or an encyclopedit of information? Our instincts tell us that we are not to live simply to acquire; society does not want mere effigies, whether stuffed with bran or brains; but the world wants men, living, working, serving others, who acquire in order to impart, who have at heart the good of the race.—Arthur T. Pierson.

Many times, as a result of our selfishness, we lock our hearts against God, and some sad day we discover that we have lost the key.

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MAKE THIS GAME YOURSELF

A reader of Good Housekeeping describes a home-made game that she finds amusing not only to her children and their playmates, but on occasion, even to the elders. Any home furnishes the materials. On a bread board, cup hooks are screwed, marked with numbers showing their value, 5, 10, 20, etc. The game is played by hanging the board on a wall, and each player trying to toss six rubber fruit-jar bands on to the hooks, scoring according to the numbers he successfully reaches. If small children play with larger ones, the latter may stand farther away from the board.

WHAT DOES "AMERICA" MEAN?

In many of our smaller towns or cities of the second or third class, the problems of the Americanization of the foreign-born seem to be capable of a more satisfactory solution than in our large cities. Especially is this the case where the children of these foreign-born come into immediate contact in the schools with children of American parentage, and where the number of such Europeans is not suffiently great to form a "colony" where the old habits of life and the ideals of the Old World persist. In these "colonies" that exist in every large city almost the only link with our real American life is the school-teacher or the mission worker, and the very potent social example of one's neighbors is entirely lost, since his immediate neighbors may know no more of New World customs and manner of thought than himself.

That Americans must bestir themselves to reach those who have been neglected or ignored while we have lived our own lives, is becoming increasingly apparent. Unable to distinguish between the real freedom that our institutions guarantee, and the spurious freedom which is merely license, these foreign-born people are groping about in the dark and there is great danger that they may learn pernicious lessons from false or misguided teaching unless the true spirit of America can be made manifest among them. There is necessity for intelligent and organized effort.

WHAT ONE WOMAN ACCOMPLISHED

The Chicago Banker tells a story about what a woman out in Iowa was able to accomplish in improving the standard of country school buildings and how she did it. She had been made county superintendent, and found a few new and up-to-date school buildings and the many ridiculous little structures that were used for school purposes. The woman superintendent made no criticism, but she had photographs taken of the few good school houses. These she had printed in the local papers, under proper labels of identification. Then she had the "shanty" school-houses shown in pictures without labels of identification. The local school boards didn't need the labels, and they found plenty of local sentiment stirring as a result of the printed pictures. Result, great improvement in country school-buildings throughout one Iowa county.

THE SABBATH

Slowly the protective wall of the Sabbath is being battered down by the encroachments of professionalism. First New York and now Tennessee have repealed the laws against Sunday baseball by professional clubs. Is it possible our Sabbath is to shrink to the space of the morning service? Some day the public will awake to the menace that is being invited. When the Sabbath goes, civilization goes.—Northwestern Christian Advocate.

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A MENACE TO HEALTH

The common house fly is a serious menace to the health of any community. The time will come when this nuisance will not be tolerated in any well-regulated community. Scientific experiments have abundantly proved the case against the house-fly as a disease breeder. Many contagious diseases, such as typhoid fever, are now known to be usually given to the victims by the fly as the disease-carrier. The fly alights upon some one sick with an infectious disease or upon the excreta of such a person, and gathers the infection upon its feet. Then it flies off to some other house and alights upon food that is exposed and infects that food, so that it becomes dangerous to the health of the person that afterwards eats of that food. It may seem impossible to abate this pest, but if every one use the various fly-catchers and fly-killers that are available, the fly danger might be ended. Several years ago the City of Cleveland, Ohio, engaged in a universal fly-swatting campaign. The Board of Health bought flies by the pound from the children, and offered a capital prize of something like a thousand dollars for the greatest quantity of flies caught by one preson. The result was to practically free Cleveland from this plague. Probably our local Board of Health would not consider undertaking such a campaign, at least at present, but the prediction is ventured that the time will come when such a measure will be taken. The ancient Jews identified Beelzebub, god of flies, with the Devil, and we learn from the New Testament that they always washed their hands before eating, lest some of the children of this devil-god had infected them with peril to the eater. Modern science shows that these Jews were about right. The Jews ascribed the danger to devils. We call them germs. What's in a name?

This is our ideal—a land where you meet no drunkard staggering on the road towards his doom, a land where you have no slums for humanity to rot in, a land with two-thirds of its prison cells empty, a land with its workhouses vanished, a land with its children well fed, well clothed, well sheltered, well trained, with their merry laughter ringing through the streets, a land where the curse of drink shall be driven from its hearths.—Lloyd George.

The self-denial of parents is the joy of the home. The self-denial of children is the wonder of the home. Such wonder and joy God blesses.



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Church Progress

Volume Seventeen | PHILADELPHIA, AUGUST, 1919 | Number Eleven

Church of the Holy Comforter

Haverford Avenue at 48th Street

WEST PHILADELPHIA

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Rev. Howard M. Stuckert, M.A.,
Rectory, Haverford Ave., at 48th St.

Lay Reader: Mr. L. Willard Harris.

Sunday Services

8.00 A. M.—Holy Communion.
10.30 A. M.—Holy Eucharist and Sermon.
12.00 M.—Church School and Rector's Class

Vestry

William J. Harper, Rector's Warden.
L. Willard Harris, Accounting Warden.
George V. Robertson, Secretary, 4236 Otter St.
Chas. E. Price, M.D. — Charles I. Wilkinson
Robert J. Allen — Joseph D. Promis
William H. Lodge — Edward J. Ensell
Richard G. Parry.

Meets the second Tuesday in March, June, September and December.

Sexton, Mrs. Lyon.

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Superintendent, Mr. Walter H. Richman.
Secretary, Mr. Edward Peterkin.
Treasurer, Mr. L. Willard Harris.
Pianist, Miss Adeline Parry.
Teachers: Miss Ethel M. Holden, Mrs. Philip H. Smith, Mr. Charles I. Wilkinson, Mrs. Elizabeth Cannon, Miss Vera Frankenfield, Miss Margaret Casey, Mrs. Amelia T. Crainor, Mrs. John Davis, Miss Isabelle Parry, Miss May Belle Turner, Miss Dora R. Teller, Miss Lydia B. Shank, Miss Margaret E. Green, Miss Edith L. Toyer.
Font Roll: Secretary, ———— ————

The Choir

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Organist, Mr. George Tudor.
Librarian, Miss Lydia B. Shank.
Choir Mother, ———— ————.
Sopranos: Miss Susan Wilkinson, Miss Winifred Ridgeway, Miss Lydia B. Shank, Mrs. C. E. Wharton, Mrs. J. Leon Hewlett.
Altos: Miss May Belle Turner, Miss Adeline Parry, Miss Ruth Parry.
Tenors: Mr. L. Willard Harris, Mr. Harry Rigby.
Basso: Mr. Charles I. Wilkinson, Mr. Walter H. Richman, Mr. Richard J. German, Mr. William H. Martyn, Mr. J. Leon Hewlett.

Altar Guild

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Secretary, Mrs. George E. Coulson.

Servers Guild

Warden, Mr. William A. Webb.

Rector's Aid Society

President, Mrs. William Howard.
Vice President, Mrs. F. C. Brcerwood.
Secretary, Mrs. Howard Arnold.
Treasurer, Mrs. William Watson.
(Meets alternate Thursday afternoons.)

Girls' Friendly Society

Branch Secretary, Mrs. Howard M. Stuckert.
Associate, Mrs. John E. Davis.
(Meets Thursday evenings.)

Brotherhood of St. Andrew

Director, Mr. J. D. Promis.
Vice Director, Mr. William J. Harper.
Secretary and Treasurer, Mr. L. W. Harris.
(Meets first Thursday.)

Polyanna Club

President, Miss Holden.
Secretary, Miss Martha Gabriel.
Treasurer, Miss Adeline Parry.
(Meets second Tuesday at home of the President.)

Church Progress

ISSUED MONTHLY BY THE

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

AUGUST

3—Seventh Sunday after Trinity.
6—Transfiguration of Christ.
10—Eighth Sunday after Trinity.
17—Ninth Sunday after Trinity.
24—Tenth Sunday after Trinity.
31—Eleventh Sunday after Trinity.

SEPTEMBER

7—Twelfth Sunday after Trinity.
14—Thirteenth Sunday after Trinity.
17—Ember Day.
19—Ember Day.
20—Ember Day.
21—S. Matthew, Evangelist.
Fourteenth Sunday after Trinity.
28—Fifteenth Sunday after Trinity.
29—S. Michael and All Angels.

IMPORTANT NOTICES

Morning and Evening Prayer will be omitted during July and August, leaving two celebrations of the Holy Communion every Sunday morning at eight and ten-thirty o'clock.

SUNDAY SCHOOL

During August, the Sunday School will assemble for the church service at 10.30 A. M., as usual, and the little cards will be distributed for that attendance, but the session of the school after the service will be omitted until September.

SUBSCRIPTIONS

It is disappointing that so few have subscribed for CHURCH PROGRESS. We try to make it bright and newsy, and while it is a fact that the paper may be obtained free, yet we had hoped for 100 subscriptions this year; that number would have made the paper self-sustaining. The cost of printing is to be increased very soon, and we ask one member of every family to subscribe at 50 cents the year, which includes mailing each month, if so desired.

Put a service star on all you possess.

PRAYER

In teaching children or ourselves to pray, we must not think of speaking to God, so much as reaching Him. The aim must be to bring the soul into contact and communication with the Living Presence. We must teach and practice mental prayer. "The older I get," said an old parish priest, "the fewer words I use when I pray." Meditation gains the same end, and the more we practice meditation, the more experience of God we shall be likely to have; but meditation is difficult, while mental prayer is, as I hope to show, easy and simple. Our Lord surely so prayed in those nights of prayer and out on the hillside a great while before day.

Again, in our Church Services the aim must be the same—to reach the Living God. Whatever service best brings children or ourselves into the Presence is the best Service. Spiritual approach to God is the essence of every Service. The aura or atmosphere of the very building must be spiritual; an atmosphere created by the daily prayers of penitent sinners and by frequent Eucharists.

The priest who prays much in his Church, the few who come to the daily services, the worshippers who come early for prayer and meditation to the Sunday Services, create, so we think, a spiritual fragrance in the very building, and others, unknowingly breathing it, say to themselves: "Surely God is in this place."—*From Jesus and the Eucharist, by J. P. Wilson.* (S. P. C. K.)

MORNING MENTAL PRAYER

Morning prayer is worth any effort. If one could only say one's prayers once a day, it would be certainly best to say them in the morning. How can we hope to make spiritual progress in our life without morning prayer? Unless the day begins with prayer, there is little likelihood of the spirit of prayer in the daily round and of those little remembrances and upliftings of the soul which bring God into our life and work. So we need to concentrate on mornig prayer in practice and in teaching. It is essential to fill ourselves afresh with God at the start of each fresh day.

I plead especially for mental morning prayer. Mental arithmetic is doing sums without written figures, in one's head. Mental prayer is praying without uttered words, in one's soul. "Wordless prayer of the soul" would be a better name for it; for it is not the brain, but the spirit that must be awakened and work. But even that title, "wordless prayer of the soul" is not exactly right, as probably most of us would find some words almost a necessity.

Prayer is the movement of the soul to God. Let your morning prayer consist of four movements:

(1) Lift up your soul and touch God.
(2) Drink God into your soul.
(3) Spread out the day before Him.
(4) Call down God's blessing on others in enlarging circles.

In conclusion, let me say: (1) It is not absolutely necessary to make the four movements every morning, though none of the four can be omitted without making our prayers less complete. (2) This is the method which I have worked out for myself and find helpful. Your own method, if you will work one out for yourself, will very likely help you much more than mine. (3) You might like sometimes to vary your line of thought thus:

(a) Look up into the Face of Jesus and let your heart go out to Him in love and adoration.

(b) Lay your life at His feet.

(c) Lift up your friends and the world to Him for His blessing.

Yet another line:

(a) Think of God; let your heart worship and give thanks.

(b) Think of your neighbors and their needs.

(c) Think of yourself and your neds.

Any plan is good if it brings us morning

by morning face to face with God.—*From Jesus and the Eucharist, by J. P. Wilson.* (S. P. C. K.)

Two congregations may be each engaged in celebrating the Sacrament, but the services may be spiritually poles apart. In one church there may be the coldness of death; in the other, Pentecostal fire. Every communicant whose lamp is burning, whose faith is quickened, helps to kindle others, and where a congregation or even the majority of a congregation, is thus spiritually working, the Church is electrified with God, the atmosphere is charged with the Divine in ways beyond our grasping, and each worshipper is helped by all the others to make the offering of his life, at the feet of the Lord, who comes to feed and cleanse him.—*From Jesus and the Eucharist, by J. P. Wilson.* (S. P. C. K.)

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PREPARATION FOR COMMUNION

The Eucharist is meant to be a blessed joy, and preparation should be natural, real, spontaneous and loving. We may find we have to guard ourselves against using our freedom as an excuse for doing nothing by making a rule. That may be necessary, but we must beware of any soulless routine. The ideal is thought, prayer, love, confession—natural, sincere and our own. We may vary the preparation as we will. There is no law but the law of love, the love of our Lord and of one another.

I do not doubt that the better the preparation, the greater will be the joy and help of our Eucharist. I believe that much of this joy and help is lost for want of preparation. We want our preparation to be simple, free, heartfelt, and varied, that of children rejoicing to be going to their Father's House.

As with our preparation, so also with our Thanksgiving after Communion. It may never be omitted, and in whatever form we do it, the chief matter is that it should be natural and real. It may be a hymn or a psalm or a part of a psalm, *e. g.*, Psalm 103: 1-4 and 20-22, or a canticle, Te Duem or Nunc Dimittis, or words from a book, or words of our own, or a few moments of thankful thought. It does not matter, provided there is a real "God, I thank Thee" in the heart.—*From Jesus and the Eucharist, by J. P. Wilosn.* (S. P. C. K.)

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Incline, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds or in the service, into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. *Amen.*

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*Corp. Hubert J. Sheldrake
*Corp. Leonard H. Jamieson
*Corp. Frank G. Bale
Lester G. Hewlett, Aviation.
*Douglas James McHenry
C. Newton Hagy
*Sidney Grier Gest
*Harry L. Gabriel
Ralph Light
*George H. Wilkinson
*William C. Wood
*Gilbert W. Veacock
Bernard Belinfante
*Henry A. Lowe
*Alfred Tyers
*William Gordon Scott
*Herbert Tyers
*John Tyres
*Layton Peterson
*William A. Webb
*Fred W. Horton
*Alfred M. Lowe
William Sheldrake
*James Allen Wilkinson
*Fred Eisenhart
*Leonard A. Stanley

NAVY

*Benjamin F. Daniel
*Earl W. Cubbler
Ralph B. Mills
*William E. Joseph
*Walter M. Weitsel
Roy A. Sheldrake
Harry P. Steckle.
*Charles Kochersperger
Earl Tilton
James Jackson
William H. Wood
*Wilbur H. Messick

O God the strength of all those who put their trust in Thee, bless, we pray Thee, all soldiers and sailors of these United States, and especially our brethren, members of this Congregation now in service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. *Amen.*

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Kenneth F. McHenry
Emerson Heilman
Charles Riggins
Raymond E. Gill
Frederick W. Peterson
Miss Deborah Sheldrake

Names marked * were "Over There."

MEMORIAL ALTAR FLOWERS

January
1 Sunday—Walter H. Richman.
Mrs. Clara Rowlinson.
2 Sunday—
3 Sunday—
4 Sunday—Mrs. William M. Watson.

February
1 Sunday—
2 Sunday—Mrs. William Crainor.
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.

March
1 Sunday—The Choir.
2 Sunday—Children of Mrs. Bennett.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.
5 Sunday—Memorial to Rev. Edward James McHenry.

April
1 Sunday—Memorial to Philip H. Stein, Jr.
2 Sunday—
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May
1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.

June
1 Sunday—Mrs. Tarvis.
2 Sunday—Mrs. Boyd and Family.
3 Sunday—Mrs. C. Myers.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Miss Falls.

July
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—
4 Sunday—

August
1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial to George H. Dey.
4 Sunday—Memorial to Fletwood German,
Killed in France August 23, 1916.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

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1 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday Mrs. Harris and L. W. Harris.
3 Sunday—Walter H. Richman.
4 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.

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1 Sunday—Wm. J. Harper.
2 Sunday—Mrs. E. S. Messick.
3 Sunday—Children of Mrs. Bennett.
4 Sunday—In Memory of Rev. Edward James McHenry.

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1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. M. Walton.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.
5 Sunday—Mr. Toyer.

December
1 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
3 Sunday—Mrs. C. A. McCarty.
Christmas Day—Mrs. William Crainor.
4 SundayA. W. Yale, M.D.

"One more revival, my brethren, only one is needed—the revival of Christian benevolence—the consecration of the money power of the church unto God. When that revival comes, the kingdom of God will come in a day."—*Horace Bushnell.*

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Lydia B. Shank, Gold.
Adeline M. Parry, Gold.
Reba V. Lowe, Silver.

1917-18
Margaret E. Green, Gold.
Susan L. Wilkinson, Gold.
Adeline M. Parry, Gold.
Ruth G. Parry, Gold.
Mabelle Turner, Silver.

1918-1919
Susan L. Wilkinson, Silver.
Ruth G. Parry, Silver.

Does the atheism of the world seem to rob us of our God? Does the trouble of the world seem to rob us of our peace? Then have we forgotten God's love for the world—a love that prompted the gift of His only begotten Son, to free us, not only from sin, but from doubt and fear.

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NOTICE!

The Publication Committee would appreciate new subscriptions, so that this publication will be self-sustaining. In order to do this, we should have 100 subscribers at 50 cents per year, which includes mailing, if requested.

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George L. Maitland	Joseph E. Bates
Mrs. K. S. Harper	Miss Anabelle Falls
Mrs. Frank Bale	Mrs. F. C. Breerwood

Mrs. W. M. Watson
Mrs. Samuel Campbell

To be a Christian is to have the source of our life in Christ. "I live, yet not I, but Christ liveth in me." To be a Christian is to become more like Christ every day. The converted and transformed life is the only evidence. Such a life is by faith in the Son of God, who loved us and gave Himself for us.

The stock in trade of false religions is made up of the failures and faults of Christians.



"THE UNIVERSAL MUSIC IN THE WILD BILLOWS ROARING"

SALVAGE

A Boston plumber once bought a wreck for a few hundred dollars. It was a steamer which two wrecking companies had tried in vain to float. With a gang of men whom he hired, this plumber at last got the vessel off the rocks and into a near-by harbor. Then he spent considerable money in repairing the ship; but on the outbreak of the war, when vessels were in great demand, he sold his "wreck" for $197,000.

Many a "hopeless" human wreck has been abandoned in similar fashion by his friends, but has fortunately come under the attention of some courageous Christian worker, has been pulled from the rocks, has been refitted for the storm of life, and has proved to be immensely valuable. Salvage pays. Salvage always pays.—The Expositor.

To find a friend is the soul's ambition.

YOU NEVER CAN TELL

Dr. Vernon Wagar, a pastor from Alliance, Ohio, who was in charge of the Sunday School Centenary work in the Philadelphia area, in visiting Ebenezer Sunday School, tells us the following:

His two young daughters, ten and twelve years, respectively, were discussing the likes and dislikes of their parents to a group of the "bretheren and sistern." Said the younger, "Mother's favorite dessert is Devil's cake," and her sister added, "Father's is Angel food." "But," said the first mentioned daughter of the manse, "Mother is no devil." "And," quickly countered the older Miss, "Father is no angel."

Let us work for more members and a larger attenedance, too.

"A man shall be as a shadow of a great rock in a weary land."

THE SABBATH DAY

In these days of reconstruction, there are destructive forces that seek to accomplish a most deadly work. God's Holy Sabbath Day is being attacked. These who would overthrow this sacred bulwark do so not in open, frank fashion, but in suave manner, talk glibly of the need for recreation, and the harmlessness of opening our parks on the Sabbath day for indulgence in sports and games. There is no thought, say these advocates of a free and easy Sabbath, of commercializing the day, no plan to make it a day of profit, with gate receipts and grandstand fees. Thus by this simple bait do they seek nibblers. And the pity of it is that they find them in the Christian ranks. And to the dismay and wonderment of those in the church and out of it, they find some of them in the Christian pulpits. Inconceivable as it may seem, there are those ordained to the Christian ministry, men set apart to preach the Word, defenders of the faith, watchmen on the tower, who have actually consented to line up with those who are moving for the desecration of God's Holy Day.

And in what strange company they find themselves! Every rum-hound, pickpocket and harlot is desirous of having the Holy Day made a holiday. Every scoffer of things divine, every worldly, godless being is in hearty accord with the proposed change, and chuckles to find some men of the cloth on his side. We cannot think these men disloyal. We must think them extremely gullible.

When a contest of this kind is on, every man of The Kingdom is needed at his post of duty. Can the Lord depend on you? It certainly behooves those of us who are parents to conclude, "As for me and my house, we will serve the Lord."

To bring one soul to Christ—to tell one man that Jesus saves—so God enters other hearts by way of your own.

THE WORK OF THE SPIRIT

Sanctification is making real in our lives our condition in Christ. If we are sanctified in Christ, it is our business to be sanctified in ourselves. Make the real state correspond to the ideal. The gospel is the opposite from morality. Morality says, "I ought to be holy, therefore I will be holy." The gospel says, "Ye are holy in Christ, therefore be holy in yourself."—A. J. Gordon.

A DASTARDLY DEED

One of the most dastardly sacrilegious acts of the Germans during the war was the destruction of the plates from which the Bible was printed. German officers were instructed to seize all the engraved plates in Roumania and other countries from which Bibles were printed. These were melted and the copper used in the making of munitions. Bibles cannot now be procured for these people. The Baptists of America have set aside $17,000 for the reproduction of such plates in the Hungarian, Russian and Roumanian languages.—Presbyterian Witness (Halifax).

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is life itself for but to fulfill the purpose of Foreign Missions, as the enthroning of Jesus Christ in the hearts of men?—*Dr. A. H. Strong.*

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THE BIRTH OF AN AMERICAN FLAG

When Freedom, from her mountain height,
  Unfurled her standard to the air,
She tore the azure robe of night,
  And set the stars of glory there.
She mingled with its forgeous dyes
The milky baldric of the skies,
And striped its pure celestial white
With streakings of the morning light.

Be consistent in your Church-going. Be present every session, regardless of the weather, unless sickness or other serious causes keep you home. If you stay at home, you are missed.

"OTHERS

Lord help me to live from day to day
  In such a self-forgetful way
  That even when I kneel to pray,
My prayer should be for—Others.

Help me in all the work I do
  To ever be sincere and true,
  And know that all I'd do for you
Must needs be done for—Others.

Let "self" be crucified and slain
  And buried deep: and all in vain
  My efforts be to rise again
Unless to live for—Others.

And when my work on earth is done
  And my new work in heaven's begun,
  May I forget the crown I won
While thinking still of—Others.

Others, Lord, yes, others;
  Let this my motto be,
Help me to live for others
  That I may live like Thee.

To worship is to discover God as always present, to make the resolution to do what He would have us do, to know Christ as the Saviour of our souls, and to claim the power of God in all the duties of life.

The average American who goes to an American church has a much better knowledge of the national tongue than the man who misses church attendance. The reason is because the vocabulary of business and industry is very limited, and the man who only hears the spoken language of factory, store or street fails to get the language in its fulness and beauty, while the man who is a habitual attendant upon the services of an American church hears our national speech in a larger vocabulary and more correct form, and as a result knows more words and uses them more correctly than does the man of the same general intelligence who fails to get the advantage of church attendance.

. . . The . . .
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THE PARISH PAPER stimulates every church activity, encourages the workers in the church, Sunday school and other auxiliaries. It keeps the community informed of what is going on in your church, and acts as a monthly visitor for the Pastor.

It keeps non-resident members in touch with the church and work. Many Pastors are enjoying the advantages of our co-operative plan and have been doing so for the past fourteen years with great satisfaction to themselves and their congregation. If you are interested in the PARISH PAPER IDEA for your church, write us for information, sample copies and terms. We know that our proposition would appeal to you. Write to-day.

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October, 1919

Church Progress



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Rev. Howard M. Stuckert, M.A., Rector



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Church Progress

Volume Eighteen | PHILADELPHIA, OCTOBER, 1919 | Number One

Church of the Holy Comforter

Haverford Avenue at 48th Street

WEST PHILADELPHIA

Rector

Rev. Howard M. Stuckert, M.A.,
Rectory, Haverford Ave., at 48th St.

Lay Reader: Mr. L. Willard Harris.

Sunday Services

7.45 A. M.—Morning Prayer.
8.00 A. M.—Holy Communion.
10.30 A. M.—Holy Eucharist and Sermon.
12.00 M.—Church School and Rector's Class
7.45 P. M.—Song Service.

Vestry

William J. Harper, Rector's Warden.
L. Willard Harris, Accounting Warden.
George V. Robertson, Secretary, 4236 Otter St.
Chas. E. Price, M.D. — Charles I. Wilkinson
Robert J. Allen — Joseph D. Promis
William H. Lodge — Edward J. Ensell
Richard G. Parry.

Meets the second Tuesday in March, June, September and December.

Sexton, Mrs. Lyon, 605 N. 48th St.

Church School

Superintendent, Mr. Walter H. Richman.
Secretary, ———— ————.
Treasurer, Mr. L. Willard Harris.
Pianist, Miss Adeline Parry.
Teachers: Miss Ethel M. Holden, Mrs. Philip H. Smith, Mr. Charles I. Wilkinson, Mrs. Elizabeth Cannon, Miss Vera Frankenfield, Miss Margaret Casey, Mrs. Amelia T. Crainor, Mrs. John Davis, Miss Isabelle Parry, Miss May Belle Turner, Miss Dora R. Teller, Miss Margaret E. Green, Miss Edith L. Toyer.
Font Roll: Secretary, ———— ————

The Choir

Choirmaster, Mr. L. Willard Harris.
Organist, Mr. George Tudor.
Librarian, ———— ————.
Choir Mother, ———— ————.
Sopranos: Miss Susan Wilkinson, Miss Winifred Ridgeway, Mrs. C. E. Wharton, Mrs. J. Leon Hewlett.
Altos: Miss May Belle Turner, Miss Adeline Parry, Miss Ruth Parry.
Tenors: Mr. L. Willard Harris, Mr. Harry Rigby.
Basso: Mr. Charles I. Wilkinson, Mr. Walter H. Richman, Mr. Richard J. German, Mr. J. Leon Hewlett.

Altar Guild

Directress, Mrs. Ellwood Potts.
Secretary, Mrs. George E. Coulson.

Servers Guild

Warden, Mr. William A. Webb.

Rector's Aid Society

President, Mrs. William Howard.
Vice President, Mrs. F. C. Breerwood.
Secretary, Mrs. Howard Arnold.
Treasurer, Mrs. William Watson.
(Meets alternate Thursday afternoons.)

Girls' Friendly Society

Branch Secretary, Mrs. Howard M. Stuckert.
Associate, Mrs. John E. Davis.
(Meets Thursday evenings.)

Brotherhood of St. Andrew

Director, Mr. J. D. Promis.
Vice Director, Mr. William J. Harper.
Secretary and Treasurer, Mr. L. W. Harris.
(Meets first Thursday.)

Polyanna Club

President, Miss Holden.
Secretary, Miss Martha Gabriel.
Treasurer, Miss Adeline Parry.
(Meets second Tuesday at home of the President.)

Church Progress

ISSUED MONTHLY BY THE

Church of the Holy Comforter

N. W. Cor. 48th and Haverford Streets

West Philadelphia

EDITOR, THE RECTOR

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1217 Market Street, Philadelphia, Pa.

Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

OCTOBER

5—Sixteenth Sunday after Trinity .
12—Seventeenth Sunday after Trinity.
18—S. Luke, Evangelist.
19—Eighteenth Sunday after Trinity.
26—Nineteenth Sunday after Trinity.
28—SS. Simon and Jude.

NOVEMBER

1—All Saints' Day.
2—Twentieth Sunday after Trinity.
9—Twenty-first Sunday after Trinity.
16—Twenty-second Sunday after Trinity.
23—Sunday next before Advent.
30—First Sunday in Advent.

GENERAL CONVENTION

The General Convention meets at Detroit, Michigan, this month. As it is the highest governing body in our Church, its deliberations concern and should interest every member of this Church throughout the United States. Let every member of the parish watch the newspapers for information, if possible attend the Rector's Class, and certainly remember the Convention in their prayers.

RECTOR'S CLASS

The Rector will resume the sessions of his Bible Class on the first Sunday of October. He will begin with a series of discussions on the General Convention and the several problems that will come up for consideration at the Convention, which meets this month at Detroit.

Everyone is invited to come and make this class a success. It meets at noon, immediately after the church service.

PERSONAL

We note with sorrow the absence of one of our most enthusiastic workers. Mrs. Amelia T. Crainor has successfully undergone two operations at the University Hospital, and is improving rapidly. She has our prayers and best wishes.

NEW MEMORIAL WINDOW

The window in memory of the late John F. James will be dedicated on Sunday morning, October 19. The subject of the window is "Charity," and was made by Mr. Ellwood Potts. Mr. James will ever be remembered for his sterling qualities as a man, and for his devotion to this Parish. The remembrance of his faithful services as Rector's Warden, Vestryman, Superintendent of the Church School, and delegate to the Diocesan Convention, will always be an inspiration to those who knew him.

THE CHOIR

Regular rehearsals will begin on Friday, October 3, at 8.00 P. M. We need new members, and surely there are those in the congregation who can sing, and who would be willing to volunteer for one rehearsal a week and two services on Sunday.

Those who can sing, men or women, ought to be willing to serve in the Lord's House. Come out on Friday or see the Choir Director at any service.

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January
1 **Sunday—Walter H. Richman.**
Mrs. Clara Rowlinson.
2 Sunday—
3 Sunday—
4 Sunday—Mrs. William M. Watson.

February
1 Sunday—
2 Sunday—Mrs. William Crainor.
3 Sunday—Mrs. R. J. German.
4 **Sunday—Mrs. Breerwood.**

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3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Mrs. Walter Haydock.
5 Sunday—Memorial to Rev. Edward James McHenry.

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1 Sunday—Memorial to Philip H. Stein, Jr.
2 Sunday—
3 **Sunday—Mrs. Allen.**
4 **Sunday—Mrs. William Seal.**

May
1 **Sunday—William Webb.**
Mrs. Samuel Campbell.
2 **Sunday—Joseph D. Promis.**
3 **Sunday—Children of Mrs. Dey.**
Mrs. E. Lyon.
4 **Sunday—Memorial to John F. James.**
By a Friend.

June
1 **Sunday—Mrs. Tarvis.**
2 **Sunday—Mrs. Boyd and Family.**
3 **Sunday—Mrs. C. Myers.**
4 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
5 Sunday—Miss Falls.

July
1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—
4 Sunday—

August
1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—
4 Sunday—Memorial to Fletwood German,
Killed in France August 23, 1916.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

September
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By Mrs. Shank and Daughter.
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3 Sunday—Walter H. Richman.
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By Mrs. Shank and Daughter.
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5 Sunday—Mr. Toyer.

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2 Sunday—Memorial Jos. G. McIlhenney, By Mrs. Shank and Daughter.
3 Sunday—Mrs. C. A. McCarty.
Christmas Day—Mrs. William Crainor.
4 SundayA. W. Yale, M.D.

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Walter H. Richman, Silver.

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Margaret E. Green, Gold.
Susan L. Wilkinson, Gold.
Adeline M. Parry, Gold.
Ruth G. Parry, Gold.
Mabelle Turner, Silver.

1918-1919
Susan L. Wilkinson, Silver.
Ruth G. Parry, Silver.

This little world was the altar of the universe on which lay the almighty Sacrifice. The incarnation was but the scaffolding for the atonement. It is the cross that shows us the love of God at white heat.—Andrew A. Bonar.

Be always ready to extend the welcoming hand to every stranger. Remember it is *"Our* Father," and all are our brothers.

A prominent Japanese has given $100,000 to the Methodist Collegiate School in Tokyo.

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WILL OF H. J. HEINZ

From *The Presbyterian* we quote:

"The opening paragraph of the will of the late H. J. Heinz, of Pittsburgh, which was dated January 11, 1919, is a fine tribute to his faith in Christianity. It is as follows:

" 'Looking forward to the time when my earthly career shall end, I desire to set forth at the very beginning of this will as the most important item in it, a confession of faith in Jesus Christ, as my Saviour. I also desire to witness to the fact that throughout my life, in which were the usual joys and sorrows, I have been wonderfully sustained by my faith in God through Jesus Christ. This legacy was left me by my consecrated mother, who was a woman of strong faith, and to it I attribute any success I may have attained during my life.'

"The will makes gifts for the Sunday-school work which will challenge the attention of all thoughtful people. The items include $50,000 to the Allegheny County Sunday School Asosciation, $75,000 to the Pennsylvania State Sabbath-school Association, $75,000 to the International Sunday School Association. $100,000 was given to the University of Pittsburgh, to be used in training Sunday-school teachers and workers. To the World's Sunday School Association Mr. Heinz gave $100,000."

Mr. Charles Schwab was quoted recently as saying that twelve thousand dollars a year would satisfy all the needs of any reasonable man.—Life.

"It is strange that we always find whisky and crooked politics hand in hand."—Theodore Roosevelt, in Kansas City speech.

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AUTUMN BREEZES

Try This Recipe.—To give the face a good color, get a pot of rouge and a rabbit's foot; bury them two miles from home and walk out and back once a day to see if they are still there.

* * * *

The Personal Touch.—A newspaper out West refused to publish the Ten Commandments for fear its readers would think them too personal and stop the paper.—Havensville Review.

* * * *

Or Three.—"Have you got a price-list?"

"Not a recent one, madam; but I can give you an old one, and all you have to do is to multiply everything by two."—Chicago Tribune.

* * * *

He Knew.—Sunday School Teacher: "Where do all little boys and girls go to who do not put their pennies in the collection box?"

Pupil: "Please, m'm, to the pictures."—Paterson Press-Guardian.

* * * *

The Sun and Moon of Prohibition.—Speaker: "Thank God, the country has gone dry. It will bring sunshine to many a home."

Skeptic: "Yes, and moonshine, too, brother!"—Michigan Gargoyle.

* * * *

Not Yet.—"All the little boys and girls who wish to go to heaven," said a Sunday-school superintendent, "will please rise."

Whereupon all, with the exception of Sammy Scruggs, rose.

"And doesn't this little boy want to go to heaven?" asked the superintendent in surprise.

"Not yet!" said Sammy.—Harper's Magazine.

* * * *

Did His Best.—Village Constable (to villager who has been knocked down by a passing motor-cyclist): "You didn't see the number, but could you swear to the man?"

Villager: "I did, but I don't think 'e 'eard me."—Galveston News.

* * * *

Tables Turned.—A clergyman was arguing with a friend of his on the desirability of attending church. At last he put the question squarely: "What is your personal reason for not attending?" The gentleman smiled in a quiet way as he replied, "The fact is, one finds so many hypocrites there." Returning the smile, the clergyman said, "Do not let that keep you away—there is always room for one more."—T. P.'s Weekly.

* * * *

Sandy Was Smart.—The kirk was in urgent need of repair, and Sandy McNab, a very popular member, had been invited to collect subscriptions for the purpose.

One day the minister met Sandy walking irresolutely along the road. The good man at once guessed the cause.

"Sandy," he said, earnestly, "I'm sorry to see ye in this state."

"Ah, weel, it's for the good o' the cause," replied the delinquent, happily. "Ye see, meenister, it's a' through these subscriptions. I've been down the glen collectin' fun's, an' at every house they made me tae a wee drappie."

"Every house! But—but, surely, Sandy, there are some of the kirk members who are teetotalers?"

"Ay, there are; but I wrote tae those."—Pittsburgh Sun.

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TO RECEIVE POWER

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5: 32). Obedience means surrender, absolute surrender. I come to God and say essentially, "Heavenly Father, thou hast bought me with a price; I acknowledge thine absolute ownership. Take me, send me where thou wilt, use me as thou wilt." Here we touch the hindrance in many lives. Many desire the baptism with the Holy Spirit who are not conscious of any definite sin, but there is not total surrender. One minister wishes the baptism that he, in the power of the Holy Spirit, may preach in Boston; another that he may preach in New York; another in Chicago. Ah, God may want you in Africa or in India or in the islands of the sea; and before you can have the Holy Spirit's power anywhere you must be willing to go anywhere.—R. A. Torrey.

The public schools of this city will be carried on this year at a cost of $11,860.00, and it will be worth every cent of that amount to have fitted the young people of our community for the responsibility of self-support and of citizenship.

Under the supervision of a board of preeminently capable men trained in educational and administrative affairs, various methods and courses are carefully studied with a view to determining their value to the future welfare of our land and her people. Upon these secular educational courses depends the civilization of our land, but civilization without Christianity has proved a miserable failure time and time again. The training of the mind must be supplemented by a training of the heart. Since motives for all human activities are prompted by the heart, it is evident that heart culture is no less important than mind culture. But under our system of public schools, religious or spiritual training has no place. Most naturally, society looks to the home to supply that spiritual training, without which an individual or a community must deteriorate, but the home has so utterly failed in this respect that the church has undertaken to furnish the religious education which, coupled with the secular education of our public schools, will give to our land Christian citizenship.

The peak of vacation rambles and labors has been passed and the great company of seekers after pleasure and health has turned homeward. During this period of relaxation, lost motion, impaired efficiency, etc., countless handicaps must be offered on the altar of the flitting goddess whose magic wand is expected to wholesomely break the bleak monotony and routine of every-day life. Maintaining "morale" is the despair of all during August days, and the Church of the living God must experience the midsummer slump like all other agencies or organizations directly or indirectly dependent on the human element for exterior evidences of life and vigor.

Letters continue to come to the office of the Anti-Saloon League of our city, from men who were drunkards, gratefully acknowledging their appreciation of a work that has removed from their path, temptation that they could not resist, because of habits formed long since. What a victory! Prohibition does prohibit! Eternal vigilance is the price of liberty. Let no man, and no set of men, rob us of our Victory!

"Men are never so manly as when they bow before God." It is the acceptance of God's valuation of us and it is the evidence of the finest self-respect in the world.

Whatever you take out of your pocket and give to the Church, the Lord will see that another pocket is comfortably filled.



NOT WHAT IT APPEARS TO BE

This seems to be a small island surrounded by a broad expanse of very deep and very wet water. But at the right a man is standing on the "water." "A frozen pond?" No, it isn't either ice or water, that is, enough water to drown a fly in. It is simply the smooth isdewalk and pavements of a great square in New York, the Plaza, near Central Park. The rain on the smooth pavement and the many lights about, serve to make the pretty reflections possible and give this very solid place every appearance of a wide river or pond.

DARKLY, BUT ENOUGH

We see darkly, but we se enough. We feel that there must be reality behind these appearances, that behind the universe must be a Mind that made it; behind time must be eternity; behind the carnal kingdoms of this world, the kingdom of eternal Love that shall one day replace them; behind man's soul with its hankerings and hungers and thirsts and clamors, a God who can satisfy them; behind all of the sin of the world, a salvation from it.—John Sparhawk Jones.

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Army Puzzle.—Capt. Al Waddell relates a weird experience he encountered "over there." It was during mess and the orderly officer, glaring down the long table, demanded if there were any complaints about the food.

Private Jones rose slowly and extended his cup:

"Taste this, sir," he said.

The officer took a sip, hesitated a moment and said scathingly:

"Very excellent soup, I call it."

"Yes, sir," agreed Jones, "but the corporal says it's tea, and the cook served it as coffee, and just now I found a tooth-brush in it, sir."—Los Angeles Times.



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Church Progress

Volume Eighteen PHILADELPHIA, FEBRUARY, 1920 Number Five

Church of the Holy Comforter

Haverford Avenue at 48th Street
WEST PHILADELPHIA

Rector

Rev. Howard M. Stuckert, M.A.,
Rectory, Haverford Ave., at 48th St.
Bell 'Phone, Belmont 5122-M.

Lay Reader: Mr. L. Willard Harris.

Sunday Services

8.00 A. M.—Holy Communion.
10.30 A. M.—Holy Eucharist and Sermon.
12.00 M.—Church School.
7.45 P. M.—Evening Prayer and Sermon.

Vestry

William J. Harper, Rector's Warden.
L. Willard Harris, Accounting Warden.
George V. Robertson, Secretary, 4236 Otter St.
Chas. E. Price, M.D. Charles I. Wilkinson
Robert J. Allen Joseph D. Promis
William H. Lodge Edward J. Ensell
Richard G. Parry.

Meets the second Tuesday in March, June, September and December.

Sexton, Mrs. Lyon, 605 N. 48th St.

Church School

Superintendent, Mr. Walter H. Richman.
Secretary, ———— ————.
Treasurer, Mr. L. Willard Harris.
Pianist, Miss Adeline Parry.

Teachers: Miss Ethel M. Holden, Mrs. Philip H. Smith, Mr. Charles I. Wilkinson, Mrs. Elizabeth Cannon, Mrs. Amelia T. Crainor, Mrs. John Davis, Miss Isabelle Parry, Miss May Belle Turner, Miss Dora R. Teller, Miss Edith L. Toyer, Mr. William A. Webb, Miss Helen Wilkinson.

Font Roll: Secretary, ———— ————

The Choir

Choirmaster, Mr. L. Willard Harris.
Organist, Mr. George Tudor.
Librarian, ———— ————.
Choir Mother, ———— ————.

Sopranos: Miss Susan Wilkinson, Miss Winifred Ridgeway, Mrs. C. E. Wharton, Mrs. J. Leon Hewlett, Miss Eleanor M. Fei.

Altos: Miss May Belle Turner, Miss Adeline Parry, Miss Ruth Parry.

Tenors: Mr. L. Willard Harris, Mr. Harry Rigby.

Basso: Mr. Charles I. Wilkinson, Mr. Walter H. Richman, Mr. J. Leon Hewlett.

Altar Guild

Directress, Mrs. Ellwood Potts.
Secretary, Mrs. George E. Coulson.

Servers Guild

Warden, Mr. William A. Webb.

Rector's Aid Society

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Vice President, Mrs. F. C. Breerwood.
Secretary, Mrs. Howard Arnold.
Treasurer, Mrs. William Watson.
(Meets alternate Thursday afternoons.)

Girls' Friendly Society

Branch Secretary, Mrs. Howard M. Stuckert.
Associate, Mrs. John E. Davis.
(Meets Thursday evenings.)

Brotherhood of St. Andrew

Director, Mr. J. D. Promis.
Vice Director, Mr. William J. Harper.
Secretary and Treasurer, Mr. L. W. Harris.
(Meets first Thursday.)

Polyanna Club

President, Miss Holden.
Secretary, Miss Martha Gabriel.
Treasurer, Miss Adeline Parry.
(Meets second Tuesday at home of the President.)

Church Progress

ISSUED MONTHLY BY THE

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Standing Notices

All persons are expected to contribute generously, according to their means, for the support of the Parish. Weekly envelopes can be obtained from the Accounting Warden, L. W. Harris, 848 Wynnewood Road.

The Rector should always be consulted before arrangements are made for marriages, funerals, baptisms, or Churchings.

The Rubric calls for three sponsors for each child baptized.

Strangers wishing to connect themselves with the Parish, or to be called upon, should give their names and addresses to the Rector.

Parishioners are requested to give prompt notice of any change of address.

Communicants coming to the parish or leaving it should always present, or ask for, as the Canon demands, a letter commendatory.

The Rubric before the office of the visitation of the sick requires: "When any person is sick, notice thereof should be given to the Minister of the Parish. The Clergy are always ready to visit those in trouble, sorrow, need, sickness, or any other adversity, and to administer the Holy Communion to such as are prevented by sickness or other infirmity from coming to the Church."

CALENDAR

FEBRUARY

1—Septuagesima.
2—Purification Blessed Virgin.
8—Sexagesima.
15—Quinquagesima.
18—Ash Wednesday.
22—First Sunday in Lent.
24—S. Matthias, Apostle.
25—Ember Day.
27—Ember Day.
28—Ember Day.
29—Second Sunday in Lent.

MARCH

7—Third Sunday in Lent.
14—Fourth Sunday in Lent.
21—Passion Sunday.
25—Annunciation.
28—Palm Sunday.

THE BUDGET FUND

Some of the collectors are quite lax in this work, and each one is urged to collect the pledges regularly and promptly. By missing a month or not calling on a regular day, the Church may lose the amount. Will not each collector be prompt in collecting and turning the amounts to the Warden? That will help a lot.

SERVERS GUILD SERVICE

Every year, on the Feast of St. Vincent, the 19th of January, those who serve at God's Altar throughout the city gather for a common service of praise. This year the service was held at Calvary Church, Forty-first and Brown Streets. Acolytes and servers from far and near passed around the Church in solemn procession, arrayed in red and black. It was a very impressive sight, and quite heartening to see so many men and boys devoted to the intimate service of the Altar. Our own Guild was there in full force, with the notable exception of the Warden, who was prevented by sickness.

"Now set your heart and your soul to seek the Lord your God."

∴ OUR GREAT OPPORTUNITY ∴

THE long desired end has been accomplished. Our parish is now a mission, under the direct control of the authorities of the Diocese. As a result, we all have a greater sense of security, knowing that to some extent the whole Diocese has taken an interest in us and is going to help us. Practically it means that we are to receive $750.00 this year, and probably a larger sum in the near future. It also means that when the proper time comes, we will receive from the Diocese our new Parish House, which we need so badly.

Seven hundred and fifty dollars a year has been added to our income. This almost covers the interest on the rectory and other improvements that were made a few years ago. This has come to us out of the clouds; are we going to sit back and accept this great assistance without trying to do more ourselves? Can we not increase our own contributions by a like sum—$750.00? It ought not to be hard to do, when we consider how readily we increased our income last year. In the Budget Fund, nearly $1,200.00 was pledged last year—money that had never been given before, and nearly all of it was good. By death and removal we have lost some of it since, but it is still a permanent, continuing source of income. Further, between the Church and the Sunday School we raised $500.00 in bonds, which we still have. In view of this accomplishment of last year—$1,700.00, nearly, over and above our former income, can we not pledge ourselves to add to it $750.00 this year?

Many people of the parish, and not contributing regularly by any one of the three ways: Easter Offering, Budget Fund, or Weekly Envelopes. We are going after these, but that does not relieve those who are contributing from trying to do a little more. Those who do contribute, do so because they believe in the Church and know their duty; therefore the chief obligation rests upon them. Those who do not contribute first have to be aroused to their duty and have their faith stimulated. This is an educational and spiritual process that in many cases is long delayed, so that the Church realy looks to its faithful. Can *you* not do a little more—say, ten cents a week at the least? And many can do more. An opportunity will be offered to all in the near future to do their duty by the Church of God.

INSTITUTION OF THE EPIPHANY

On the Second Sunday after Epiphany, the Rector assisted at the service of Institution of the Rev. William Newman Parker as the first Rector of the Church of the Epiphany, Sherwood. The Church of the Epiphany is located at Fifty-seventh Street and Baltimore Avenue, one of the most promising locations in the city. The new and very beautiful parish Church was recently dedicated.

"Courtesy is the eye which overlooks your friend's broken gateway, but sees the rose which blossoms in his garden."

A MORNING PRAYER

Now I wake and see the light,
'Tis God who kept me through the night;
And on my knees I humbly pray,
That Thou wilt keep me through the day.
Keep me this day from every sin,
And every evil thought within.
Under Thy care my childhood take,
And make me good, for Jesus' sake.
Amen.

"Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth and thy want as an armed man" (Prov. 24: 33.

—Be on your guard—buy Savings Stamps.

MEMORIAL ALTAR FLOWERS

January

1 Sunday—Walter H. Richman.
2 Sunday—Mrs. Clara Rowlinson.
3 Sunday—
4 Sunday—Mrs. William M. Watson.

February

1 Sunday—Miss E. M. Fei.
2 Sunday—Mrs. William Crainor.
3 Sunday—Mrs. R. J. German.
4 Sunday—Mrs. Breerwood.
5 Sunday—The Choir.

March

1 Sunday—Children of Mrs. Bennett.
2 Sunday—Memorial Jos. G. McIlhenney.
3 Sunday—Mrs. Walter Haydock.
4 Sunday—Memorial to Rev. Edward James McHenry.

April

1 Sunday—Memorial to Philip H. Stein, Jr.
2 Sunday—
3 Sunday—Mrs. Allen.
4 Sunday—Mrs. William Seal.

May

1 Sunday—William Webb.
Mrs. Samuel Campbell.
2 Sunday—Joseph D. Promis.
3 Sunday—Children of Mrs. Dey.
Mrs. E. Lyon.
4 Sunday—Memorial to John F. James.
By a Friend.
5 Sunday—Mrs. Tarvis.

June

1 Sunday—Mrs. Boyd and Family.
2 Sunday—Mrs. C. Myers.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
4 Sunday—Miss Falls.

July

1 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
2 Sunday—Mrs. E. Lyon.
3 Sunday—
4 Sunday—

August

1 Sunday—Memorial, Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—
4 Sunday—Memorial to Fletwood German,
Killed in France August 23, 1916.

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September

5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
1 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday Mrs. Harris and L. W. Harris.
3 Sunday—Walter H. Richman.
4 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.

October

1 Sunday—Wm. J. Harper.
2 Sunday—
3 Sunday—Children of Mrs. Bennett.
4 Sunday—In Memory of Rev. Edward James McHenry.
5 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.

November

1 Sunday—Mrs. M. Walton.
2 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
3 Sunday—Memorial Jos. G. McIlhenney.
By Mrs. Shank and Daughter.
Thanksgiving Day—Mrs. Guy Heilman.
4 Sunday—Mr. Toyer.
5 Sunday—Memorial Jos. G .McIlhenney.
By Mrs. Shank and Daughter.

December

1 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
2 Sunday—Memorial Jos. G. McIlhenney,
By Mrs. Shank and Daughter.
3 Sunday—Mrs. C. A. McCarty.
Christmas Day—Mrs. William Crainor.
4 SundayA. W. Yale, M.D.

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The Call of the New Year

By REV. DWIGHT W. WYLIE, D.D.

God has been good in giving us another year, and as He brings us to the close of His year of Grace 1919, out of the experiences which we have had and the faith and love in our hearts through Jesus Christ, He permits us to create the hope for His new year of Grace 1920. The New Year ought to mean a new experience of His love and of His power and a new consecration to Him in service and a more complete surrender of all that we have to Him.

We may honor and serve Him by being more faithful in our worship, in our attendance at the public services of the Church, in our greater faithfulness in communing at the Lord's Table, and in our enlarging the place of prayer in our lives, and in telling to others that which we have seen and that which we know. Every day we ought to bring into captivity more of the thoughts and the desires of our hearts and to extend Christ's influence over more of our lives, and to this end we ought to grow in personal devotion and acknowledge more and more that everything we have is God's, and that we are to render an account unto Him as faithful stewards.

Faithfulness to duty—for it is in this way that we show our devotion to God. He coerces us in no way and puts no restrictions upon us. Each man must decide for himself. A duty undone is a weight on every prayer which we offer. It clips the wings of hope and paralyzes faith. When we leave undone the things which we ought to do, our spirits are made better within us, and the result is fault-finding, carelessness, criticism and all sorts of unkindness.

May we not, therefore, claiming the promises of God, go forward in this year to greater personal devotion, to engage in larger service, to be willing to accept the responsibility of greater duties, remembering that it is God working in us to will and to do of His good pleasure, and that it is upon His power that we are to reply?

Let us lift up our voices in praise and let us adore Him who is King of kings and Lord of lords, for it is unto Him that every knee shall bow and to Him that every tongue shall confess that Lordship which is the glory of our Heavenly Father.

"Small talk often leads to great trouble."

In tacking up a new wall calendar bearing the unfamiliar figures of the New Year upon it, a young girl said, with a prophetic tone of assurance in her voice, "It is going to be a beautiful year." A friend standing by heard the girl's prediction concerning the nature of the coming year, and, being curious to know what was in her mind, asked, "How do you know it is going to be a beautiful year? A year is a long time." "Well," she said, "a *day* isn't a long time, and I know it is going to be beautiful because I am going to take a day at a time and make it so. Years are only days, when you come right down to it, and I am going to see that every single one of these three hundred and sixty-five days gets at least one beautiful thing in it."

Resolve to start the new year right by coming to Sunday School. If you come, it will help us and benefit you as well. As "the training school for the future church," the Sunday School needs the young and the old. So come.

"Expect great things from God. Attempt great things for God."

HOW TO MAKE YOUR PASTOR SUCCEED

By Bishop Charles H. Fowler

The Church cannot afford to have the pastor fail. If you, and he, and we, and God, all combined, can make him succeed, we have done our best. For this end God always uses all the agencies within His reach, and leaves no force within the promptings of infinite love untrained on this point. We offer a few hints and suggestions for the consideration of the laity.

Hear Him

This is not a fair-weather duty. Has not the business of eternity as urgent claims as the business of time? Then it is not too high to let one rule govern decisions in both cases. The preacher is sent to be heard. He comes to tell the *good news.* Joy bubbles up in the heart and ripples out over the lips, while sorrow settles, like life's sediment, in the bottom of the heart, to clog its throbbings. His best may not suit you. Remember that there are only a few model preachers. We have read of only one perfect Model, and He was crucified many centuries ago.

You are to hear as those who must give an account to God. Roaming about for the Gospel is as pernicious to character as roaming about in business life would be to a man's fortune. Fortunes are built up by pushing a business along given lines through all seemings. Religious characters follow the same law. Who are the pillars of the Church? Not those who run around after men, but those who stand by the Church.

"Back" Him

Be in your place. Battles are won, not by men on the muster roll, but by the men in the engagement. As a rule, sermons are none too warm. An empty pew throws a bucket of cold water over the pulpit. We have seen very good preachers, like very good gophers, drowned out. Every seat in the prayer meeting is occupied. When you are not in your seat there, some evil spirit occupies it, trying to represent you. Is it not too much to ask your pastor to pray in pandemonium? You either go or send a hand. In the low strifes of this world for perishable crowns and belts, champions never stand alone.

Pray for Him

The mother, seeing her son's craft go upon the breakers, kneels on the dripping beach. Many a dead church has been resurrected by the voice of prayer. The Master's blessing has many a time made a very little bread and fish feed a great, hungry multitude. Your prayer will secure that blessing. The great revival that launched the infant Church originated in a ten days' prayer meeting. The Reformation sprouted in the cell where the great German prayed. Methodism grew out of the prayer meeting of a few Oxford students. The great Irish revival that astonished the world by other decade was spoken into power by the prayer of two poor women. Simeon and Anna, in extreme age, dwelt in the Temple and abode before the altar, and they found in the helpless babe of a peasant of Nazareth the Son of God.

Pay Him

That steward who charged the preacher with a pair of socks which his mother gave the preacher the year before footed his gospel bill with a yarn that will not bear repeating among the angels. He differed from the preacher in being scantily supplied with soul; and from his mother in that while she warmed the preacher's soles, he prepared his own soul for warming hereafter. He must have not only bread, but also books. This means money to pay for them and time to study them. When the hopper is empty, the bread tray cannot long be full.

Use Him

He is neither a sickle nor a wine-press; nevertheless, if you would gather the harvest and the vintage, he must be used. Weak men object to being used. But that is what we are in the world for. Great parties, great organizations, great movements, use men for the advancement of vital interests. God's administration in this world consists in using men; and the perfection of human greatness consists in being put to the greatest uses. Your pastor comes with certain ability for the advancement of the cause in your community. Now, utilize this ability. Use him on business principles. Seek that handling of his gifts and graces that will secure the largest harvest. Use him along the lines of his strength. Revolve him about his shortest axis. All this means that by a skill that denotes ability you are to put within his reach the reinforcement of your knowledge, and experience ,and judgment. If you lack these, or the skill to lend them, the pastor may be less responsible for not profiting by them.

Give Him Air

Break up the old-time league between Satan and the sexton. Many a good sermon is neutralized by bad air. You could smother Paul or Barnabas in carbonic acid gas. It is easy enough to ventilate a church, when it is empty; but it takes the best brain in the community to do it when filled. Doorkeeper in the house of the Lord is a high office.

Support Him

Make him feel that he is not alone. No man can do much alone. The sense of support is better than support without that sense. Preacher and people are the confronting halves of an arch. Separated, they cannot hold up themselves; united, they can hold up the world.

Encourage Him

Some people think that it is dangerous to commend a preacher. It is more dangerous not to do so. True, you may inflate him; but if he explodes, it is a slight loss. Not much material would be wasted in him. The thoughtful preacher finds enough to humble him in the failure of his best work. Bishop Simpson was so disheartened on his first circuit that for months he was fully resolved to retire from the work at the end of the year. Judicious encouragement would have saved him many weary hours. The lack of it nearly robbed the Church and the world of a preacher and a prince almost without a peer.

Recommend Him

Many a moderate preacher is sustained by timely and persistent recommendations. Your approving sentence may turn the scale to a glorious success. Some men refuse to give an opinion till after the case is determined. It is more generous to give the struggling man the benefit of the doubt. It is time enough to bury him when he is dead. Ridicule at your table can prevent his helping the children. Sons go to ruin because fathers criticise the preacher. Criticism is easy. Nothing is perfect, and it requires no great ability to find fault. It rather indicates great perversity of heart. Bees, not blow-flies, find honey everywhere.

Illustrate His Gospel

When the lives of the believers pull the same way with the words of the preacher, nothing is impossible. The ancient said: "Whose life is lightning, his words are thunder."

All that we have is the gift from God, and all that we possess belongs to Him. Ought we not, therefore, to render an account of our stewardship? If our material prosperity is greater than our spiritual prosperity, how great is our souls' danger!

Ships without ballast or cargo fare badly in a storm. So men who have no responsibilities and no burdens to carry find it difficult to meet the trials and temptations of life.

"For age and want save while you may—
No morning sun lasts a whole day."

—*Buy Savings Stamps while you can.*

CHARACTER

CONTRIBUTED BY G. ALFRED DIETRICH

There is a structure which everyone is building, young and old, each one for himself. It is called character, and every act of life is a stone. If day by day we be careful to build our lives with pure, noble and upright deeds, at the end we will stand a fair temple, honored by God and man. But as one leak will sink a ship, and one flaw will break a chain, so one mean, dishonorable, untruthful act will forever leave its impress or work its influence on our character. Then let our several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will at last raise a beautiful edifice, enduring forever to our praise.

Here is a great structure going up, point by point, story by story, although no one is conscious of it. It is a building of character. It is a building that must stand, and the word of inspiration warns you to take heed how you build it, to see to it that you have a foundation that will endure, to make sure that you are building on it not for the hour in which you live, but for that hour of revelation, when you shall be seen just as you are.

Our minds are given us, but our characters we make. The full measure of all the powers necessary to make a man are no more a character than a handful of seeds in an orchard of fruits. Plant the seeds and tend them well ,and they will make an orchard. Cultivate the powers and harmonize them well, and they will make a noble character. God makes the mind, man makes the character. The mind is the garden; the character is the fruit. The mind is the white page, the character is the writing we put upon it. The mind is the shop, the counting room, the character is our profits on the trade. Large profits are made from quick sales and small percentage; so great characters are made by many little acts and efforts. The secret thoughts never expressed, the inward indulgences in imaginary wrong, the lie never told for want of courage, the licentiousness never indulged in from fear of public rebuke, the irreverence of the heart, are just as effectual in staining a character as though the world knew all about them.

Characters formed by circumstances are much like machine poetry. They will do for the sport of mirth and the torment of the senses of the beautiful, but they are horrible things. It makes angels weep to look at them. They are the picture of chaos, a mass of confusion. A thousand winds have blown together the materials of which they are made. They usually lack harmony, consistency, order and beauty, the very elements and essentials of a good character. They are those aimless nuisances that live for nothing.

Every man is bound to aim at the possession of a good character as one of the highest objects of his life. The very effort to secure it by worthy means will furnish him with a motive for exertion. And his idea of manhood in proportion as it is elevated will steady and animate his motive. "The youth," says Disraeli, "who does not look up will look down, and the spirit that does not soar is destined perhaps to grovel." He who has a high standard of living and thinking will certainly do better than he who has none at all.

Sum it up then as we will, character is the great desiratum of human life. This truth sublime in its simplicity, and powerful in its beauty, is the highest lesson of religion, the first that youth should learn, the last that age should profit. Just as a man prizes his character, so is he. This is the true standard of man.

Bill—"Press this suit?"

Tailor—"Sure."

Bill—"I believe I had it pressed here the last time."

Tailor (looking thoughtfully at the suit) —"I hardly think so. I have only been pressing suits for two years."

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FINDING THE BIBLE

A minister of the gospel was called to a home to conduct a funeral service. He asked for a Bible. Some of the members of the family then began a search for the copy which they knew was somewhere in the house. They searched in different rooms and closets, but in vain. Finally someone found the old family Bible on the top shelf of a bookcase, with other books piled on top of it, and, in the act of getting it down, a great variety of cards, pictures and a few locks of hair dropped out from between its covers, showing that for a long time the Bible had not been used for the purpose for which it was intended, but had been the repository of the family treasures of different kinds. Surely the Bible was a lost Book in that home.

For many centuries the Word of God was lost to the Church. These were the dark ages, rightly so called, when very little light from the blessed Book was permitted to shine upon the pathways of men, for the great masses of the people knew nothing about it, and even the priests were ignorant of its saving truths. To his great joy, Martin Luther found a copy in the library of the university he was attending. He was then in his twentieth year, and although brought up in a Christian home, this was the first copy of the Bible he had ever seen. Luther found the Bible not only for himself, but for his fellow countrymen and for the world.

If you attend church you are far more likely to be a lover of the Bible than if you do not attend church. Here the Book is publicly read and taught. Here you are encouraged to fix your thoughts upon its soul-stirring truths. In hymn and sermon and prayer, if you are in the right spirit, God will speak to your soul. You thus find out what treasures of truth your Bible contains and are encouraged to make a practical application of them to yourself. And the greatest treasure you will find there is your divine Saviour, through whose atoning death you may find eternal life.—John Y. Ewart, D.D., in The Presbyterian Advance.

Churches, Sunday School organizations, Christian Endeavor Societies, etc., contemplating Fairs, Bazaars, Carnivals, or any festival for the purpose of increasing their finances, would do well to consider adding the sale of salted peanuts to their list. See advertisement of Lummis and Company, on page 2.

On the gate of an English church graveyard is the inscription: "Only the dead that live in this Parish are buried here."